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GRAMMAR

OF THE

CLASSICAL ARABIC LANGUAGE,

TRANSLATED AND COMPILED FROM THE WORKS

OF THE

54474

MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

BY

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NOTICE.

THE Introduction and Part I. (of which more than 600 pages are now in print) will be published shortly. Part IV. with the Indices will follow. The work will make two stout volumes, the 1st containing the Introduction and Part I., and the 2nd containing Parts II., III., and IV.

23*rd October*, 1880. M. S. HOWELL.

Corrections.

Contents, *p.* xxiii., *l.* 15 Read "inelegant."

Text, *p.* 573, *l.* 13. Read وَالْهَمُّ.

" *p.* 574, *l.* 10. Read حَقًّا.

" *p.* 585, *l.* 6 Read "*slighted.*"

For other corrections see the Notes

Abbreviations of References.

The names of the books used as materials for the present work are distinguished by an asterisk.

Abbreviations with brackets, as "(IH)," denote the book; and without brackets, as "IH," denote the book or author, according to the context.

The personal proper names ordinarily used are printed in SMALL CAPITALS, and the transliterated Arabic names of books in *Italics*.

Variations in spelling, as AlAstarābādhi (MI, *p.* 58) or Allstirābādhi (Nw, *p.* 682, LL, *p.* 12) for AlAstarābādī, and AtTibrizī (MI, *p.* 197, Dh, *p.* 68, LL, *p.* 51) for AtTabrizī, are commonly omitted.

B. means born, *c.* composed, *d.* died; and figures represent the year of the Muḥammadan era.

For further details about the persons and books here mentioned see the Index of Proper Names, and, in the case of Readers, the note upon *p.* 562, *l.* 19.

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*A. The Commentary of Nūr adDīn 'Alī Ibn Muḥammad ALUSHMŪNĪ (*d.* about 900) upon the IM, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale.

*AA. The Commentary of Jamāl adDīn Muḥammad Ibn 'Abd Al-Ghanī ALARDABĪLĪ upon the Z, cited from an extract printed by De Sacy in his Anthologie Grammaticale.

*AAK. The Commentary of the Shaikh Nūr adDīn Abu-lḤasan 'ALĪ Ibn Sulṭān Muḥammad, known as ALḲARI, alMakkī alHarawī (*d.* 1010 or 1016), upon the *Ḥirz alAmānī*, lithographed at Peshawar with the KM and a Persian Commentary.

AAsh. ABŪ 'AMR Isḥāḳ Ibn Mirār ASHSHAIBANĪ, the Grammarian and Lexicologist (*d.* 206 or 213).

*AAz. The Glosses (*c.* 729) of 'ABD AL'AZĪZ Ibn Abi-lGhana'im AL KĀSHĪ upon the evidentiary verses of the M, cited from a MS.

AB. ABU-LBAḲÁ 'Abd Allāh Ibn Abī 'Abd Allāh alḤusain al'Ukbarī alBaghdādī, the Grammarian (*b.* 538, *d.* 616).

*ABk. The *Dīwān* of AnNābigha adhDhubyānī with the Commentary of the Wazīr Abū Bakr 'Āṣim Ibn Ayyūb alBaṭalyausī, the Grammarian (*d.* 194), printed in the FDw.

*AF. The Ancient History extracted from the MAB by 'Imād adDīn Abu-lFidā Ismā'īl Ibn 'Alī alAyyūbī (*d.* 732), edited by Fleischer.

*AGh. The *Asad alGhāba fī ma'rifat aṣṢaḥāba* by IAth, printed in Egypt.

AH. Athīr-ad-Dīn Abū Ḥayyān Muḥammad Ibn Yūsuf alGharnāṭī alAndalusī, the Grammarian (*b.* 654, *d.* 745).

*Ahl. The *Dīwāns* of the 6 Ancient Arabic Poets, AnNābigha adhDhubyānī, 'Antara, Ṭarafa, Zuhair, 'Alḳama, and Imra alḲais, edited by Ahlwardt.

AHm. Abū Ḥātim Sahl Ibn Muḥammad asSijistānī, the Grammarian and Lexicologist (*d.* 248 or 250).

AK. Abu-lḲāsim alFaḍl Ibn Muḥammad alBaṣrī, the Grammarian (*d.* 414).

Akh. One of 3 Grammarians distinguished in the Index of Proper Names, vid.

(1) Abu-lKhaṭṭāb 'Abd AlḤamīd Ibn 'Abd AlMajīd, a freedman of the people of Hajar, known as AlAkhfash alAkbar (*d.* 177);

(2) Abu-lḤasan Sa'īd Ibn Mas'ada alMujāshi'ī by enfranchisement, alBalkhī, known as AlAkhfash alAusaṭ, one of the GG of AlBaṣra (*d.* 211 or 215 or 221).

(3) Abu-lḤasan 'Alī Ibn Sulaimān alBaghdādī, known as AlAkhfash alAṣghar (*d.* 315 or 316).

*Also the Notes of the 3rd Akh upon the Mb, edited by Wright.

Am. The Shaikh Abu-lḤajjāj Yūsuf Ibn Sulaimān ashShantamarī, known as AlA'lam, the Grammarian (*b.* 410, *d.* 476).

As. Abū Sa'īd 'Abd AlMalik Ibn Ḳuraib, known as AlAṣma'ī, alBāhilī alBaṣrī, the Lexicologist and Grammarian (*b.* 123, *d.* 210 or 215 or 216 or 217).

ASh. Shihāb adDīn Abu-lḲāsim 'Abd ArRaḥmān Ibn Ismā'īl, known as Abū Shāma, alMuḳaddasī adDimashḳī, the Reador and Grammarian (*b.* 599, *d.* 665).

AU. Abû 'Ubaida Ma'mar Ibn AlMuthannà atTaimî, of the Taim of Ḳuraish, their freedman, alBaṣrî, the Lexicologist and Grammarian (*b.* 108 or 109 or 110 or 111 or 114, *d.* 207 or 209 or 210 or 211 or 213).

AW. 'Abd AlWârith.

AZ. Abû Zaid Sa'îd Ibn Aus alAnṣârî alBaṣrî, the Grammarian and Lexicologist (*d.* 214 or 215 or 216).

Az. Abû Manṣûr Muḥammad Ibn Aḥmad alAzhari alHarawî, the Lexicologist (*b.* 282, *d.* 370 or 371).

*B. The Commentary of the Ḳâḍî Nâṣir adDîn Abû Sa'îd 'Abd Allâh Ibn 'Umar alBaiḍawî ashShafi'î (*d.* 685 or 692) upon the Ḳur'ân, edited by Fleischer.

BB. Baṣrî Grammarians.

BD. Badr adDîn Abû 'Abd Allâh Muḥammad (*d.* 686), son of IM.

Bdd. Baghdâdî Grammarians.

*Bk. The *Mu'jam ma-sta'jam* by Abû 'Ubaid 'Abd Allâh Ibn 'Abd Al'Azîz alBakrî alAndalusî, the Wazîr (*d.* 487), edited by Wüstenfeld.

*BS. The Commentary (*c.* 756) of IIsh upon the poem of Ka'b Ibn Zuhair commencing بانت سعاد الخ, edited by Guidi.

Bz. Abu-lḤasan Aḥmad Ibn Muḥammad Ibn 'Abd Allâh Ibn AlḲasim Ibn Nâfi' Ibn Abî Bazza alMakkî, known as AlBazzî (*d.* 250 or 270), the Reporter of Ibn Kathîr one of the Seven Readers.

*C. The Commentary of BD upon the IM, cited from extracts printed by De Sacy in the Notes to his Anthologie Grammaticale and collated with the MS of the Asiatic Society of Bengal.

*CD. The Commentary of Shihâb adDîn Aḥmad alKhafâji alMiṣrî (*d.* 1069) upon the D, cited from extracts given in the Notes to the latter work.

*D. The *Durra alGhawwâṣ* by H, edited by Thorbecke.

*DH. The *Dîwân* of the Hudhalîs with the Commentary of Abû Sa'îd AlḤasan Ibn AlḤusain assukkari (*d.* 275), transmitted from him by Rm upon the authority of Abû Bakr Aḥmad Ibn Muḥammad Ḥalalwânî, edited by Kosegarten.

*Dh. The *Mushtabih fî Asmá arRijâl* by Shams adDîn Abû 'Abd Allâh Muḥammad Ibn Aḥmad ADHDHAHABÎ (*b.* 673, *d.* 748), edited by De Jong.

*DM. The Gloss (*c.* 1233) of the Shaikh Muṣṭafâ Muḥammad 'Urfa ADDASÛḲÎ upon the ML.

*Dm. The Commentary of the Shaikh Badr adDîn, or Shams ad Dîn, Muḥammad Ibn Abî Bakr alMakhzûmî ADDAMÂMÎNÎ, the Philologist (*d.* 828), upon the ML, cited from extracts quoted in the DM.

*Dw. The *Dîwân* of Imra alḲais, edited by De Slane; of AlFarazdak, edited by Boucher; of AnNâbigha adhDhubyânî, edited by Derenbourg

*EM. The Exposition of the *Mu'allaḳât* edited by Arnold.

F. ABÛ 'ALÎ AlḤasan Ibn Aḥmad Ibn 'Abd AlGhaffâr ALFÂRISÎ, also called ALFASAWÎ, the Grammarian (*b.* 288, *d.* 376 or 377).

*FA. The *Fawâ'id alḲalâ'id fî Mukhtaṣar Sharḥ ashShawâhid* by Badr adDîn Abû Muḥammad Maḥmûd Ibn Aḥmad asSarûjî AL'AINÎ (*d.* 855), cited from a MS.

*FDw. The Five *Dîwâns*, printed in Egypt, comprising the *Dîwân* of AnNâbigha adhDhubyânî with the Commentary of ABk; the *Dîwân* of 'Urwa Ibn AlWard al'Absî with the Commentary of ISk; the *Dîwân* of Ḥâtim of Ṭayyi, transmitted by ABU-LMUNDHIR Hishâm Ibn Abi-nNaṣr Muḥammad alKalbî alKûfî, the Genealogist, known as IBN ALKALBÎ (*d.* 204 or 206); the *Dîwân* of 'Alḳama; and the *Dîwân* of AlFarazdaḳ.

Fr. Abû Zakarîyâ Yaḥyâ Ibn Ziyâd alAslamî, known as ALFARRÂ adDailamî, alKûfî, the freedman of the Banû Asad or Banû Minḳar, the Lexicologist and Grammarian (*b.* 144, *d.* 207).

GG. Grammarians.

*H. The *Maḳâmât* of Abû Muḥammad AlḲasim Ibn 'Alî ALḤARÎRÎ alBaṣrî alḤarâmî (*b.* 446, *d.* 515 or 516) with a selected Commentary, edited by De Sacy.

*HKh. The Bibliographical Lexicon of Muṣṭafâ Ibn 'Abd Allâh, known as ḤÂJJÎ KHALÎFA (*d.* 1068), edited by Fluegel.

*HM. The *Mulḥat alI'râb* by H with a Commentary by the Author, cited from an extract printed by De Sacy in his Anthologie Grammaticale.

Hr. Abù 'Ubaid Aḥmad Ibn Muḥammad al'Abdì ALHARAWÍ alFāshānī, the Philologist (*d.* 401).

Hsh. Abù 'Abd Allāh HISHĀM Ibn Mu'āwiya alKūfī, the Grammarian (*d.* 209).

*I. The *I'rāb 'an Ḳawā'id al I'rāb* by IHsh, edited by De Sacy in his Anthologie Grammaticale.

*IA. The Commentary of Bahá adDīn Abù Muḥammad 'Abd Allāh Ibn 'Abd ArRaḥmān alMiṣrī alHāshimī al'Aḳīlī, known as IBN 'AḲĪL (*d.* 769), upon the IM, edited by Dieterici.

IAl. ABÙ 'AMR IBN Al'ALÁ Ibn 'Ammār atTamīmī alMāzinī alBaṣrī, one of the Seven Readers and a Grammarian (*b.* 65 or 68 or 70, *d.* 154 or 156 or 157 or 159).

IAmb. Abù Bakr Muḥammad Ibn Abì Muḥammad AlḲāsim, known as IBN ALAMBĀRĪ, the Grammarian (*b.* 271, *d.* 327 or 328).

IAR. Abu-lḤusain 'Ubaid Allāh Ibn Aḥmad IBN ABÍ-RRABÍ' al-'Uthmānī alIshbīlī alUmawī (*d.* 688), author of a Commentary on the Book of S.

*IAth. The *Kāmil atTawārīkh* by the Shaikh 'Izz adDīn Abu-lḤasan 'Alī Ibn Muḥammad ashShaibānī, known as IBN ALATHĪR alJazarī (*b.* 555, *d.* 630), edited by Tornberg.

IB. Abu-lḲāsim 'Abd AlWāḥid Ibn 'Alī IBN BARHĀN alAsadī, the Grammarian (*d.* 456).

IBdh. Abu-lḤasan Ṭāhir Ibn Aḥmad IBN BĀBSHĀDH alMiṣri, the Grammarian (*d.* 469).

IBr. Abù Muḥammad 'Abd Allāh IBN BARRĪ alMuḳaddasī alMiṣrī, the Grammarian and Lexicologist (*b.* 499, *d.* 582).

*ID. The *Kitāb alIshtiḳāḳ* by Abù Bakr Muḥammad Ibn AlḤasan IBN DURAID alAzdī alBaṣrī (*b.* 223, *d.* 321), edited by Wüstenfeld.

IDh. Abù Muḥammad 'Abd Allāh Ibn Ja'far IBN DURUSTAWAIH alFārisī alFasawī, the Grammarian (*b.* 258, *d.* 347).

IDn. Abù Muḥammad Sa'īd Ibn AlMubārak alAnṣārī alBaghdādī, known as IBN ADDAHHĀN, the Grammarian (*d.* 566 or 569).

*IH. The *Kāfiya fi-nNaḥw* by Jamāl adDīn Abù 'Amr 'Uthmān Ibn 'Umar, known as IBN ALḤĀJIB, the Grammarian (*b.* 570, *d.* 646), lithographed at Cawnpore.

*IIIb. The *Mukhtalif alḲuba'il wa Mu'taliyhà* by Abù Ja'far Muḥammad Ibn Ḥabīb alHāshimī, the freedman of the Banù Hāshim, alBaghdādī, the Genealogist and Grammarian (*d.* 245), edited by Wüstenfeld.

IHKh. Muḥammad Ibn Yaḥyà, known as Ibn Hishām alKhaḍrāwī (*d.* 616), author of a Commentary on the *Īḍāḥ* of F.

IHL. Abù 'Abd Allāh Muḥammad Ibn Aḥmad asSabtī, known as Ibn Hishām alLakhmī, the Grammarian (*d.* 570).

IHsh. Jamāl adDīn Abù Muḥammad 'Abd Allāh Ibn Yūsuf, known as Ibn Hishām alAnṣārī, the Grammarian (*b.* 708, *d.* 761 or 762).

IIU. Abù 'Amr 'Īsà Ibn 'Umar athThaḳafī alBaṣrī, the Grammarian and Reader (*d.* 149), said to have been the freedman of Khālid Ibn AlWalīd alḲurashī alMakhzūmī, the Sword of God (*d.* 21).

IJ. Abu-lFatḥ 'Uthmān Ibn Jinnī alMauṣilī, the Grammarian (*d.* 392 or 393).

*IJr. The Travels of Abu-lḤusain Muḥammad Ibn Aḥmad Ibn Jubair alKinānī alAndalusī alBalansī (*b.* 539 or 540, *d.* 614) edited by Wright.

*IK. The *Talḳīb al Ḳawāfī* by Abu-lḤasan Muḥammad Ibn Aḥmad, known as Ibn Kaisān, the Grammarian and Lexicologist (*d.* 299 or 320), edited by Wright in his Opuscula Arabica.

*IKb. The *Kitāb AlMa'ārif* by Abù Muḥammad 'Abd Allāh Ibn Muslim adDīnawarī, known as Ibn Ḳutaiba, and also called alḲutabī and less correctly alḲutaibī, the Grammarian, Lexicologist, and Historian (*b.* 213, *d.* 270 or 271 or 276 or 296), edited by Wüstenfeld.

IKh. Abu-lḤasan 'Alī Ibn Muḥammad alḤaḍramī alAndalusī alIshbīlī, known as Ibn Kharūf, the Grammarian (*d.* 609 or 610), author of a Commentary on the Book of S.

IKhl. Abù 'Abd Allāh AlḤusain Ibn Aḥmad, known as Ibn Khālawaih, the Grammarian and Lexicologist, originally from Hamadhān (*d.* 370).

*IKhn. The *Wafayāt al A'yān etc*, a Biographical Dictionary, by the Kādī Shams adDīn Abu-l'Abbās Aḥmad Ibn Muḥammad, known as Ibn Khallikān, alBarmakī alIrbilī (*d.* 681), cited from the Editions of Wüstenfeld and De Slane and from a MS.

IKhz. Shams adDīn Aḥmad Ibn AlḤusain alIrbilī, known as Ibn AlKhabbāz (*d.* 637), author of a Commentary on the *Alfīya* of IMt.

*IKn. The *Itḳān fī 'ulum al Ḳur'án* by Syt, printed at Calcutta, and lithographed at Lahore and elsewhere.

*IM. The *Khulāṣa*, commonly called the *Alfīya, fi nNaḥw* by Jamāl adDīn Abù 'Abd Allāh Muḥammad Ibn 'Abd Allāh aṭṬā'ī alJayyānī, known as Ibn Mālik, the Grammarian (*b.* 600 or 601, *d.* 672), edited by De Sacy, and, with the Commentary of IA, by Dieterici.

IMd. Muḥammad Ibn Mas'ūd alGhazzī, called AzZakī or Ibn AzZakī in different MSS (according to the DM) and Editions of the ML, author of the *Badī' fi-nNaḥw* a work much quoted by AH.

IMt. Zain adDīn Abu-lḤusain Yaḥyà Ibn 'Abd AlMu'ṭī azZawāwī, the Grammarian (*b.* 564, *d.* 628), author of the *Alfīya* of Ibn Mu'ṭī.

IS. Shams adDīn Abù Bakr Muḥammad Ibn AsSarī, known as Ibn AsSarrāj, the Grammarian (*d.* 315 or 316).

*Is. The *Iṣāba fī tamyīz aṣṢaḥaba* by Shihāb adDīn Abu-lFaḍl Aḥmad Ibn 'Alī, known as Ibn Ḥajar al'Asḳalanī (*d.* 852), printed at Calcutta.

ISB. Abù Muḥammad 'Abd Allāh Ibn Muḥammad, known as Ibn AsSīd alBaṭalyausī, the Grammarian (*b.* 444, *d.* 521).

*ISb. The great *Ṭabaḳat ashShāfi'īya* by the Ḳāḍī Tāj adDīn 'Abd AlWahhāb Ibn 'Alī, known as Ibn AsSubkī, ashShāfi'ī (*d.* 771), cited from a MS.

ISd. Abu-lḤasan 'Alī Ibn Ismā'īl alMursī, known as Ibn Sīda, the Lexicologist and Grammarian (*d.* 448 or 458).

ISf. Abù Muḥammad Yūsuf Ibn Abi Sa'īd AlḤasan, known as Ibn AsSīrāfī (son of Sf), the Grammarian and Lexicologist (*b.* 330, *d.* 385).

ISh. The Sharīf Abu-sSa'ādāt Hibat Allāh Ibn 'Alī al'Alawī alḤasanī, known as Ibn AshShajarī, alBaghdādī, the Grammarian of Al'Irāḳ (*b.* 450, *d.* 542).

*ISk. The *Dīwān* of 'Urwa Ibn AlWard al'Absī with the Commentary of Abù Yūsuf Ya'ḳūb Ibn Isḥāḳ, known as Ibn AsSikkīt, alKhūzī of Daurak, the Lexicologist and Grammarian (*d.* 243 or 244 or 245 or 246), edited by Nöldeke and printed in the FDw.

IT. Abu-lḤusain Sulaimān Ibn Muḥammad Ibn 'Abd Allāh al-Andalusī alMālaḳī, known as Ibn AṭṬarāwa, the Grammarian (*d.* 528).

*ITB. The Annals called *AnNujūm azZāhira fi Mulūk Miṣr wa -lKāhira* by the Amīr Jamāl adDīn Abu -lMaḥāsin Yūsuf Ibn Taghrī Bardī alAtābakī alKāhirī (*d.* 874), edited by Juynboll and Matthes.

ITr. Ibn Ṭāhir.

IU. Abu-lḤasan 'Alī Ibn Mu'min alḤaḍramī alIshbīlī, known as Ibn 'Uṣfūr, the Grammarian (*d.* 669).

*IY. The Commentary of Muwaffak adDīn Abu-lBaḳá Ya'īsh Ibn 'Alī alAsadī alMauṣilī alḤalabī, known as Ibn Ya'īsh, the Grammarian (*b.* 553, *d.* 643), upon the M, edited by Jahn.

*J. The Commentary (*c.* 1271) of the Shaikh 'Abd AlMun'im al-Jarjāwī upon the evidentiary verses of the IA, printed in Egypt.

Jh. Abù Naṣr Ismā'īl Ibn Ḥammād alJauharī alFārābī, the Lexicologist (*d.* 393).

Jj. Abù Bakr 'Abd AlḲāhir Ibn 'Abd ArRaḥmān alJurjānī, the Grammarian (*d.* 471 or 474).

*Jk. The *Mu'arrab* of Abù Manṣūr Mauhūb Ibn Aḥmad alJawālīḳī, the Lexicologist (*b.* 465 or 466, *d.* 539 or 540), edited by Sachau.

*Jm. The Commentary (*c.* 897) of Maulānà Nūr adDīn 'Abd ArRaḥmān Ibn Aḥmad alJāmī (*d.* 898) upon the IH, printed at Calcutta and lithographed at Lucknow.

Jr. Abù 'Umar Ṣāliḥ Ibn Isḥāḳ alJarmī, the Grammarian (*d.* 225).

*Jsh. The *Jāmi' ashShawāhid* by Mullà Muḥammad Bāḳir, lithographed at Teherān in 1275 and 1293.

Jz. Abù Mūsà 'Īsà Ibn 'Abd Al'Azīz alJuzūlī alYazdaktanī, the Grammarian (*d.* 606 or 607 or 610).

*K. The *Kashshāf 'an Ḥaḳā'iḳ atTanzīl* by Z, edited by Lees.

*KA. The *Kitāb alAghānī* by Abu-lFaraj 'Alī Ibn AlḤusain al-Ḳurashī alUmawī alIṣbahānī (*b.* 284, *d.* 356 or 357), edited by Kosegarten.

*KF. The *Ḳāmūs* of Majd adDīn Muḥammad Ibn Ya'ḳūb alFīrūzābādī ashShīrāzī (*d.* 817), lithographed at Lucknow.

Khf. AlKhaffāf.

Khl. Abù 'Abd ArRaḥmān AlKhalīl Ibn Aḥmad alFarāhīdī, or alFurhūdī, alAzdī alYaḥmadī alBaṣrī, the Grammarian (*b.* 100, *d.* 160 or 163 or 170 or 174 or 175).

ḲK. Kūfī Grammarians.

*KM. The *Kanz alMa'ānī*, a Commentary by Kamāl adDin Abù 'Abd Allāh Muḥammad Ibn Aḥmad alMauṣilī, known as Shu'la (*d.* 656), upon the Ode called the *Ḥirz alAmānī* by Abù Muḥammad alḲāsim Ibn Firru arRu'ainī asheShāṭibī (*b.* 538, *d.* 590), lithographed at Peshawar with the AAK and a Persian Commentary.

*KN. The *Ḳaṭr anNadà wa Ball asSadà* by IHsh, with a Commentary by the Author, the Text cited from the Edition lithographed at Lucknow, and the Commentary from extracts given in the Marginal Annotations to that Edition and in the Notes to the Epistola Critica edited by Mehren.

Kn. Abù Mūsà 'Īsà Ibn Mīnà alMadanī, known as ḲālUn (*d.* 205 or 220), the Reporter of Nāfi' one of the Seven Readers.

Ḳur. The *Ḳur'ān*.

Ks. Abu-lḤasan 'Alī Ibn Ḥamza alAsadī by enfranchisement, al-Kūfī, known as alKisā'ī, one of the Seven Readers and a Grammarian and Lexicologist (*d.* 182 or 188 or 189).

Ktb. Abù Alī Muḥammad Ibn AlMustanīr alBaṣrī, known as ḲuṭrUb, the Grammarian and Lexicologist (*d.* 206).

*L. The Commentary of BD on the *Lamīyat alAf'al* by IM, edited by Volck.

Lh. Abu-lḤasan 'Alī Ibn AlMubārak alLiḥyānī, the Grammarian, contemporary with Ks and ISk.

*LL. The *Lubb alLubāb fī taḥrīr alAnsāb* (*c.* 873) by Syt, edited by Veth.

*LM. The Life of Muḥammad extracted from the MAB by AF, edited by Des Vergers.

*M. The *Mufaṣṣal fi-nNaḥw* (*c.* 514) by Z, edited by Broch.

*MA. The Marginal Annotation upon the Persian Edition of the ML.

*MAB. The *Mukhtaṣar fī Akhbār alBashar* by AF, printed at Constantinople.

*MAR. The Marginal Annotation upon the Lucknow Edition of the Commentary by R upon the IH.

*MASH. The Marginal Annotation upon the SH.

*Mb. The *Kāmil* by Abu-l'Abbās Muḥammad Ibn Yazīd ath'Thumālī alAzdī alBaṣrī, known as ALMUBARRAD, the Grammarian (*b.* 206 or 207 or 210, *d.* 285 or 286), edited by Wright.

*Md. The *Majma' alAmthal* by Abu-lFaḍl Aḥmad Ibn Muḥammad anNaisābūrī, known as ALMAIDĀNĪ, the Philologist (*d.* 518), printed at Būlāḳ.

*MDh. The *Murūj adhDhahab wa Ma'ādin alJauhar* by Abu-lḤasan 'Alī Ibn AlḤusain ALMAS'ŪDĪ (*d.* 345 or 346), edited by De Meynard.

*MI. The *Marāṣid alIṭṭilā' 'alà Asmá alAmkina wa-lBiḳā'*, probably by Abù Faḍa'il ṢAFĪ ADDĪN 'Abd AlMu'min Ibn 'Abd AlḤaḳḳ alBaghdādī (*b.* 650, *d.* 739), edited by Juynboll.

*Mk. The *Mushtarik* by Shihāb adDīn Abù 'Abd Allāh YĀḲŪT Ibn 'Abd Allāh arRūmī alḤamawī alBaghdādī (*b.* 574 or 575, *d.* 626), edited by Wüstenfeld.

Mkk. The Shaikh Abù Muḥammad MAKKĪ Ibn Abī Ṭālib Ḥammūsh alḲaisī alḲurṭubī, the Reader, Commentator, and Grammarian (*b.* 354 or 355, *d.* 437).

*ML. The *Mughni-l Labīb* (*c.* 756) by IHsh, printed at Būlāḳ, and lithographed at Teherān.

Mlk. Abù Bakr Ibn Yaḥyà alJudhāmī ALMĀLAḲĪ (*d.* 657), author of a Commentary on the Book of S.

*MM. The *Miṣbāḥ fi-n Naḥw* by Abu-lFatḥ Nāṣir Ibn 'Abd AsSayyid ALMUṬARRIZI, the Grammarian (*b.* 538, *d.* 610), cited from an extract printed by De Sacy in his Anthologie Grammaticale.

MS. Manuscript.

*MSh. The *Mu'jam ashShu'arā* by Abù 'Abd Allāh Muḥammad Ibn 'Imrān ALMARZUBĀNĪ (*d.* 384), cited from an extract given in the Notes to the ID, *p.* 153.

MSS. Manuscripts.

Mz. Abù 'Uthmān Bakr Ibn Muḥammad ALMĀZINĪ alBaṣrī, the Grammarian (*d.* 236 or 247 or 248 or 249).

*N. The Commentary of Muḥibb adDīn Effendī upon the evidentiary verses of the K, edited by Abu-lWafā NAṢR ALHŪRĪNĪ, and printed at Būlāḳ in 1281.

Nr. Abu-lḤasan ANNAḌR IBN SHUMAIL alMāzinī alBaṣrī, the Grammarian and Lexicologist (*b.* 122 or 123, *d.* 203 or 204).

*NS. The Commentary of Nw upon the *Ṣaḥīḥ* of the Imām Abu-lḤusain Muslim Ibn Al-Ḥajjāj alKushairī anNaisābūrī, the Traditionist (*b.* 206, *d.* 261), lithographed at Delhi.

Ns. Abù Ja'far Aḥmad Ibn Muḥammad alMurādī alMiṣrī, known as AnNaḥḥās, the Grammarian (*d.* 337 or 338).

*Nw. The *Tahdhīb al Asmá* by Muḥyi-dDin Abù Zakarīyá Yaḥyà Ibn Sharaf alḤizāmī alḤaurānī anNawawī adDimashḳī (*b.* 631, *d.* 676), edited by Wüstenfeld.

*P. Arabum Proverbia, edited by Freytag.

*R. The Commentary (*c.* 683 or 686) of Raḍī adDin Muḥammad Ibn AlḤasan alAstarābādī, known as ArRaḍī, the Grammarian (*d.* 686), upon the IH, lithographed at Lucknow and Delhi:

*Also the Commentary of the same Author upon the SH, lithographed at Delhi.

Rb. Abu-lḤasan 'Alī Ibn 'Īsà arRaba'ī alBaghdādī by abode, ash-Shīrāzī by origin, the Grammarian (*b.* 328, *d.* 420).

Rm. Abu-lḤasan 'Alī Ibn 'Īsà arRummānī, the Commentator and Grammarian (*b.* 296, *d.* 382 or 384).

*S. The Book of Abù Bishr 'Amr Ibn 'Uthmān alBaṣri, known as Sībawaih, originally a Persian, the freedman of the Banu-lḤārith Ibn Ka'b, or of the family of ArRabī' Ibn Ziyād alḤārithī, the Grammarian (*d.* 161 or 177 or 180 or 188 or 194), cited from an extract printed by De Sacy in his Anthologie Grammaticale.

*SB. The *Ṣaḥīḥ* of the Imām Abù 'Abd Allāh Muḥammad Ibn Ismā'īl alJu'fī by enfranchisement, alBukhārī, the Traditionist (*b.* 194, *d.* 256), edited by Krehl.

Sf. The Ḳāḍī Abù Sa'īd AlḤasan Ibn 'Abd Allāh asSīrāfī, the Grammarian (*d.* 368), author of a Commentary on the Book of S.

*SH. The *Shāfiya fi-t'Taṣrīf* by IH, lithographed at Cawnpore.

*Sh. The *Shudhūr adhDhahab* by IHsh, with a Commentary by the Author, printed at Būlāḳ.

Shl. Abù 'Alī 'Umar Ibn Muḥammad alAzdī, known as AshShalaubīnī or AshShalaubīn, alAndalusī alIshbīlī, the Grammarian (*b.* 562, *d.* 645).

Shm. Taḳī adDin Abu-l'Abbās Aḥmad Ibn Muḥammad ashShumunnī (*d.* 872), author of a Commentary on the ML.

*SM. The Commentary of Syt upon the evidentiary verses of the ML, cited from extracts copied from the MS of the Bodleian Library.

Sm. AṣṢaimarī.

*SR. The *Sīrat Rasūl Allāh*, commonly called *Sīrat Ibn Hishām*, by Abū Muḥammad 'Abd AlMalik Ibn Hishām alḤimyarī alMa'āfirī al-Miṣrī, the Grammarian and Genealogist (*d.* 213 or 218), edited by Wüstenfeld.

Sr. Abu-lFaḍl Ḳāsim Ibn 'Alī alBaṭalyausī, known as AṣṢaffār (*d.* 630), author of a Commentary on the Book of S.

Suh. Abu-lḲāsim, and Abū Zaid, 'Abd ArRaḥmān Ibn 'Abd Allāh alKhath'amī alAndalusī alMālaḳī asSuhailī, the Grammarian and Lexicologist (*b.* 508, *d.* 581).

Syt. Jalāl adDīn Abu-lFaḍl 'Abd ArRaḥmān Ibn Kamāl adDīn Abī Bakr Muḥammad asSuyūṭī or alUsyūṭī, the Grammarian, Lexicologist, Commentator, and Historian (*b.* 849, *d.* 911).

*T. The Commentary of Abū Zakarīyā Yaḥyà Ibn 'Alī ashShaibānī, known as AlKhaṭīb atTabrīzī, the Lexicologist (*b.* 421, *d.* 502), on the Ḥamāsa of Abū Tammam Ḥabīb Ibn Aus aṭṬā'ī (*b.* 172 or 188 or 190 or 192, *d.* 228 or 229 or 231 or 232), edited by Freytag.

*TH. The *Ṭabaḳat alḤuffaẓ* by Dh, with additions by Syt, edited by Wüstenfeld.

*Th. The *Faṣīḥ* of Abu-l'Abbās Aḥmad Ibn Yaḥyà ashShaibānī by enfranchisement, alKūfī, the Grammarian, known as Tha'lab (*b.* 200 or 201 or 204, *d.* 291), edited by Barth.

Thi. Abū Isḥāḳ Aḥmad Ibn Muḥammad anNaisābūrī atTha'labī, the Commentator (*d.* 427 or 437).

*TM. The *Ṭabaḳat alMufassirīn* by Syt, edited by Meursinge.

*Tr. The 5th Part of the *Tārīkh alMulūk etc.* by Abū Ja'far Muḥammad Ibn Jarīr aṭṬabarī (*b.* 224 or 225, *d.* 310), edited by Kosegarten.

*W. The Commentary of Abu-lḤasan 'Alī Ibn Aḥmad alWāḥidī anNaisābūrī (*d.* 468) upon the *Dīwān* of Abu-ṭṬayyib Aḥmad Ibn Al-Ḥusain alJu'fī alKindī alKūfī, known as AlMutanabbi, the poet (*b.* 303, *d.* 354), edited by Dieterici.

Y. Abū 'Abd ArRaḥmān Yūnus Ibn Ḥabīb, the freedman of the Banū Ḍabba, or of the Banū Laith Ibn 'Abd Manāt Ibn Kināna, or of

Hilāl Ibn Ḥarmī of the Banù Ḍubai'a Ibn Bajāla, the Grammarian (*b.* 80 or 90, *d.* 182 or 183 or 184 or 185).

*Z. The *Anmūdhaj fi-nNaḥw* by Jār Allāh Abu-lḲāsim Maḥmūd Ibn 'Umar azZamakhsharī alKhuwārazmī, the Grammarian, Lexicologist, Commentator, and Geographer (*b.* 467, *d.* 538), cited from an extract printed by De Sacy in his Anthologie Grammaticale.

*ZJ. The *Kitāb alJibāl wa-lAmkina wa-lMiyāh* by Z, edited by Juynboll.

Zj. Abù Isḥāḳ Ibrāhīm Ibn Muḥammad Ibn AsSarī alBaṣrī, known as AzZajjāj, the Grammarian (*d.* 310 or 311 or 316).

Zji. Abu-lḲāsim 'Abd ArRaḥmān Ibn Isḥāḳ, known as AzZajjājī from being the companion of Zj, alBaghdādī by abode, anNahāwandī by origin, the Grammarian (*d.* 337 or 339 or 340).

Abbreviations of Technical Terms.

As this work increased in size the use of abbreviations was gradually extended for the sake of economy in space. Hence some words printed at full length in the earlier pages are afterwards abbreviated.

The plural is indicated by "s," as *ds. s.* denotatives of state, and *dial. vars.* dialectic variants.

Acc., Accusative.
Act., Active.
Adv., Adverb.
Ag., Agent.
Aff., Affirmative.
All., Alliterative.
All. seq., Alliterative Sequent.
Ant., Antecedent.
Aor., Aorist.
Apoc., Apocopate.
Apod., Apodosis.
App., Appropinquation.
Apppos., Appositive.
Art., Article.
Att., Attributive.
Aug., Augmentative.
Bil., Biliteral.
Cat., Category.
Comp., Compound.
Con., Conjunction.
Cond., Conditional.
Conj., Conjunctive.
Conjug., Conjugation.
Cop., Copula.
Correl., Correlative.
Corrob., Corroborative.
Curt., Curtailed (diminutive).
Decl., Declinable.
Dem., Demonstrative.
Deriv., Derivative.
Det., Determinate.
Dial., Dialect.
Dial. var., Dialectic variant.
Dim., Diminutive.
Disj., Disjunctive.
D. s., Denotative of State.
Du., Dual.
Ej., Ejaculation.
Enunc., Enunciative.
Ep., Epithet.
Ex., Example.
Exc., Exception.
Expl., Explicative.
Expos., Expository.
Fem., Feminine.
Gen., Genitive.
G. t., General term.
Hyst.-prot., Hysteron-proteron.
Id., Ideal.
I. e., Id est, *That is.*
Imp., Imperative.
Inch., Inchoative.
Ind., Indicative.
Indecl., Indeclinable.
Indet., Indeterminate.
Inf., Infinitive.
Infl., Inflected.
Inop., Inoperative.
Interrog., Interrogative.
Intrans., Intransitive.
I. q., Idem quod, *The same as*, often used as meaning *In the sense of.*
Lit., Literal.
Masc., Masculine.
Met., Metonym.
N., Noun.
Neg., Negative.
Nom., Nominative.

Non-att., Non-attributive.
Non-deriv., Non-derivative.
Non-rept., Non-replicative.
Non-voc., Non-vocative.
Num., Numeral.
Obj., Object.
O. f., Original form.
Op., Operative.
Opp., Opposite.
Opt., Optative.
Orig., Originally.
P., Particle.
Par., Parenthesis.
Part., Participle.
Pass., Passive.
Perf., Perfect (plural).
Pers., Person.
Pl., Plural.
Post., Postfixed
Postpos., Postpositive.
Pre., Prefixed.
Pred., Predicate.
Prep., Preposition.
Prepos., Prepositive.
Pret, Preterite.
Prim., Primitive.
Pro-ag., Pro-agent.
Prohib., Prohibitive.
Pron., Pronoun.
Prop., Proposition.
Prot., Protasis.
Prov., Proverb.
Quad., Quadriliteral.
Qual., Qualificative.
Quasi-pre., Quasi-prefixed.
Quin., Quinqueliteral.
Rad., Radical.
Red., Redundant.
Reg., Regimen.
Rel., Relative.
Repl., Replicative.
Seq., Sequent.
Sex., Sexiliteral.
Sing., Singular.
Sp., Specificative.
S.s, Subject of State.
Sub., Subject.
Subj., Subjunctive.
Subst., Substitute.
Syn., Synonym.
Syn. with, Synonymous with.
Synd., Syndetic.
Trans., Transitive.
Tril., Triliteral.
Unil., Uniliteral.
Uninfl., Uninflected.
V., Verb.
Var., Variant.
Vid., Videlicet, *namely*.
Voc., Vocative.

Glossary of Technical Terms.

Transliterated terms, like Tanwin and Mimi, are omitted.

A.

Abbreviated, مَقْصُور.

Abbreviation, قَصْر and إِيجَاز and تَخْفِيف.

Abridgment, إِخْتِصَار and تَخْفِيف.

Abstract noun or substantive, إِسْم مَعْنًى.

Accident, حَدَث and عَرَض.

Accusative (case), نَصْب.

„ (noun in the), مَنْصُوب.

Active participle, إِسْم فَاعِل.

„ (verb), مَبْنِيٌّ لِلْفَاعِل or عَلَى طَرِيقَةِ فَعَلَ.

Address, خِطَاب.

Adjuration, قَسَم سُؤَال.

Admirative, تَعَجُّبِيٌّ.

Adverb, ظَرْف.

Adverbial, ظَرْفِيٌّ.

Adverbial object, مَفْعُول فِيهِ.

Affinity, مُنَاسَبَة.

Affirmation, إِثْبَات and إِيجَاب.

Affixes, لَوَاحِق.

Affixion, إِلْحَاق and دُخُول.

Afterthought (substitute of), بَدَاء.

Agency, فَاعِلِيَّة.

Agent, فَاعِل.

Alleviation, تَخْفِيف.

Alliteration, إِتْبَاع.

Alliterative sequent, إِتْبَاع.

Allocution, خِطَاب.

Allusion, لَمْح.

Amplification, تَفْيِيس.

Anacoluthon, قَطْع.

Analogy, قِيَاس.

Anarthrous, مُجَرَّدٌ عَنِ اللَّامِ.

Annuller, نَاسِخٌ.

Anomalous, شَاذٌّ.

Anomaly, شُذُوذٌ.

Antecedent, مَتْبُوعٌ and سَابِقٌ and مَعْطُوفٌ عَلَيْهِ and أَوَّلٌ and مُبْدَلٌ مِنْهُ.

Aorist, مُضَارِعٌ.

Aoristic letter, حَرْفُ مُضَارَعَةٍ.

Aplastic, جَامِدٌ.

Aplasticity, جُمُودٌ.

Apocopate (mood), جَزْمٌ.

„ (verb in the), مَجْزُومٌ.

Apodosis, جَزَاءٌ.

Apposition, تَبَعٌ and تَبَعِيَّةٌ.

Appositive, تَابِعٌ.

Apprehension, تَصَوُّرٌ.

Appropinquation, مُقَارَبَةٌ.

Aprothetic, مُفْرَدٌ.

Article (the), اَلْ and اَللَّامُ and لَامُ التَّعْرِيفِ.

Assimilate (epithet), مُشَبِّهَةٌ and مُشَبِّهَةٌ.

Assumption, تَقْدِيرٌ.

„ (of a pronoun), تَحَمُّلٌ and اِحْتِمَالٌ.

Attached (pronoun), مُتَّصِلٌ.

Attribute, مُسْنَدٌ and خَبَرٌ.

Attribution, اِسْنَادٌ.

Attributive, اِسْنَادِيٌّ.

„ compound, مُرَكَّبٌ تَرْكِيبَ اِسْنَادٍ.

„ (verb or adverb), تَامٌّ.

Augment, زِيَادَةٌ.

Augmentative, زَائِدٌ.

Axioms, ضَرُورِيَّاتٌ.

B.

Biform (proposition), ذَاتُ وَجْهَيْنِ.

Biliteral, ثُنَائِيٌّ.

Blunder (substitute of), غَلَطٌ.

Bound (rhyme), مُقَيَّدٌ.

Broken (plural), مُكَسَّرٌ.

C.

Call for help, اِسْتِغَاثَةٌ.

Case, وَجْهٌ.

„ (pronoun of), شَأْنٌ.

Catachresis (abuse), اِجْحَافٌ.

Causation, تَعْلِيلٌ.

Causative, تَعْلِيلِيٌّ.

„ object, مَفْعُولٌ لَهُ.

„ particle, حَرْفُ تَعْلِيلٍ.

Cautioning, تَحْذِيرٌ.

Chronometrical, تَوْقِيتِيٌّ.

Circumstance, قَرِينَةٌ.

Circumstantial, حَالِيٌّ.

Citation (quotation), حِكَايَةٌ.

Classical language, لُغَةٌ.

Codex, مُصْحَفٌ.

Cognomen, لَقَبٌ.

Coined, مُرْتَجَلٌ.

Commensurability, مُوَازَنَةٌ.

Commensurable, مُوَازِنٌ.

Commentary, شَرْحٌ and تَفْسِيرٌ.

Common (name), شَائِعٌ.

Comparatival (مِنْ), تَفْضِيلِيٌّ.

Comparative, تَشْبِيهِيٌّ.

Comparison (assimilation), تَشْبِيهٌ.

„ (proportion), مُقَايَسَةٌ.

Compensation, عِوَضٌ.

Complement, فُضْلَةٌ.

Complete declension, تَمْكِينٌ.

Composition, تَرْكِيبٌ.

Compound, مُرَكَّبٌ.

Concomitate object, مَفْعُولٌ مَعَهُ.

Concord, حَمْلٌ.

Concrete noun or substantive, ذَاتٌ and اِسْمُ ذَاتٍ and اِسْمُ عَيْنٍ and جَثَّةٌ and جَوْهَرٌ.

Condition, شَرْط.

Conditional, شَرْطِيّ and جَزَائِيّ and واقِع لِلْجَزَاء.

Conjugability, تَصَرُّف.

Conjugation (process), تَصْرِيف.

„ (class), بَاب.

Conjunct, مَوْصُول.

Conjunction, حَرْف عَطْف and حَرْف عَاطِف.

Conjunctive (of a conjunct noun or particle), صِلَة.

„ (exception), مُتَّصِل.

„ (أَم), مُتَّصِل.

„ Hamza, هَمْزَة وَصْل.

„ (affix to a final short vowel), وَصْل or صِلَة.

Conjunctness, مَوْصُولِيَّة.

Connected, سَبَبِيّ.

Connective, وَصْلَة and تَوَصُّل.

„ particle, حَرْف صِلَة.

Constitution, وَضْع.

Construction, عَقْد and تَرْكِيب.

Constructively, تَقْدِيرًا.

Contest, تَنَازُع.

Context, قَرِينَة.

Contracted, مُخَفَّف and خَفِيف.

Conventional term or language, اِصْطِلَاح.

Conventionally, فِي الِاصْطِلَاحِ.

Coordination, اَلْحَاق.

Copula, رَابِطَة.

Copulative, عَاطِف and لِلْعَطْف.

Correlative, جَوَاب.

„ of an oath, مُقْسَم عَلَيْهِ.

Correspondence (Tanwin of), مُقَابَلَة.

Corroborative, تَوْكِيد and تَأْكِيد.

Coupled, مَعْطُوف and مَنْسُوق.

Coupling, عَطْف.

Covert (pronoun), مُسْتَكِنّ.

Crude-form, مَادَّة.

Curtailment, تَرْخِيم.

D.

Decimal number, عَقْد.

Declension (process), تَصْرِيف and إِجْرَاء.

Declinability, تَمَكُّن.

Declinable, مُتَمَكِّن.

Deduction (ف of), تَفْرِيع.

Defective, مَنْقُوص.

Denominate, مُسَمًّى.

Denotative of state, حَال.

Dependent, مُتَعَلِّق.

Deprocation, دُعَاء.

Derivative, مُشْتَقّ.

Detached (pronoun), مُنْفَصِل.

Determinate, مَعْرِفَة and مُعَرَّف.

Determination, تَعْرِيف.

Determinative, مُعَرِّف and لِلتَّعْرِيفِ.

Dialect, لُغَة

Dialectic variant, لُغَة.

Digression (substitute of), اِضْرَاب.

Dimension, مَسَاحَة.

Diminutive, مُصَغَّر and مُحَقَّر.

Diptote, غَيْر مُنْصَرِف and مَمْنُوع مِنَ الصَّرْف.

Direct object, مَفْعُول بِهِ.

Disapprobatory, اِنْكَارِيّ.

Disapproval, اِنْكَار.

Disjunctive (exception), مُنْقَطِع.

„ (أَمْ), مُنْقَطِع.

„ Hamza, هَمْزَة قَطْع.

Distinctive (ل), فَارِق.

Distinctive pronoun, ضَمِير فَصْل.

Diversion (و of), صَرْف.

Dotted, مُعْجَم.

Double, ثَقِيل.

Dual, مُثَنًّى.

E.

Ejaculation, صَوْت .

Elision, حَذْف .

Ellipse, اِسْقَاط .

Enallage, اِلْتِفَات .

Enunciation, خَبَر and اِخْبَار .

Enunciative, خَبَرِى .

Enunciatory, خَبَرِى and اِخْبَارِى .

Epithet, نَعْت and صِفَة and وَصْف .

Epithetic, مَوْصُوف بِهِ .

Equivalent (أَم), مُعَادِل .

Etymology, تَصْرِيف .

Etymological, تَصْرِيفِى .

Examination, اِمْتِحَان .

Exception, اِسْتِثْنَاء .

Excitation, تَحْضِيض .

Exemption, (ل of), تَبْرِئَة .

Exercise, تَمْرِين and تَدْرِيب .

Expectation, تَوَقُّع .

Explanation, بَيَان and تَبْيِين .

Explicit (*noun, opposed to pronoun*), ظَاهِر .

Exposition, تَفْسِير .

Expository, مُفَسِّر and تَفْسِيرِى .

„ particle, حَرْف تَفْسِير .

Expression (utterance), لَفْظ .

„ (opposite of suppression), اِثْبَات .

Extension, تَوَسُّع and اِتِّسَاع and سَعَة .

Extraneous, أَجْنَبِى .

Extraordinary, نَادِر .

F.

Fact (pronoun of), قِصَّة .

Factitive verb, فِعْل تَصْيِير .

Faint (letter), خَفِى .

Feminine, مُؤَنَّث .

Figuratively, تَنْزِيلًا.

Final (letter), طَرَف آخِر and.

Follower (successor of the Companions), تَابِع and تَابِعِيّ.

Forgetfulness (substitute of), نِسْيَان.

Form (opposed to sense), لَفْظ.

Formal, لَفْظِيّ.

Formation, بِنَاء.

Future, مُسْتَقْبَل.

G.

General term, مُسْتَثْنًى مِنْه.

Genitive (case), جَرّ and خَفْض.

„ (noun in the), مَجْرُور and مَخْفُوض.

Generic, جِنْسِيّ.

„ noun, اِسْم جِنْس.

Genus, جِنْس.

Gloss, حَاشِيَة.

Grammar, نَحْو.

Grammarian, نَحْوِيّ.

Guttural letter, حَرْف حَلْق.

H.

Hearsay (as a substantive), سَمَاع.

„ (as an adjective), سَمَاعِيّ.

Hemistich, نِصْف and مِصْرَاع.

Heteromorphous, مِنْ غَيْرِ لَفْظِ كَذَا.

Hiatus, اِخْتِلَال.

Historical (denotative of state), مَحْكِيّ.

Hollow, أَجْوَف.

Homonym, مُشْتَرَك.

Homonymy, اِشْتِرَاك.

Hyperbole, مُبَالَغَة.

Hyperbolic, بَلِيغ.

Hypercatalectic, غَالٍ.

Hysteron-proteron, تَقْدِيم وتَأْخِير.

I.

Ideal, مَعْنَوِيّ.

Illative, سببيّ.

Imagination, توهّم.

Imitation, حكاية.

Imperative, أمر.

Imperfectly declinable, غير متمكّن أمكن.

Impletion, إشباع.

Implication (substitute of), إشتمال.

Import, فائدة.

Improper, غير حقيقيّ.

Inception, إبتداء and إستئناف and إستفتاح.

Inceptive, مستأنف and إبتدائيّ.

Inchoation, إبتداء.

Inchoatival, إبتدائيّ.

Inchoative, مبتدأ and مخبر عنه.

Incorporation, إدغام or ادغام.

Indeclinable, غير متمكّن.

Indeterminate, نكرة.

Infinitival, مصدريّ.

Infinitive noun, مصدر.

Infinitivity, مصدرية.

Inflection, اعراب.

Inflectional, اعرابيّ.

Inoperative, مهمل and لغو.

Instigation, اغراء.

Instrument (noun or particle), اداة, erroneously stated by Lane (*p.* 38, *col.* 1) not to include the adverbial noun (see IA, *pp.* 300-301).

Intensive paradigm, مثال مبالغة.

Intermixture, تداخل.

Interpolation, اقحام.

Interrogation, إستفهام.

Intransitive, غير متعدّ and لازم and قاصر.

Intuitive, بديهيّ.

Invocation, دعاء.

Irrational, غير عاقل.

J.

Jurative (used in swearing), قَسَمِيٌّ.

Juratory (confirmed by an oath), قَسَمِيٌّ.

L.

Labial, شَفَوِيٌّ.

Lamentation, نُدْبَةٌ.

Land-measure, مِسَاحَةٌ مِنَ الأَرْضِ.

Latent (pronoun), مُسْتَتِرٌ.

Latitude, اِتِّسَاعٌ.

Letter, حَرْفٌ.

„ (opposed to meaning), لَفْظٌ.

„ of prolongation, مَدَّةٌ and حَرْفُ مَدٍّ.

Lexicologist, لُغَوِيٌّ.

Lexicology, لُغَةٌ.

License (poetic), ضَرُورَةٌ.

Literal, لَفْظِيٌّ.

Logical, مَعْنَوِيٌّ.

M.

Manuscript, نُسْخَةٌ.

Masculine, مُذَكَّرٌ.

Material sense, فَائِدَةٌ.

Meaning, مَعْنًى.

Measure, وَزْنٌ.

Medial, حَشْوٌ.

Medium, وَاسِطَةٌ.

Mention (pronoun), ذِكْرٌ.

Metaphor, اِسْتِعَارَةٌ.

Metonym, كِنَايَةٌ.

Metonymy, كِنَايَةٌ.

Metre, وَزْنٌ.

Mobile, مُتَحَرِّكٌ.

Mobilization, تَحْرِيكٌ.

Modal, نَوْعِيٌّ.

Mode, نَوْعٌ.

Modification, تَفْرِيعٌ.

Mood, وَجْهٌ and صِيغَةٌ.

Multitude (plural of), كَثْرَةٌ.

N.

Nasal, أَغَنُّ.

Natural order, رُتبَة .

Negation, نَفى and سَلب .

Neutralization, اِلغاء .

Nickname, نَبز .

Nominal, اِسمِيّ .

Nominative (case), رَفع .

„ (noun in the), مَرفوع .

Non-attributive (verb or adverb), نَاقِص .

Non-copulative, لِغَيرِ العَطف .

Non-derivative, غَير مُشتَقّ .

Non-diminutive, مُكَبَّر .

Non-epithetic, غَير صِفَة .

Non-essential (adverb), لَغو. See Predicative.

Non-replicative, غَير جَوَابِيّ .

Non-vocative, غَير نِدَاء .

Non-void, غَير مُفرَغ .

Notifying (ل), مُؤذِن .

Noun, اِسم .

O.

Oath, قَسَم .

Object, مَفعول .

Objective, مَفعولٌ بِهِ and مَفعوليّ .

Objectivity, مَفعولِيَّة .

Operative, عَامِل and مُتَعَلَّق .

Opposite, نَقِيض .

Optative, لِلتَّمَنّي .

Oral, مَقَالِيّ .

Origin, أَصل and وَضع .

Original form, أَصل .

Originative, اِنشَائِيّ .

„ sentence, اِنشَاء .

Orthography, خَطّ and كِتَابَة .

Otiose, لَغو .

Outlet (of a letter), مَخرَج .

P.

Paradigm, مِثَال .

Paraphrase, تَأوِيل .

Parenthesis, اِعتِرَاض .

Part (of speech), قِسم.

„ (of a proposition), جزء.

Particle, حَرف.

Partitive (مِن), تَبعِيضِيّ.

Passive participle, اِسم مَفعُولٍ.

„ (verb), مَبنِيّ لِلمَفعُولِ and عَلَى طَرِيقَةِ فُعِلَ.

Past, مَاضٍ.

Paucity (plural of), قِلّة.

Pause, وَقف.

Penultimate, مَا قَبلَ الآخِرِ.

Perfect, سَالِم.

„ declinability, إمكَانِيّة.

Perfectly declinable, متمكِن امكن.

Permissive, مسوغ.

Person, ذَات and شَخص.

1st „ مُتَكَلِّم.

2nd „ مُخَاطَب.

3rd „ غَائِب.

Personal (proper name), شَخصِيّ.

Philologist, أَدِيب.

Philology, أَدَب.

Phrase, عِبَارَة.

Place (in inflection), مَحَلّ and مَوضِع.

Plastic, مُتَصَرِّف.

Plasticity, تَصَرُّف.

Plural, جَمع.

Poetry, نَظم and شِعر.

Position (in inflection), مَوضِع.

Post-classical, مولد and محدث.

Postfixed, مُضَاف إِلَيهِ.

Postpositive, مؤخر.

Prayer, دعاء.

Precatory, دعائِيّ.

Predicament, حكم.

Predicate, خَبَر.

Predication, إِخبَار.

Predicative (adverb), مُسْتَقِرّ. The مُسْتَقِرّ adverb is the one whose operative is *general being*, which is necessarily suppressed because it is general; and this adverb is named مُسْتَقِرّ because the pronoun *resides* in it after the suppression of the operative; or, as some say, because the meaning of the general operative *resides* in it, so as to be intuitively understood when the adverb is heard: while the لَغْو adverb is the one whose operative is *particular*, which is necessarily expressed except because of some indication, in which case it may, and sometimes must, be suppressed; and this adverb is called لَغْو because it is *disqualified* from assuming the pronoun in consequence of the mention of the operative, which itself assumes the pronoun (DM, II. 126, 130). *Cf.* what is said in § 177 about the attributive adverb. Thus the مُسْتَقِرّ is often used in the sense of the attributive adverb; and is therefore treated as the opposite of the non-attributive, as in R, I. 236.

Prefixed, مُضَاف.

Prefixion, دُخُول and إِضَافَة.

Premonition, تَنْبِيه.

Preparatory (مَا), مُهَيِّئ.

Preposition, حَرْف and حَرْف إِضَافَة and جَارّ and حَرْف خَفْض and جَرّ and خَافِض.

Prepositive, مُقَدَّم.

Present (time), حَال and حَاضِر.

Presumptive (denotative of state), مُقَدَّر.

Preterite, مَاضٍ.

Preventive, مَانِع.

„ (denotative of *prevention*), اِمْتِنَاعِيّ.

Primitive, جَامِد and غَيْر مُشْتَقّ.

Pro-agent, نَائِب فَاعِل or نَائِب عَن فَاعِل.

Prohibition, نَهْي.

Prolongation, مَدّ.

„ letter of, حَرْف مَدّ and مَدَّة.

Prominent (pronoun), بَارِز.

Pronoun, ضَمِير and مُضْمَر.

Proper, حَقِيقِيّ.

Proposition, جُمْلَة.

Prose, نَثْر and كَلَام.

Prosodian, عَرُوضِيّ.

Prosody, عَرُوض.

Protasis, شَرْط.

Protection (ن of), وِقَايَة.

Prothesis, إِضَافَة.

Prothetic, مُضِيف and مُضَاف and إِضَافِيّ.

Prothetic compound, مُرَكَّب تَرْكِيبَ إِضَافَة.

Proverb, مَثَل.

Q.

Quadriliteral, رُبَاعِيّ.

Qualifiability, اِتِّصَاف.

Qualificative, صِفَة and وَصْف.

Qualificativity, وَصْفِيَّة.

Quality, صِفَة and the termination —, as جُزْئِيَّة *quality of part.*

Quasi-active, مُطَاوِع.

Quasi-condition, شِبْه شَرْط.

Quasi-correlative, شِبْه جَوَاب.

Quasi-dual noun, إِسْم تَثْنِيَة.

Quasi-infinitive noun, إِسْم مَصْدَر.

Quasi-negation, شِبْه نَفْي.

Quasi-passive, مُطَاوِع.

Quasi-plural noun, إِسْم جَمْع.

Quasi-prefixed, شَبِيه بِالْمُضَاف.

Quasi-proposition, شِبْه جُمْلَة.

Quasi-redundant, شَبِيه بِالزَّائِد.

Quasi-sound, جَارٍ مَجْرَى الصَّحِيح and مِثَال.

Quasi-saying, مُرَادِف قَوْل.

Quavering, تَرَنُّم.

Quiddity, مَاهِيَّة.

Quiescence, سُكُون.

Quinqueliteral, خُمَاسِيّ.

R.

Radical (as a substantive), أَصْل.

„ (as an adjective), أَصْلِيّ.

Rational, عَاقِل.

Real, حَقِيقِيّ.

Recitation, إِنْشَاد.

Redundant, زَائِد and لَغْو.

Reduplicated, مُضَاعَف.

Regimen, مَعْمُول and مُتَعَلَّق.

Regular, قِيَاسِيّ and مَقِيس.

Relative, إِعْتِبَارِيّ.

„ (pronoun), عَائِد and رَاجِع.

„ location, جِهَة.

„ noun, إِسْم مَنْسُوب and نِسْبَة.

Replicative, لِلْجَوَابِ and جَوَابِيّ.

Reporter, رَاوٍ and نَاقِل.

Request, عَرْض.

Roquisition, طَلَب.

Restringent, كَافّ.

Retrenched, مُقْتَطَع.

Rhapsodist (reciter of poetry), رَاوٍ and رَاوِيَة.

Rhetoric, بَيَان.

Rhetorician, بَيَانِيّ.

Rhyme, قَافِيَة.

S.

School, أَصْحَاب.

Scion, بِنْت.

Self-praise, تَمَدُّح.

Self-transitive, مُتَعَدٍّ بِنَفْسِهِ.

Sense, مَعْنًى.

Sentence, كَلَام.

Serial, نَسَق and مَنْسُوق.

Sexiliteral, عَلَى سِتَّةِ أَحْرُفٍ and سُدَاسِيٌّ.

Silence, سُكُوت.

Simple (opposed to compound), مُفْرَد and بَسِيط.

„ substantive (opposed to infinitive noun), اِسْم.

Single (opposed to double), خَفِيف.

„ term (opposed to proposition), مُفْرَد.

„ word (opposed to profixed), مُفْرَد.

Singular, وَاحِد and مُفْرَد.

Sister (cordinate), أُخْت.

Slurring, اِخْتِلَاس.

Softened, مُسَهَّل.

Solecism, لَحْن.

Sound, صَحِيح.

Sounded true, مُحَقَّق.

Specificative, تَمْيِيز.

Subaudition, اِضْمَار.

Subject (correlative of predicate), اِسْم.

„ (correlative of attribute), مُخْبَرٌ عَنْهُ and مُسْنَدٌ اِلَيْهِ.

„ of a meaning, صَاحِبُ مَعْنًى.

„ of state, صَاحِبُ حَالٍ.

Subjunctive (mood), نَصْب.

„ (verb in the), مَنْصُوب.

Subsidiary, مُوَطِّئ.

Substantive (cpposed to epithet), اِسْم and اِسْم غَيْرُ صِفَةٍ.

Substitute, بَدَل and عِوَض and نَائِب and قَائِمٌ مَقَامَ كَذَا and مَنَابَ كَذَا.

„ (appositive), بَدَل.

Suddenness of occurrence, فُجَاءَة.

Superiority (أَفْعَل of), تَفْضِيل.

Supplied, مُقَدَّر.

Support, عِمَاد.

Suppression, حَذْف and اِضْمَار.

Surname, كُنْيَةٌ.

Suspension, تَعْلِيقٌ.

Syllepsis, حَمْلٌ عَلَى ٱلْمَعْنَى.

Sylleptic, مَحْمُولٌ عَلَى ٱلْمَعْنَى

Synarthrous, مُقَرْدَنٌ بِٱللَّامِ.

Syndesis, عَطْفٌ.

Syndetic explicative, عَطْفُ بَيَانٍ.

„ serial, عَطْفُ نَسَقٍ.

Synecdoche, تَسْمِيَةُ ٱلْكُلِّ بِٱسْمِ ٱلْبَعْضِ.

Synonym, مُرَادِفٌ and مُتَرَادِفٌ and مُنَاسِبٌ meaning مُنَاسِبٌ بِٱلتَّرَادُفِ.

Syntax, نَحْوٌ.

Synthetic compound, مُرَكَّبٌ تَرْكِيبٌ مَزْجِيٌّ and تَرْكِيبٌ مَزْجِيٌّ.

T.

Tautology, تَكْرَارٌ.

Technical, صِنَاعِيٌّ.

Technical language, عُرْفٌ.

Term (of a proposition), جُزْءٌ.

Terminations of versicles, فَوَاصِلُ.

Tradition, حَدِيثٌ.

Traditionist, مُحَدِّثٌ.

Transferred, مَنْقُولٌ.

Transitive, مُتَعَدٍّ and وَاقِعٌ and مُجَاوِزٌ.

Transmutative verb, فِعْلُ تَحْوِيلٍ.

Transport (making transitive), نَقْلٌ.

Triliteral, ثُلَاثِيٌّ.

Triptote, مَصْرُوفٌ and مُنْصَرِفٌ.

„ declension, صَرْفٌ.

Trope, مَجَازٌ.

Trying to remember, تَذَكُّرٌ.

U.

Unaugmented, مُجَرَّدٌ or مُجَرَّدٌ مِنَ ٱلزَّوَائِدِ.

Unbinding, إِطْلَاقٌ.

Unconjugability, جُمُودٌ.

Unconnected, غَيْرُ سَبَبِيٍّ.

Uncontracted, مُثَقَّلٌ and مُشَدَّدٌ and شَدِيدٌ.

Undotted (letter), مُهْمَلٌ.

Uniform (proposition), ذَاتُ وَجْهٍ.

Uniliteral, عَلَى حَرْفٍ وَاحِدٍ.

Uninflected, مَبْنِيٌّ.

Uninflectional, غَيْرُ بِنَائِيٍّ and إِعْرَابِيٍّ.

Unit, نَيِّفٌ.

Unrestricted object, مَفْعُولٌ مُطْلَقٌ.

Unsound, مُعْتَلٌّ.

Utterance, لَفْظٌ.

V.

Vague, مُبْهَمٌ.

Variations, تَصَارِيفُ.

Verb, فِعْلٌ.

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„ (oral), مَقَالِيٌّ.

Version, رِوَايَةٌ.

Vicinity, جِوَارٌ and مُجَاوَرَةٌ.

Vituperative, عَلَى الذَّمِّ.

Vocation, نِدَاءٌ.

Vocative, مُنَادًى.

„ particle, حَرْفُ نِدَاءٍ.

Void (exception), مُفَرَّغٌ.

Vowel, حَرَكَةٌ.

W.

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Wish, تَمَنٍّ.

Wonder, تَعَجُّبٌ.

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PART THE SECOND.

THE VERB.

CHAPTER I.

THE VERB IN GENERAL.

§ 402. The *v.* is what indicates a meaning in itself connected with one of the three times (Sh). It indicates two things, accident and time; for قَامَ *He stood* or *has stood* indicates standing in past time, يَقُومُ *He stands* or *will stand* standing in the present and future, and قُمْ *Stand thou* standing in the future, the accident being قِيَامٌ *Standing*, which is one of the two things indicated by the *v.*, and is the *inf. n.* It is distinguishable from the *n.* and *p.* by means of (1) the ت of the *ag.*, pronounced with Ḍamm in the 1st *pers.*, as فَعَلْتُ; with Fatḥ in the 2nd *pers. masc.*, as تَبَارَكْتَ; and with Kasr in the 2nd *pers. fem.*, as فَعَلْتِ: (2) the quiescent ت of femininization, as نَعِمَتْ and بِئْسَتْ; whereas the ت of femininization affixed to *ns.* is mobile through the vowel of inflection, as هٰذِهِ مُسْلِمَةٌ and رَأَيْتُ مُسْلِمَةً and مَرَرْتُ بِمُسْلِمَةٍ; and the [ت of femininization] affixed to the *p.*, as اَللَّاتُ, رُبَّتَ,

ثُمَّتَ, is rarely quiescent with رُبَّ and ثُمَّ, as رُبْتَ and ثُمْتَ: (3) the ي of the *fem. ag.*, affixed to the *imp.*, as اِضْرِبِي; and to the *aor.*, as تَضْرِبِينَ; but not to the *pret.*: (4) the ن of corroboration, whether single, as XCVI. 15. [153, 610]; or double, as لَنُخْرِجَنَّكَ يَا شُعَيْبُ VII. 86. *Assuredly we will drive thee out, O Shu'aib.* It is divisible into *pret.*, *aor.*, and *imp.* [603]. The BB hold that inflection is original in *ns.*, derivative in *vs.* [404]; and the KK hold that inflection is original in *ns.* and *vs.*: but the first opinion is right. The *uninfl. v.* is of two kinds, (1) that of which the uninflectedness is agreed upon, vid. the *pret.*, which is *uninfl.* upon Fatḥ, as ضَرَبَ and اِنْطَلَقَ, so long as a و of the *pl.* is not attached to it, in which case it is pronounced with Ḍamm; nor a mobile *nom. pron.*, in which case it is made quiescent [403]: (2) that of which the uninflectedness is disputed, the preferable opinion being that it is *uninfl.*, vid. the *imp.*, as اِضْرِبْ, which is *uninfl.* according to the BB, and *infl.* according to the KK [431, 603]. The *infl. v.* is the *aor.* [404, 405], which is *infl.* only when neither the corroborative ن, as هَلْ تَضْرِبُنَّ, with which the *v.* is *uninfl.* upon Fatḥ, whether the ن be single or double, nor the ن of the *pl. fem.*, as الْهِنْدَاتُ يَضْرِبْنَ, with which the *v.* is *uninfl.* upon quiescence, is contiguous to it [406]:

so that it is *infl.* when it is separated from the corroborative ن by an ا of the *du.*, as هَلْ تَضْرِبَانِّ, originally تَضْرِبَانِنَّ, the first ن, i. e. the ن of the *ind.*, being elided to avoid the succession of three نs; and similarly when it is separated from the corroborative ن by a و of the *pl.*, as هَلْ تَضْرِبُنَّ, originally تَضْرِبُونَنَّ; or by a ى of the 2nd *pers. sing. fem.*, as هَلْ تَضْرِبِنَّ, originally تَضْرِبِينَنَّ [610]. This is the opinion of the majority; but Akh holds the *aor. v.* to be *uninfl.* with the corroborative ن, whether the corroborative ن be contiguous to it or not; and it is related on the authority of some to be *infl.* even if the corroborative ن be contiguous to it: and IM relates in one of his books that there is no dispute as to the uninflectedness of the *aor. v.* with the ن of the *pl. fem.*; whereas it is not so, but the dispute is found, and the master IU in his commentary on the Īḍāḥ is one of those who relate it (IA).

CHAPTER II.

THE PRETERITE.

§ 403. It is that which indicates the connection of an accident with a time anterior to your time [615] (M). It is distinguishable by the quiescent ت of femininization (IA, Sh), as

أَلَمَّتْ فَحَيَّتْ ثُمَّ قَامَتْ فَوَدَّعَتْ * فَلَمَّا تَوَلَّتْ كَادَتِ النَّفْسُ تَزْهَقُ

(Sh), by Ja'far Ibn 'Ulba alḤārithī, *She stole a visit* to me, *and saluted* me; *afterwards arose and bade farewell: and, when she turned away, the*, i. e. *my, soul was well-nigh departing* (T), and by the ت of the *ag.*, as تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ *Blessed be Thou, O Possessor of majesty and honour*, each of which is affixed only to a literal *pret.* (IA). Hence it is proved that عَسَى and لَيْسَ are not *ps.*, as IS and Th say of عَسَى, and as F says of لَيْسَ, and that نِعْمَ is not a *n.*, as Fr and those who agree with him say; but that they are *pret. vs.*, because the ت [first] mentioned is attached to them, as in لَيْسَتْ هِنْدٌ ظَالِمَةً فَعَسَتْ أَنْ تُفْلِحَ *Hind is not a wrong-doer; may-be therefore, she may attain felicity*, the saying of the Prophet مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ *Whoso purifieth himself on the Friday, etc.* [87], and

نِعمت جزاء المتقين الجنة * دار الامانى والمنى والمنة

Most excellent is the recompense of the pious, Paradise, the abode of wishes and desires and grace (Sh). The *pret.* is *uninfl.* upon Fatḥ unless necessity arises for its being quiescent or pronounced with Ḍamm, the quiescence being on the occasion of the change of an unsound letter or the affixion of some of the *prons.*, and the Ḍamm being with the و of the *pron.* (M). When it is conjoined with (L, Sh) a mobile *nom. pron.* (Sh), [e. g.] the *pron.* ت, [نَا,] or ن, its final is made quiescent (L), [so that] it keeps to uninflectedness upon quiescence (Sh), as ضَرَبْتُ (L, Sh), ضَرَبْتَ, ضَرَبْتِ, ضَرَبْنَا (Sh), and ضَرَبْنِ (L), where the *v.*, originally ضَرَبَ with Fatḥ, is made *uninfl.* upon quiescence because the ت and ن of the attached *nom. pron.* are mobile [20] (Sh): and, if the *v.* be triliteral, unsound in the ع, it is lightened by changing the ع into ا; and, two quiescents then concurring, the ع must be elided, its vowel, if a Ḍamma or Kasra, having been transferred to the ف, to give notice of the measure of the *v.*, and, if a Fatḥa, changed into Ḍamma when the ع is a و and Kasra when the ع is a ى, and transferred to the ف, to give notice of the elided; so that from طَالَ, خَافَ, and هَابَ, originally طَوُلَ, خَوِفَ, and هَيِبَ, you say طُلْتُ, خِفْتُ, and هِبْتُ, eliding the ا after transfer of the vowel assumed to be

upon it to the ف; and from قَالَ and بَاعَ [484], originally قَوَلَ and بَيَعَ, you say قُلْتُ and بِعْتُ, when the ا needs elision upon attachment of the ت, changing the vowel assumed to be upon it into Ḍamma and Kasra respectively, because these [vowels] are homogeneous with the ع, and transferring it [to the ف] (L). The attached *acc. pron.* does not change the *v.* from its original uninflectedness upon Fatḥ, as ضَرَبَكَ زَيْدٌ or ضَرَبَنَا *Zaid beat thee* or *us*: and the quiescent *nom. pron.* does not require quiescence of the *v.* also; but the final of the *v.* remains pronounced with Fatḥ before the ا, as ضَرَبَا, and is pronounced with Ḍamm before the و, as ضَرَبُوا: while in such as اشْتَرَوُا الضَّلَالَةَ بِالْهُدَى II. 15. *Have bought error in exchange for right direction* [663] and دَعَوُا هُنَالِكَ ثُبُورًا XXV. 14. *They will invoke there perdition*, i. e. *will say*, "*O my perdition*, [*come*; *for this is thy time*" (B),] the original form is اشْتَرَيُوا with a ى pronounced with Ḍamm before the quiescent *pron.*, and دَعَوُوا with the first و pronounced with Damm before the quiescent *pron.*; then the ى and و, being mobile and preceded by a letter pronounced with Fatḥ, are converted into ا; and afterwards the ا is elided because of the concurrence of two quiescents. When bare of the mobile *nom. pron.* [and of the و of the *pron.*], the *pret.*

in *uninfl.* upon Fatḥ, as ضَرَبَ, دَحرَجَ, اِستَخرَجَ, ضَرَبَا, and ضَرَبَهُ: while such as رَمَى and عَفَا are originally رَمَيَ and عَفَوَ, the ى and و being converted into ا because mobile and preceded by a letter pronounced with Fatḥ, so that the quiescence of their final is accidental, and the Fatḥa is assumed to be in the ا; for which reason, when the final is assumed to be quiescent, the ى and و return, as رَمَيتُ and عَفَوتُ (Sh).

CHAPTER III.

THE AORIST.

§ 404. The *aor.* is common to the present and future: but the ل [of inception prefixed to it (MM) in إِنَّ زَيْدًا لَيَفْعَلُ *Verily Zaid does* (M)] makes it a pure present, [as إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ XII. 13. *Verily it grieveth me that ye take him away* (MM)]; while the س or سَوْفَ [prefixed to it (MM)] makes it a pure future (M, MM): and it is by reason of their being prefixed to it that it resembles the *n.*; and is consequently *infl.* [402] with the *ind.* and *subj.* [corresponding in sign and Arabic name with the *nom.* and *acc.*], and with the *apoc.* instead of the *gen.* (M). According to the KK, the ل of inception prefixed to the *aor.* makes it peculiar to the present, as the س makes it peculiar to the future; and therefore they do not allow إِنَّ زَيْدًا لَسَوْفَ يَخْرُجُ because of the contradiction: but the BB allow that, because the ل, according to them, continues to import *corroboration* only, as when it was prefixed to the *inch.* [604]. As the *n.*, which is vague, like رَجُلٌ, becomes peculiar to one by means of a *p.*, like الرَّجُلُ, so likewise the *aor.*, which is vague, because of its applicability to the present and future, becomes peculiar to one of them by means of

the سـ; and the *aor. v.* is *infl.* because of the resemblance mentioned, according to the BB, not because of the concentration of various meanings upon it, as in the case of the *n.* [161]. The *aor.* becomes (1) a pure present by means of (a) الآنَ [206], آنفًا, and similar *advs.* indicative of the present: (b) the ل of inception, according to the KK, as above: (c) negation by لَيْسَ [456] or مَا [546], according to some, as لَيْسَ زَيْدٌ يَقُومُ and مَا زَيْدٌ يَقُومُ or مَا يَقُومُ زَيْدٌ; and by إِنْ [550], according to Mb, as إِنْ يَقُومُ زَيْدٌ: (2) a pure future, by means of (a) a future *adv.*, as اِضْرِبْ غَدًا and the like: (b) its attribution to an expected matter, as تَقُومُ الْقِيَامَةُ *The resurrection will come to pass*: (c) its importing *requisition* of the act, vid. in *command*, *prohibition*, *prayer*, *excitation*, *wish*, *hope*, and *fear*: (d) its being a *promise*: (e) the two نْ s of corroboration [611]: (f) the ل of the oath [600, 652]: (g) every apocopative [419] or subjunctival [410] *op.*: (h) the infinitival لَوْ [571]: (i) every *cond.* instrument, even if it do not govern, except لَوْ [below]; while the *apod.* also must be future, because it is inseparable from the *prot.*, which is future: (j) the *p.* of amplification [578]: (k) the *neg.* لَا [547], as S and his followers say: (3) converted into a past by

means of (a) لَمْ [548]; (b) the apocopative لَمَّا [548]; (c) لَوْ mostly [591]; (d) اِنْ [204]; (e) رُبَّمَا [505] (R).

XXXV. وَاللّٰهُ الَّذِى اَرْسَلَ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ In 10. *And God is he that sent the winds; and they raise clouds; and We drave them* فَتُثِيرُ is put into the *aor.*, contrary to what precedes and follows it, in order that the state in which the raising of the clouds by the winds takes place may be imitated, and that those wondrous appearances indicative of the Supreme Power may be required to present themselves: and thus they do with a *v.* containing a sort of speciality and peculiarity in a state that is deemed extraordinary, or that impresses the person addressed, or otherwise, as says Ta 'abbaṭa Sharrà

فَمَنْ يُنْكِرْ وُجُودَ الْغُولِ اِنِّى * اُخْبِرُ عَنْ يَقِينٍ بَلْ عِيَانِ

بِاَنِّى قَدْ لَقِيتُ الْغُولَ تَهْوِى * بِسَهْبٍ كَالصَّحِيفَةِ صَحْصَحَانِ

فَاَضْرِبُهَا بِلَا دَهَشٍ فَخَرَّتْ * صَرِيعًا لِلْيَدَيْنِ وَلِلْجِرَانِ

[*And whoever denies the existence of the goblin, verily I announce from certainty, nay, eyesight, that I did meet the goblin descending in a desert like the sheet of paper, smooth; and I smite her without consternation; and she fell prostrate on the two arms and on the under part of the neck* (N)], because he intends to picture to his people the state in which he emboldened himself

through his pride to smite the goblin, as though he made them see it (K) : or the difference in the *vs.* [in XXXV. 10.] may be to indicate the permanence of the matter (B). The sign of the *aor.* is that لَمْ may be prefixed to it (IA, Sh), as لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ CXII. 3. 4. *He begetteth* [548] *not, nor is begotten, nor is any one equal unto Him* (Sh). In every *v.* the *aor.* is formed by adding at its commencement one of the aoristic letters, vid. the Hamza of the 1st *pers. sing.*, the ن of the 1st *pers. pl.*, the ت of the 2nd *pers.* without restriction [of gender or number] and of the 3rd *pers. fem. sing.* or *du.*, and the ى of the 3rd *pers. masc.* without restriction [of number] and of the 3rd *pers. fem. pl.* The initial [aoristic letter (BS)] of the *aor.* in the *act.* voice, (1) when its *pret.* is quadriliteral, whether with or without an augment, is pronounced with Ḍamm, by common consent, as يُكْرِمُ أَكْرَمَ, يُعَلِّمُ عَلَّمَ, يُضَارِبُ ضَارَبَ, and يُدَحْرِجُ دَحْرَجَ : (2) when its *pret.* is not quadriliteral, [whether it fall short of or exceed 4 letters (BS),] is pronounced, (a) according to the Ḥijāzis, with Fatḥ, as يَضْرِبُ ضَرَبَ, يَشْرَبُ شَرِبَ, يَظْرُفُ ظَرُفَ, يَتَعَلَّمُ تَعَلَّمَ, يَنْطَلِقُ اِنْطَلَقَ, and يَسْتَخْرِجُ اِسْتَخْرَجَ : (b) according to others than the Ḥijāzis, with (*a*) Kasr, (α) when the letter is not ى, and the *pret.* either is on [the measure of] فَعِلَ [with Kasr,

aor. تَفْعَلُ with Fatḥ (BS) of the ع], as تَعْلَمُ عَلِمْتَ, اَعْلَمُ, and نَعْلَمُ, [contrary to تَذْهَبُ, its *pret.* being with Fatḥ, and to تَثِقُ, the *aor.* being with Kasr (BS)]; or begins with a conjunctive Hamza, vid. such as is followed by four or five letters, as تَنْطَلِقُ and اِنْطَلَقْتَ تَسْتَخْرِجُ اِسْتَخْرَجْتَ; or with an augmentative ت, as تَتَدَحْرَجُ تَدَحْرَجْتَ and تَتَكَلَّمُ تَكَلَّمْتَ: (β) when the letter is ى or any other, in the *aor.* of اَبَى, as تَأْبَى and يَأْبَى; or of فَعِلَ whose ف is a و, as تَيْجَلُ وَجِلْتَ and يَيْجَلُ: (δ) Fatḥ in all other cases (L). Kasr of the Hamza of اِخَالُ is chaste in usage, anomalous in analogy; and Fatḥ of it, which is the *dial.* of Asad, is the converse (BS). Every *aor.* in the *act.* voice of such *vs.* as exceed three letters [in the *pret.*], (1) when the initial of its *pret.* is not an augmentative ت, must have its penultimate pronounced with Kasr, literally, as يَسْتَعْجِلُ اِسْتَعْجَلَ, يَقْتَدِرُ اِقْتَدَرَ, يُقَاتِلُ قَاتَلَ, يُدَحْرِجُ دَحْرَجَ; or constructively, as يَسْتَقِمْ اِسْتَقَامَ, يَسْتَرِدُّ اِسْتَرَدَّ, يَعِدُّ اَعَدَّ, يَخْتَارُ اِخْتَارَ, يَسْتَقِيمُ and يَنْقَادُ اِنْقَادَ: (2) when the initial of its *pret.* is an augmentative ت, retains the Fatḥ of the penultimate, as تَعَلَّمْ تَعَلَّمَ, يَتَغَافَلُ تَغَافَلَ, يَتَعَلَّمُ and تَدَحْرَجَ

يَتَدَحْرَجُ (L). The moods of inflection in the *v.* are the *ind.* with Ḍamma, the *subj.* with Fatḥa, and the *apoc.* with quiescence, as زَيْدٌ يَقُومُ *Zaid stands*, إِنَّ زَيْدًا لَنْ يَقُومَ *Verily Zaid shall not stand* (IA, Sh), and لَمْ يَقُمْ *He stood not*, the sign of the mood being the Ḍamma, Fatḥa, and elision of the vowel, respectively ; and the assertion that apocopation is not an inflection is of no account (Sh). All other modes of inflection are vicarious substitutes for these (IA). In the *v.* unsound [in the final (Sh)], i. e. whose final is [an unsound letter (Sh),] an ا [preceded by Fatḥa (IA)], as يَخْشَى, or و [preceded by Ḍamma (IA)], as يَغْزُو, or ى [preceded by Kasra (IA)], as يَرْمِى, the *apoc.* is formed by elision of the last letter (IA, Sh), as a substitute for elision of the vowel, as XCVI. 17. [16], يَدْعُ being an *aor. v.* in the *apoc.*, the sign of which is the elision of the و, and وَلَمْ يَخْشَ إِلَّا اللهَ IX. 18. *And hath not feared* any *but God*, an *ex.* of elision of the ا, and لَمَّا يَقْضِ مَا أَمَرَهُ LXXX. 23. *He hath not yet performed what He hath commanded him*, an *ex.* of elision of the ى ; and as for the non-elision of the unsound letter, i. e. the ى, in يَتَّقِى notwithstanding that مَنْ is prefixed to it in the reading of Ḳumbul مَنْ يَتَّقِ وَيَصْبِرْ XII. 90., the reply is that the

مَنْ is conjunct, *He that feareth* God *and patiently endureth* tribulations, not conditional, *Whoso feareth*, and that the ر is quiescent either because of the succession of vowels in the ب, ر, ف, and Hamza, [the next word being فَإِنَّ,] or because it is a case of continuity whereat pause is intended, or of coupling to the sense, the conjunct مَنْ being equivalent to the conditional on account of its generality and vagueness (Sh): thus the *apoc.* is apparent by means of the elision of the final [ا, و, or ى (IA)]. The *subj.* is apparent in the *v.* unsound in the و or ى [by means of the Fatḥa because of its lightness, as لَنْ نَدْعُوَ مِنْ دُونِهِ إِلٰهًا XVIII. 13. *We will not call upon any God besides Him*, and لَنْ يُؤْتِيَهُمُ اللهُ خَيْرًا XI. 33. *God will not bestow upon them good* (Sh)]; and is assumed in the *v.* unsound in the ا, as لَنْ يَخْشَى, [the sign of the *subj.* in يَخْشَى being a Fatḥa assumed to be upon the ا (IA)]. The *ind.* is assumed in the *v.* unsound in the و, ى, or ا, as يَدْعُو and يَرْمِى, the sign of the *ind.* being a Ḍamma assumed [to be upon the و and ى (IA), because deemed too heavy to be expressed (Sh)], and يَخْشَى (IA, Sh), the sign of the *ind.* being a Ḍamma assumed to be upon the ا (IA), which is incapable of being vocalized (MM).

§ 405. The five paradigms يَفْعَلَانِ, تَفْعَلَانِ, يَفْعَلُونَ, تَفْعَلُونَ, and تَفْعَلِينَ —i e., every [*aor.* (Sh)] *v.* to which an ا of dualization, [whether the initial be ي or ت (IA),] or و of pluralization, [whether the initial be ي or ت (IA),] or a ي of the 2nd *pers. sing. fem.* is attached—are put into the *ind.* by means of the existence of the ن (IA, Sh), pronounced with Kasr after the ا and Fatḥ after its two sisters (M), as a substitute for the Ḍamma, [the sign of the *ind.* being the existence of the ن (IA),] and into the *subj.* and *apoc.* by elision of the ن, [as a substitute for the Fatḥa and quiescence (Sh), the sign of the *subj.* and *apoc.* being the fall of the ن (IA), as فِيهَا عَيْنَانِ تَجْرِيَانِ LV. 50. *Wherein shall be two fountains flowing*, وَأَنْتُمْ تَشْهَدُونَ II. 78. *Ye being witnesses*, and وَهُمْ لَا يَشْعُرُونَ VII. 93. *They not knowing*, the *aor.* here being in the *ind.*, the sign of which is the existence of the ن, and (Sh)] as فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ II. 22. *Wherefore, if ye do not, and ye will not do, fear ye the fire* (IA, Sh), the تَفْعَلُوا with لَمْ being in the *apoc.*, and that with لَنْ in the *subj.*, the sign of which in both is the elision of the ن. In أَتُحَاجُّونِّي VI. 80. [a reading with the ن lightened (B)]

Will ye dispute with me? what is elided is [not the ن of the *ind.*, but] the ن of protection [170] : and in إلّا أن يعفون II. 238. *Unless they remit*, where the أن is subjunctival, and the ن extant with it, the و is not the و of the *pl.*, but only the ل of the word, as in زيد يعفو ; and the ن is not the ن of the *ind.*, but only a *pron.* relating to the divorced women, as in II. 228 [406] ; and the *v.* is *uninfl.* because conjoined with the ن of the *pl. fem.*, [for which reason أن does not affect it (B),] contrary to وأن تعفوا أقرب للتقوى II. 238. *And that ye* [masc.] *remit will be nearer unto piety* ; and the measure of this يعفون is يفعلن, as when you say الرجال يعفون the النسوة يخرجن or يكتبن : whereas in و is the و of the *pl.*, and the ن the sign of the *ind.* ; and the original form is يعفوون [on the measure of يفعلون] with two و s, the first of which is the ل of the word, and the second the و of the *pl* ; so that, as Ḍamma on a و preceded by Ḍamma and followed by a quiescent و is deemed too heavy, the Ḍamma of the first و is elided ; and, since two quiescents, vid. the two و s, then concur, the 1st is elided—the 1st, and not the 2nd, being elided for three reasons, (1) that the 1st is a part of a word and the 2nd a [whole] word, and elision of a part is easier than elision of a whole, (2) that the 1st is the

final of the *v.*, and elision is more appropriate to finals, (3) that the 1st indicates no sense, whereas the 2nd indicates a sense, and elision of what does not indicate is more appropriate than elision of what does indicate— and, when the و is thus elided, the measure of يَعْفُونَ becomes يَفْعُونَ by elision of the ل [from يَفْعُلُونَ]; and for this reason, when you prefix the subjunctival or apocopative *op.* to it, you say الرِّجَالُ لَنْ يَعْفُوا and لَمْ يَعْفُوا (Sh).

§ 406. The *aor.* that the ن of the *fem. pl.* is contiguous to is *uninfl.* (M, Sh) upon quiescence [402] (Sh), so that the *ops.* have no effect upon it literally, and the نَ does not fall off, like as the ا, و, and ى, that are *prons.*, do not fall off, because it is one of them (M), as II. 228. [235] and الْوَالِدَاتُ يُرْضِعْنَ II. 233. *And the mothers shall suckle,* يُرْضِعْنَ and يَتَرَبَّصْنَ being two *aor. vs.* in the position of an *ind.*, but *uninfl.* upon quiescence because contiguous to the ن of the *fem. pl.*, and enunciatory in letter but requisitive in sense, like يَرْحَمُكَ اللّٰهُ *God have mercy upon thee* (Sh), [and] as لَنْ يَضْرِبْنِ and لَمْ يَضْرِبْنِ (M). The *aor.* that the *corrob.* نَّ is in contact with is *uninfl.* upon Fatḥ [402, 610], as لَيُنْبَذَنَّ فِي الْحُطَمَةِ CIV. 4. *Assuredly he shall be cast into the fire that breaketh in pieces*; whereas in

لتبلون في اموالكم وانفسكم ولتسمعن III. 183. *Assuredly ye shall be proven in your goods and yourselves; and assuredly ye shall hear* the *v.*, though corroborated by the ن, is *infl.*, because they are separated by the و, which is the *pron.* of the *ag.*, expressed in لتبلون, and supplied in لتسمعن, since the original form is لتسمعونني, the ن of the *ind.* being elided because the combination of likes is deemed too heavy, and the و being then elided because of the concurrence of two quiescents, the و and and incorporated ن (Sh).

§ 407. The moods are not signs of meanings, like the cases [19], because the *v.* in respect of inflection is not original [402], but stands towards the *n.* in the same position as the ا and ن towards the two ا s [of femininization] in respect of prevention of triptote declension [18]. And that by which the *v.* is put into the *ind.* [408], *subj.* [410], or *apoc.* [419] is not that by reason of which it is liable to inflection [404, 110] (M).

§ 408. When the *aor. v.* is divested of the subjunctival and apocopative *op.*, it is put into the *ind.* (IA, Sh), as يَقُومُ زَيْدٌ (Sh). There is a dispute as to what puts it into the *ind.*: according to some (IA), it is put into the *ind.* because of its occurring in the situation of a *n.* (M, IA), thus being like the *inch.* and *enunc.* in having an ideal *op.* (M), as in زَيْدٌ يَضْرِبُ (M, IA), where يَضْرِبُ is put into the *ind.* because it occurs in the situation of ضَارِبٌ (IA), since what is after the *inch.* is a situation in which a *n.* may be expected to occur correctly; and similarly in يَضْرِبُ الزَّيْدَانِ, because he that begins a sentence passing to speech from silence is not obliged to utter a *n.* or a *v.* as the first word, but on the contrary the beginning of his sentence is a position of choice in respect of whichever class he pleases (M): but, according to others, it is put into the *ind.* because of its being divested of the subjunctival and apocopative *op.*, which opinion is preferred by IM (IA). In the saying of Abū Ṭālib addressing the Prophet

مُحَمَّدٌ تَفْدِ نَفْسَكَ كُلُّ نَفْسٍ ✻ إِذَا مَا خِفْتَ مِنْ أَمْرٍ تَبَالَا

[603] the *v.* [is in the *apoc.* because it (N)] is conjoined with a supplied apocopative, vid. the precatory لِ,

[i. e. لَتَفْدِ (N)]; while تَبَالًا is originally وَبَالًا, the و being changed into ت [689], like تُرَاث and تُجَاهَ for وُرَاث and وُجَاهَ, [*Muḥammad, let every soul ransom thy soul, whenever thou fearest from a matter destruction!* (N)]: and in the saying of Imra alḲais, [who had sworn not to drink wine until he should slay the Banù Asad in revenge for their killing his father, and had then slain a multitude of them (N),]

فَالْيَوْمَ اشْرَبْ غَيْرَ مُسْتَحْقِبٍ * إِثْمًا مِنَ اللّٰهِ وَلَا وَاغِلِ

[*Wherefore to-day I shall drink, not incurring a charge of sin from God, nor being an uninvited guest* (N)], اشْرَبْ is not in the *apoc.*, but in the *ind.*, the Ḍamma being elided by poetic license, or by treating رَبْغَ in اشْرَبْ غَيْرَ with Ḍamm like عَضُدْ; for they sometimes make the separate follow the course of the united, so that, like as عَضْدْ with quiescence [thus read in XVIII. 49. (K, B)] is said for عَضُدْ with Ḍamm, so رَبْغْ with quiescence is said for رَبُغْ with Ḍamm (Sh).

§ 409. In كَانَ زَيْدٌ يَقُومُ and جَعَلَ يَضْرِبُ and طَفِقَ يَاكُلُ the original form is قَائِمًا, ضَارِبًا, and آكِلًا; but it is made to deviate from the *n.* to the *v.* for an object, [because of the affinity of the *aor.* *v.* to كَانَ in being

applied to denote *approximation to the present* (AAz)]: and the original form is used according to him that recites the verse [of Ta'abbaṭå Sharrà (J)]

فَآبَتْ إِلَى فَهْمٍ وَمَا كِدْتُ آيِبًا * وَكَمْ مِثْلِهَا فَارَقْتُهَا وَهِيَ تَصْفِرُ

[459, 460] (M) *Then I returned to* the tribe of *Fahm*, *when I was not near returning*, [because of my being on the point of perishing (T)]. *And how many* a tribe *like it have I quitted, when it was desolate*, from صَفِرَ i. q. خَلَا (J), which is said by Abu -nNadà to be the correct recital, وَلَمْ أَكُ آيِبًا being erroneous (T).

THE SUBJUNCTIVE.

§ 410. The *aor.* [*v.* (Sh)] is put into the *subj.* when it follows a subjunctival [*p.* (IA). The subjunctivals are four in number (Sh)], vid. (1) لَنْ [549] : (2) كَيْ, [provided that it be infinitival (571), not causative (596) (Sh)]: (3) إِذَنْ [594]: (4) أَنْ (IA, Sh), provided that it be infinitival [571], not *red.* [563], nor explicative [569]; and that it be not contracted from the heavy [525]: (a) these two conditions are united in وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي XXVI. 82. *And Whom I eagerly desire to forgive me* and وَاللهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ IV. 32. *And God desireth to turn again unto you*: (b) the 1st condition is lacking in كَتَبْتُ إِلَيْهِ أَنْ يَفْعَلَ *I wrote to him saying, He will do,* when you intend by أَنْ the sense of أَيْ; so that after this أَنْ the *v.* is in the *ind.*, because, أَنْ being explicative of كَتَبْتُ, neither it nor what it is prefixed to has any [inflectional] place, and it may not govern the *subj.*, like as أَيْ, if expressed, might not govern the *subj.*; whereas, if you supply the *prep.* with it, i. e. the بِ, it is infinitival, and you must make it govern the *subj.*: (c) the 2nd condition is lacking in عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى LXXIII. 20. *He knoweth that (the case*

will be this), *there will be among you some sick,* أفلا يرون أن لا يرجع إليهم قولا XX. 91. *See they not, then, that* (*the case is* this,) *he returneth not to them any speech,* and وحسبوا أن لا تكون فتنة V. 75. *And they supposed that* (*the case would be* this,) *there would not be any tribulation* according to him that reads تكون in the *ind.*; for in the first two texts it occurs after the *v.* of *knowledge*, i. e. not the word ع ل م, but what indicates *certainty* [526], so that in both it is contracted from the heavy, its *sub.* being suppressed, and the subsequent *prop.* being in the position of a *nom.* as the *pred.*, the full phrase being أنه لا يرجع and أنه سيكون ; and in the 3rd text it occurs after *opinion*, and some read with the *ind.*, treating *opinion* in the same way as *knowledge*, in which case the أن is the contracted from the heavy, the *sub.* being suppressed, and the subsequent *prop.* the *pred.*, in full أنها لا تكون, and some with the *subj.*, *that there would not be*, treating *opinion* according to its original meaning, not like *knowledge*, which is the better mode, so that for this reason the *subj.* is universally read in such as أم حسبتم أن تدخلوا الجنة III. 136. *Or have ye supposed that ye would enter Paradise?* and تظن أن يفعل بها فاقرة LXXV. 25. (*The owners of* (*which will think that a back-breaking mischief will be done unto them*, while the first reading is confirmed by

LXXV. 3. [82] and أيحسب أن لم يره أحد XC. 7. *Doth he think that (the case was* this,*) not any one saw him?*, أن being here contracted from the heavy, since a subjunctival is not prefixed to a subjunctival nor to an apocopative (Sh).

§ 411. أن is distinguished [from the rest of the *ps.* governing the *aor.* in the *subj.* (IA)] by its governing when expressed and when understood, [contrary to its three sisters, which govern only when expressed (Sh)]. It is understood, [for the most part (418. A.) (Sh),] after [a *prep.* or conjunction. The *preps.* that it is understood after are three in number (Sh).] (1) حتّى (IA, Sh), as XLIX. 9. [501] and حتّى يرجع إلينا موسى XX. 93. [414] *Until Moses return unto us*, the *subj.* not being by reason of حتّى itself, contrary to the opinion of the KK: (2) the ل, which is of four kinds, (a) the causative ل, as وانزلنا إليك الذكر لتبيّن للناس XVI. 46. *And We have sent down unto thee the Exhortation*, i. e. the Ḳur'ān, *that thou mightst explain to men* [504], and إنا فتحنا لك فتحا مبينا ليغفر لك الله ما تقدّم من ذنبك وما تأخّر XLVIII. 1. 2. *Verily We have conquered for thee a manifest conquest in order that God may forgive thee what hath preceded of thy sin and what hath followed*, the conquest of Makka not being indeed a cause of the forgiveness, nor declared to be so, but declared to be a cause of the *combination* of the

four matters for the Prophet, vid. forgiveness, completion of blessing, direction to the straight path, and realization of the mighty aid [vv. 2-3.], which *combination* was doubtless achieved when God subdued Makka unto him; (b) the ل of result, also named the ل of eventuality and the ل of ultimate condition, vid. that which is followed by an antithesis to the purport of what precedes it, as فالتقطه آل فرعون ليكون لهم عدوا وحزنا, XXVIII. 7. *And the family of Pharaoh picked him up that he might be unto them a foe and a grief*, since their picking him up was only because of their taking pity upon him, and they intended to make him a delight of the eye for themselves, but the matter eventually reduced them to his becoming a foe and a grief to them; (c) the *red.* ل, vid. that which follows a *trans. v.*, as يريد الله ليبين لكم IV. 31. *God desireth to explain unto you*, [ليبين being the *obj.* of يريد, and the ل *red.* to corroborate the future sense inseparable from desire, as in the saying of Ḳais Ibn Sa'd {Ibn 'Ubāda (Mb)} *

اردت لكيما يعلم الناس انها * سراويل قيسٍ و الوفود شهود

I desired that the people should know that they were the drawers of Ḳais when the ambassadors were present (B),] and وامرنا لنسلم لرب العالمين VI. 70. *And we have been commanded that we should submit ourselves to the Lord of the Universe*; (d) the ل of denial, vid. that which comes after a negatived past from كان [504], as ما كان

ما كان الله ليذر المؤمنين على ما انتم عليه III. 173. *God hath not been* minded *to leave the believers in that* state *wherein ye are* and وما كان الله ليطلعكم على الغيب III. 174. *Nor hath God been* minded *to make you acquainted with the unseen*: (3) the causative كي, as جئتك كي تكرمني *I came to thee that thou mightst honor me*, when you take it to be causative, equivalent to the ل, the full phrase being جئتك كي أن تكرمني. The conjunctions are four in number (Sh), (1) أو (IA, Sh), (a) when إلى would be right in its position (Sh), [or] when renderable by حتّى [501], being thus renderable when the preceding *v.* is such as is [indicative of an action] consummated little by little (IA), as in

لأستسهلن الصعب أو أدرك المنى * فما انقادت الآمال إلّا لصابر

(IA, Sh), By God, *assuredly I will account the difficult easy* through patience *until I attain*, or *in order that I may attain, the objects of desire; for hopes have not become realized save for a patient one* (J), i. e. حتّى أدرك (IA), أو being a conjunction i. q. حتّى, i. e. إلى or the causative ل; and the understood أن with that to which it is prefixed being renderable by an *inf. n.* coupled by أو to an *inf. n.* obtainable from the preceding *v.* [538], i. e. *assuredly there shall be on my part an accounting*

the difficult easy or an attainment of the objects of desire (J); (b) when إِلَّا would be right in its position (Sh), [i. e.] when renderable by إِلَّا, being so renderable when the preceding *v.* is not as aforesaid (IA), but is [indicative of an action] consummated at one time (J), as in

وَكُنْتُ إِذَا غَمَزْتُ قَنَاةَ قَوْمٍ * كَسَرْتُ كُعُوبَهَا أَوْ تَسْتَقِيمَا

(IA, Sh), by Ziyād alA'jam, *And I would, when I handled the spear-shaft of a people, break its knots unless it became straight,* أَوْ being a conjunction i. q. إِلَّا (J), i. e. إِلَّا أَنْ تَسْتَقِيمَ (IA, Sh), in which case I would not break its joints, not إِلَى أَنْ, because there is no becoming straight together with breakage (Sh), and أَنْ with that to which it is prefixed being renderable by an *inf. n.* coupled by أَوْ to an *inf. n.* obtainable from the preceding *v.*, i. e. *there came to pass on my part a breaking of its joints or on its part a becoming straight* (J), [and similarly] in

فَلَئِنْ بَقِيتُ لَأَرْجِعَنْ بِغَزْوَةٍ * تَحْوِي الْغَنَائِمَ أَوْ يَمُوتَ كَرِيمُ

[by Ḳatāda Ibn Maslama alḤanafī, *Then,* by God, *if I survive, I will assuredly return with an expedition towards the spoils unless a noble* man *die*] (T), where also] أَوْ is a substitute for إِلَّا, as though he said إِلَّا أَنْ يَمُوتَ كَرِيمٌ, meaning by كَرِيمٌ *himself* (N): (2) the ف

(IA, Sh), when illative and preceded by (Sh), [i. e.] when the *correl.* of (IA), negation (IA, Sh) pure, i. e. clear of *aff.* sense (IA), or requisition (IA, Sh) pure, i. e. not indicated by a verbal *n.* nor by the enunciatory form (IA), comprising command, prohibition, prayer, request, excitation, wish, and interrogation (IA, Sh), which seven together with negation make eight, so that this question is what is termed *the question of the eight correlatives* (Sh): the *subj.* occurs after (*a*) negation (IA, Sh), as مَا تَأْتِينَا فَتُحَدِّثَنَا *Thou comest not to us so that thou moyst talk to us* [538] (IA), whence لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا XXXV. 33. *They shall not be sentenced* to a second death *so that they may die* (IA, Sh), which accords with مَا تَأْتِينَا فَكَيْفَ تُحَدِّثُنَا [412], not with مَا تَأْتِينَا مُحَدِّثًا بَلْ غَيْرَ مُحَدِّثٍ (Sh); whereas the *ind.* is necessary (IA, Sh) in what follows the ف, if the negation be not clear of *aff.* sense, as in مَا أَنْتَ إِلَّا تَأْتِينَا فَتُحَدِّثَنَا (IA), [and similarly] in مَا تَأْتِينَا إِلَّا فَتُحَدِّثَنَا and مَا تَزَالُ تَأْتِينَا فَتُحَدِّثَنَا, because in the 1st *ex.* the negation is infringed by إِلَّا, while in the 2nd it is prefixed to زَالَ, which denotes *negation*, and negation of negation is affirmation (Sh); (*b*) command, as

يَا نَاقُ سِيرِي عَنَقًا فَسِيحًا * إِلَى سُلَيْمَانَ فَنَسْتَرِيحَا

(IA, Sh), by Abu -nNajm al'Ijlī, *O she-camel, journey thou with quick amble to Sulaimān, so that we may rest*, the *subj.* being governed by أَنْ understood after the illative conjunction فَ, and being with أَنْ renderable by an *inf. n.* coupled by the فَ to an *inf. n.* obtainable from the preceding *v.*, i. e. *let there be on thy part a journeying, then on our part a resting* (J); it must be in the requisitive form, حَسْبُكَ حَدِيثٌ فَيَنَامُ النَّاسُ with the *subj.* not being allowable, contrary to the opinion of Ks; and must not be expressed by a verbal *n.*, صَهْ فَنُكْرِمَكَ with the *subj.* not being allowable according to the majority, while Ks allows the *subj.* unrestrictedly [187], and IJ and IU allow it when the verbal *n.* is of the letter of the *v.*, as in نُزَالِ فَنُحَدِّثَكَ *Alight, so that we may talk to thee*, and how likely is this saying to be right! (Sh); if it be indicated by a verbal *n.* or the enunciatory form, what follows the فَ must be put into the *ind.* [421], as صَهْ فَأُحْسِنُ إِلَيْكَ *Be silent; then I will be good to thee* and حَسْبُكَ الْحَدِيثُ فَيَنَامُ النَّاسُ *Sufficient for thee is the story*, i. e. *Let the story suffice thee; then the people will sleep* (IA); (c) prohibition, as وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي XX. 83. *And be ye not exorbitant therein, so that Mine anger light upon you*

(IA, Sh) and لَا تَفْتَرُوا عَلَى اللهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ XX. 63. 64. *Forge ye not a lie against God, so that He destroy you by a chastisement*; whereas, if the prohibition were infringed by إِلَّا before the ف, as in لَا تَضْرِبْ إِلَّا عَمْرًا فَيَغْضَبَ *Beat thou not* any one *save* 'Amr; *then he will be angry*, the *ind.* would be necessary (Sh); (*d*) prayer (IA, Sh), as رَبِّ انْصُرْنِي فَلَا أُخْذَلَ *My Lord, help Thou me, so that I be not forsaken* (IA), [and] as اللهُمَّ تُبْ عَلَيَّ فَأَتُوبَ *O God, dispose Thou me to repentance, so that I may repent* (Sh), whence

رَبِّ وَفِّقْنِي فَلَا أَعْدِلَ عَنْ * سَنَنِ السَّائِرِينَ فِي خَيْرِ سَنَنْ

(IA, Sh), *My Lord, enable Thou me to be obedient unto Thee, so that I diverge not from the path of them that walk in a most excellent path*, أَنْ with that to which it is prefixed being renderable by an *inf. n.* coupled by the illative conjunction ف to an *inf. n.* &c., [as before,] i. e. *let there be on Thy part an enabling of me to be &c., then on my part a lack of divergence* (J); it must be by means of the *v.*, the *subj.* not being allowable in سَقْيًا لَكَ فَيَرْوِيَكَ اللهُ *God send down rain unto thee* [41]; *so shall God quench thy thirst*, or *then God will &c.* (Sh); (*e*) request (IA, Sh), as أَلَا تَنْزِلُ عِنْدَنَا فَتُصِيبَ خَيْرًا *Wilt thou not*, or *Wherefore wilt thou not, alight beside us so that thou mayst get good?* (IA), whence

يا ابن الكرام ألا تدنو فتبصر ما * قد حدثوك فما راء كمن سمعا

(IA, Sh) *O son of the noble* people, *wilt thou not* (i. e. *I desire of thee that thou wouldst*) *draw near* unto us, *so that thou mayst behold what they have told thee* (the *rel.* being suppressed, in full حدثوك به)? *For* (the ف being causative) *a seer is not like him that has heard*, an inverted comparison, meaning that on the contrary *eyesight is stronger than hearsay*, where ألا is a *p.* of request, and the understood ان with that &c. is renderable &c., [as before,] i. e. *let there be on thy part a drawing near, then a beholding* (J); *(f)* excitation (IA, Sh), as LXIII. 10. [426] (IA), [or rather] as هلا أسلمت فتدخل الجنة *Wherefore hast thou not become a Muslim, so that thou mightst enter Paradise?*, while LXIII. 10. belongs to the category of the *subj.* in the *correl.* of prayer, the expression of excitation or request being metaphorically used for prayer; excitation and request approximate one to the other, and are both comprised by *admonition to the action*, but in excitation there is more corroboration and incitement [574] (Sh); *(g)* wish, as يا ليتني كنت معهم فأفوز فوزا عظيما IV. 75. *O would that I had been with them, so that I might have won great good fortune* (IA, Sh) and

ألا رسول لنا منها فيخبرنا * ما بعد غايتنا من راس مجرانا

(Sh), by Umayya Ibn Abi-ṣ Ṣalt, *May there not be a messenger for us from her, so that he may inform us what is the distance of our goal from the beginning of our*

course? (FA) ; and all the KK allow *hope* to be treated like *wish*, so that its *correl.* conjoined with the ف is put into the *subj.*, and IM follows them, whence لعلّى ابلغ الاسباب اسباب السموات فاطلع XL. 38. 39. *May-be*, or *Peradventure, I shall reach the avenues, the avenues of the heavens, so as to*, or *so that I may, ascend* in the reading of Ḥafs on the authority of ʿĀṣim (IA) ; (*h*) interrogation (IA, Sh), as فهل لنا من شفعاء فيشفعوا لنا VII. 51. *Then are there for us*, or *have we, any intercessors, so that they may intercede for us?* (IA) ; it must not be by means of an instrument followed immediately by a nominal *prop.* whose *enunc.* is a primitive, so that the *subj.* is not allowed in هل اخوك زيد فاكرمه, contrary to هل اخوك قائم فاكرمه ; but there is no difference between (a) interrogation by means of the *p.*, as in VII. 51., and (b) interrogation by means of the *n.* as in من ذا الذى يقرض الله قرضا حسنا فيضاعفه II. 246. read with the *subj.*, *Who is he that* [186] *will lend unto God a goodly loan, so that He may double* the recompense of *it?*, and with the *ind.*, *and He will*, or *so*, or *then, will He double*, and in a tradition quoting the words of God من يدعونى فاستجيب له *Who will call upon Me, so that I may answer him?*, and (c) interrogation by means of an *adv.*, as اين بيتك فازورك *Where is thy house, so that I may visit thee?*, متى تسير فارافقك *When wilt thou*

journey, so that I may accompany thee?, and كَيْفَ تَكُونُ
فَاصْحَبْكَ *How wilt thou be, so that I may accompany thee?*; the *v.*, however, in أَلَمْ تَرَ أَنَّ اللهَ أَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً XXII. 62. *Hast thou not seen that God hath sent down from the sky water, so that*, or *and (that) consequently, the earth becometh green?* is not in the *subj.* (Sh), [but] in the *ind.*, coupled to أَنْزَلَ, and (B) diverted (K, B) from the *pret.* (B) to the *aor.* (K) to indicate the continuance of the effect of the rain during time after time (K, B), *first* because the interrogation here means affirmation, i. e. *Thou hast seen*, and *secondly*, because the earth's becoming green is not a consequence of that to which the *interrog. p.* is prefixed, i. e. the seeing the rain, but is a consequence only of the rainfall itself (Sh); and, if the *v.* were in the *subj.* as a *correl.* (K,B) of the interrogation (K), it would denote negation of the becoming green, *so that the earth may become green* (K, B), like as أَلَمْ تَرَ أَنِّي أَنْعَمْتُ عَلَيْكَ فَتَشْكُرَ, with the *subj.*, *Hast thou not seen that I have conferred benefit upon thee, so as to*, or *so that* as a consequence of thy seeing this *thou mayst, be grateful?*, denies his gratitude, but with the *ind.*, *so that*, or *and consequently, thou art grateful?*, affirms it (K); whereas if the *interrog. p.* were prefixed to أَنْزَلَ اللهُ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الخ *God hath &c., so that*, or *and consequently, the earth becometh &c.*, the *subj.* would

be correct, *Hath God &c., so that the earth may become &c?;* nor is the second reason refuted by اعجزت أن أكون مثل هذا الغراب فأوارى سوءة أخى V. 34. *Am I unable to be like this raven, and hide the corpse of my brother?* on the ground that the hiding of the corpse is not a consequence of that to which the *interrog. p.* is prefixed, because inability for a thing is not a cause of its realization, for (Sh) أوارى is not (Sh, B) in the *subj.* as (Sh) *correl.* of the interrogation, *so that I should*, or *may*, *hide* (Sh, B), but as coupled to the *subj. v.* أكون, Z being wrong in saying [in the K] that it is in the *subj.* as *correl.* of the interrogation (Sh), because the sense is not *Were I unable* [*&c.*], *I should hide* [*&c.*] (B): (3) the و, when denoting (IA, Sh) simultaneity (Sh), accompaniment (IA), and preceded by negation or requisition (Sh), in the same positions as the ف (IA), [i. e.] in the eight positions mentioned, *(a)* negation (Sh), as ولما يعلم الله الذين جاهدوا منكم و يعلم الصابرين III. 136. [*Or have &c.* (410),] *when not yet hath God known those of you that have warred in the cause of religion and likewise known the patient sufferers?* (IA, Sh), i. e. when, or while, God knows that ye war and do not suffer patiently, whereas ye ought to desire to enter Paradise only when God knows that suffering patiently is combined with your warring; *(b)* command, as (Sh)

فقلت ادعى وادعو إن اندى * لصوت أن ينادى داعيان

(IA, Sh) by Rabi'a (M, J) Ibn Jusham (M), or AlA'shà, or AlḤutai'a, *Then I said* to this woman, *Call thou whilst I call; verily a more distant range for a shout*, or, the ل being *red., a most far-reaching shout, is that two callers should call out*, the understood أن and the *v.* being renderable by an *inf. n.* coupled by the و to an *inf. n.* obtainable from the preceding *v.*, i. e. *let there be a calling from thee and a calling from me* (J); *(c)* prohibition, as (Sh)

لا تنه عن خلق وتاتى مثله * عار عليك اذا فعلت عظيم

(IA, Sh), by Abu -lAswad adDu'ali, *Prohibit thou not* another *from a habit while thou practisest the like thereof; for* that will be *a great opprobrium unto thee when thou doest* it, i. e. [as before] *let there not be on thy part a prohibition and a practising* (J); *(d)* wish, as يا ليتنا نرد ولا نكذب بايات ربنا ونكون من المؤمنين VI. 27. (Sh), thus read by Ḥamza, &c., with the two *vs.* in the *subj.* by treating the و like the ف, *O would that we were sent back while we treated not the signs of our Lord as false, and became of the believers!* (B); *(e)* interrogation, as (Sh)

الم اك جاركم ويكون بينى وبينكم المودة والاخاء

(IA, Sh), by AlḤutai'a (Sh), *Was I not your neighbour while between me and you were love and brotherhood?*, i. e. [as before] *confess ye my having been a neighbour to you and love and brotherhood's having been between me and you*, the

Hamza denoting interrogation compelling confession (J); these are the positions in which the *subj.* has been heard after the ف of simultaneity, and the GG have inferred it from analogy in the rest: (4) ثُمَّ [418. A.] (Sh).

§ 412. As expounded by S, مَا تَأْتِينَا فَتُحَدِّثَنَا [411] means (1) مَا تَأْتِينَا فَكَيْفَ تُحَدِّثُنَا *Thou comest not to us; then how shalt thou talk to us?*, i. e. wert thou to come to us, thou wouldst talk to us, and (2) مَا تَأْتِينَا أَبَدًا إِلَّا لَمْ تُحَدِّثْنَا *Thou never comest to us but thou talkest not to us*, i. e. there is on thy part much coming but no talking (M). [See 417.]

§ 413. The أَنْ may not be expressed after حَتَّى (IA, Sh) in poetry or prose (Sh); nor after (IA, Sh) the ل of denial (Sh), [i. e.] the *prep.* ل preceded by the denied كَانَ, as in وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ VIII. 33. *But God hath not been* minded *to chastise them while thou art among them* (IA); it may be expressed after the three other kinds of ل, as وَأُمِرْتُ لِأَنْ أَكُونَ XXXIX. 14. *And I have been commanded to*, or *that I should, become* (Sh), [and] must be expressed (M, IA) between the *prep.* ل and the *neg.* لَا (IA) if the *v.* to which it is prefixed has لَا prefixed to it (M), as جِئْتُكَ لِئَلَّا تَضْرِبَ زَيْدًا *I came to thee in order that thou shouldst not beat*, or *lest thou*

shouldst beat, Zaid (IA); it may not be expressed after كَيْ except in poetry, contrary to the opinion of the KK; and it must be understood after أَوْ in the two cases, and after the فَ and the وَ in the eight positions (Sh).

§ 414. It is not inevitable that the *v.* should be in the *subj.* in these positions; but on the contrary there is a way of making it deviate to some other idea and mood of inflection. After حَتَّى it has two conditions, (1) it is in the *subj.* (M), [because] أَنْ is understood after حَتَّى (Sh), when it is (M, Sh) future or in the predicament of the future (M), [i. e.] future with respect to what precedes حَتَّى, whether it be future with respect to the time of speaking, as لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى الخ XX. 93. [411] *We will not cease to be devoted to it until &c.*, the return of Moses being future with respect to what precedes حَتَّى, i.e. their keeping to devotion to the worship of the calf, and similarly (Sh) أَسْلَمْتُ حَتَّى أَدْخُلَ الْجَنَّةَ *I became a Muslim, in order*, or *so*, or *to the end, that I might enter Paradise* (M, Sh), سِرْتُ حَتَّى أَدْخُلَهَا when your entry is awaited, not yet realised, as though you said كَيْ أَدْخُلَهَا, *I journeyed in order that I might enter it*, and كَلَّمْتُهُ حَتَّى يَأْمُرَ لِي بِشَيْءٍ *I spoke to him in order that he might counsel me something* (M), or not [future with res-

pect to the time of speaking], as وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ II. 210. *And they were violently agitated until the Apostle* [*and they which believed with him*] *said*, in the reading with the *subj.*, the saying of the Apostle and the believers being future with respect to the violent agitation, not with respect to the time of the announcement, since God recounted that to us after it had happened (Sh), and سِرْتُ الخ when your entry is concluded, but is in the predicament of the future as having been awaited at the time of the existence of the journey made on account of it, *until I entered it* (M): (2) it is in the *ind.* (M, Sh), أَنْ not being understood (Sh), when it is (M, Sh) not future in either of the two respects (Sh), [but] present or in the predicament of the present (M), as سِرْتُ حَتَّى أَدْخُلَهَا (M, Sh) when the entry is being realised at present (M), [i. e.] when you say that while you are in the state of entering (Sh), *I journeyed*, or *have journeyed, so that I enter*, or *am entering, it*, as though you said حَتَّى أَنَا أَدْخُلُهَا الآنَ *so that I now enter*, or *am entering, it*, (M), and شَرِبَتِ الإِبِلُ حَتَّى يَجِيءُ البَعِيرُ يَجُرُّ بَطْنَهُ *The camels drank*, or *have drunk, so that the he-camel comes*, or *is coming, dragging his belly* (M, Sh), and مَرِضَ زَيْدٌ حَتَّى لَا يَرْجُونَهُ *Zaid has fallen*, or *fell, ill, so that they &c.* [1], the sense being *so that the state of the he-camel*, and *of this invalid, is that he comes &c.*, and *that they &c.*,

and سألت عن هذه المسئلة حتى لا احتاج الى السؤال *I asked*, or *have asked, about this question, so that I have no need of asking*, i. e. so that my state now is that I have no need &c. (Sh), or when the entry is concluded, but you are imitating the past state, *so that I enter* [meaning *entered*] *it*, II. 210. being also read with the *ind.* (M) in the sense of the present, like شربت الخ, except that it is a past present imitated, *so that the Apostle &c. say* [meaning *said*] (K). If the *v.* after حتى be future with respect to the time of speaking, the *subj.* is necessary, as XX. 93. ; but if it be future only with respect to what precedes حتى, either mood is allowable, as II. 210.: and similarly if its quality of present be with respect to the time of speaking, the *ind.* is necessary, as سرت حتى ادخلها when you say that while you are in the state of entering; but if its quality of present be not real but imitated, it is put into the *ind.*, or may be put into the *subj.* when there is not supposed to be imitation, as II. 210. The *v.*, however, is not put into the *ind.* after حتى save on three conditions; (1) that it be a present, or renderable by the present, as exemplified; (2) that it be an effect of what precedes حتى, so that ما سرت حتى ادخلها and سرت حتى تطلع الشمس and هل سرت حتى تدخلها are not allowable, because the rising of the sun is not caused by the journeying, nor the

entrance by the not journeying, and in the 3rd *ex.* because the existence of the cause is not certain (ML); [but] you say أسرت حتّى تدخلها with the *subj.* *Didst thou journey*, or *Hast thou journeyed, in order that thou mightst*, or *mayst enter*, or *until thou enteredst, it?* (M), and أيهم سار حتّى يدخلها *Which of them journeyed*, or *has journeyed, so that he enters*, or *is entering, it?* (M, ML) with the *ind.*, or يدخلها *in order that he might*, or *may, enter*, or *until he entered, it?* with the *subj.* (M), and متى سرت حتّى تدخلها *When didst thou journey, so that thou enterest*, or *art entering, it?*, because the journeying [in the last two *exs.*] is certain, and may therefore be a cause, the doubt being only as to the particular *ag.* or particular time; and Akh allows the *ind.* after the negation on the understanding that the original form of the sentence was *aff.*, and that the instrument of negation was afterwards prefixed to the entire sentence, not only to what precedes حتّى, and had this *ex.* been presented to S with this sense he would not have forbidden the *ind.* in it, but would have forbidden it only when the negation is made to overcome the cause exclusively, and every one forbids that; (3) that it be a complement, so that سيرى حتّى ادخلها is not correct, lest the *inch.* remain without an *enunc.*, nor كان سيرى حتّى ادخلها if the كان be non-attributive (ML), [but] you say

كَانَ سَيْرِى حَتَّى ادْخُلَهَا with the *subj.*, not otherwise, *My journey was in order that I might enter*, or *until I entered, it* (M); whereas, if you say سَيْرِى اَمْسِ حَتَّى ادْخُلُهَا *My journey was yesterday, so that I enter*, or *am entering, it*, the *ind.* is allowable, unless you make اَمْسِ depend upon the سَيْر itself, *My journeying yesterday*, not upon a suppressed اِسْتَقَرَّ (ML); and, if you mean the كَانَ to be attributive (M, ML), or add اَمْسِ and make it depend upon كَانَ, or say سَيْرًا مُتْعِبًا, either mood (M), the *ind.* [or *subj.*] (ML) is allowable, *My journey came*, or *has come, to pass*, or *was yesterday*, or *was*, or *has been, a fatiguing journey, so that I enter*, or *am entering, it*, or *in order that I might*, or *may, enter*, or *until I entered, it* (M, ML).

§ 415. The text تُقَاتِلُونَهُمْ اَوْ يُسْلِمُونَ XLVIII. 16. [538] is read with the *subj.* [اَوْ يُسْلِمُوا, meaning اِلَى اَنْ يُسْلِمُوا (K),] by subaudition of اَنْ, *Ye shall fight with them until they submit*: and with the *ind.* by association [in inflection] between يُسْلِمُونَ and تُقَاتِلُونَهُمْ, *or they shall submit*, [i. e. *One of the two matters shall come to pass, either the fighting or the submitting* (K, B), as is indicated by the reading يُسْلِمُوا (B), *there being no third* (K)]; or by inception, as though it were said

هُوَ قَاتِلِى او اقْتُدِىَ مِنْهُ او هُمْ يُسْلِمُونَ : and you say *He will slay me unless I ransom myself from him*; or make it inceptive [with the *ind.*] according to او انا اقْتُدِى *or I shall &c.*: and S says concerning the saying of Imra alKais

فَقُلْتُ لَهُ لَا تَبْكِ عَيْنُكَ انَّمَا * نُحَاوِلُ مُلْكًا او نَمُوتُ فَنُعْذَرَا

Then I said to him, Let not thine eye weep; we shall only seek sovereignty, unless we die and be excused that, if you put the *ind.*, it would be legitimate Arabic on the ground either that you associated the first and last, *we shall only seek sovereignty or die*, as though you said انَّمَا نُحَاوِلُ او انَّمَا نَمُوتُ *or we shall only die*; or that it was inceptive, disconnected from the first, *we shall only seek sovereignty, or we shall die*, in the sense of او نَحْنُ مِمَّنْ يَمُوتُ *or we shall be of those who die* (M).

§ 416. If the و does not signify i. q. مَعَ, but on the contrary you intend to associate *v.* and *v.*, or to make what follows the و the *enunc.* of a suppressed *inch.*, the *subj.* is not allowable: and therefore in what follows the و (IA) in the saying لَا تَأْكُلِ السَّمَكَ وَتَشْرَبُ اللَّبَنَ three moods are allowable, (1) the *apoc.* (IA, Sh), by association between the two *vs.* (IA), when you mean by the و the coupling of *v.* to *v.*, in which case the 2nd is the associate of the first in the prohibition (Sh), as وَتَشْرَبِ اللَّبَنَ *Do not thou eat fish and drink milk* (IA), as though you

said *Do thou not this, nor this*, the ب being then pronounced with Kasr, according to general rule, because of the concurrence of two quiescents, the ب and the ل (Sh); (2) the *ind.* (IA, Sh), [when you mean a *d. s.*,] by subaudition of an *inch.* [80], as وتشرب, i. e. وانت تشرب *when thou drinkest* [538] (IA), [or] when you mean inception [539], *But thou shalt*, i. e. *mayst, drink* (Sh); (3) the *subj.* by means of أن understood (IA, Sh), when you mean to couple the *inf. n.* of the *v.* to an *inf. n.* supplied from what precedes it (Sh), in which case the prohibition is from the union of the two [acts] (IA, Sh), as وتشرب *while thou drinkest*, i. e. *Let there not be on thy part eating fish and drinking milk* (IA): [and similarly] ولا تلبسوا الحق بالباطل in the text ولا تكتموا II. 39. may be in the *subj.*, [by subaudition of أن, the و denoting *union* (539) (K, B), in the sense of مع (B), *And confuse ye not the truth with falsehood, while ye conceal the truth*, i. e. *unite*, or *combine, not confusion of the truth with falsehood and concealment of the truth* (K, B), like وتشرب (K)]; or in the *apoc.*, [included under the predicament of the prohibition (K, B), meaning ولا تكتموا *And do not ye confuse &c., and* do not *conceal* (K),] like

وَلَا تَشْتِمِ الْمَوْلَى وَتَبْلُغْ اِذَاتَهُ * فَاِنَّكَ اِنْ تَفْعَلْ تَسُفَّهْ وَتَجْهَلِ

[*And do not thou defame the friend and compass his harm; for verily thou, if thou do* that, *wilt be pronounced witless and accounted silly* (AAz); while the codex of 'Abd Allāh Ibn Mas'ūd {alHudhalī (Nw)} has وَتَكْتَمُونَ (K, B), i. e. وَاَنْتُمْ تَكْتَمُونَ (B), in the sense of كَاتِمِينَ *concealing* (K, B)] : and you say زُرْنِي وَاَزُورَكَ *Visit thou me while I visit thee*, with the *subj.*, meaning *in order that the two visits may be combined*, like فَقُلْتُ اُدْعِي اَلخ [411]; and وَاَزُورَكَ with the *ind.*, *and I shall visit thee*, meaning *To visit thee is incumbent upon me in every case; then let there be on thy part a visiting*; while, if you mean the *imp.*, you prefix the ل, and say وَلِاَزُرْكَ *and let me visit thee*, not وَاَزُرْكَ, because the first is uninflected upon pause [431] (M) : and S mentions in the saying [of Ka'b alGhanawī (M)]

وَمَا اَنَا لِلشَّيْءِ الَّذِي لَيْسَ نَافِعِي * وَيَغْضَبُ مِنْهُ صَاحِبِي بِقَؤُولِ

the *subj.* [of يَغْضَبُ (R, AAz), *And I am not one to say the thing that does not profit me, while my comrade gets wroth at it*, i. e. *that my lack of profit and my comrade's wrath are united in* (AAz), by diversion (539), this diversion being in the suite not of لَيْسَ نَافِعِي, because then

the meaning would be *I do not say a saying that does not unite my profit and my comrade's wrath at it*, but of مَا أَنَا بِقَوْلٍ, because then the meaning is *The saying that does not profit me is not co-existent with my comrade's wrath at it*, and that *because of the non-existence of either both or one of them* (R)] ; and the *ind., and that my comrade gets wroth at* (M, R), by coupling to the *conj.* لَيْسَ نَافِعِي (R) : and the text says لِنُبَيِّنَ لَكُمْ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ XXII. 5. [539] *That We might make plain unto you* (*Our power and Our wisdom*). *And We cause to remain in the wombs what We will*, i. e. وَنُحَنِّ نُقِرُّ (M); and is also read with the *subj.*, *That We might &c., and cause &c.* (K, B).

§ 417. The *subj.* is not allowable in زَيْدٌ يَأْتِينَا فَيُحَدِّثَنَا, the فَ not being preceded by negation or requisition ; while the saying [of AlMughīra Ibn Ḥunain atTamīmī alḤanzalī (Jsh)]

سَأَتْرُكُ مَنْزِلِي لِبَنِي تُمَيْمٍ * وَأَلْحَقُ بِالْحِجَازِ فَأَسْتَرِيحَا

[*I will leave my place of abode to the Banū Tamīm, and betake myself to* (*a tribe which is in*) *AlḤijāz, so that I may be at rest* (Jsh)] is a poetic license, the saying that it is originally فَأَسْتَرِيحَنْ with the light *corrob.* نْ changed into ا in pause, like لَنَسْفَعًا XCVI. 15. [649] in pause,

being a flight from one license to another, since the corroboration of the *v.* except in requisition, condition, and swearing, is a license [612] (Sh). The *ind.* is allowable in ما تأتينا فتحدثنا by (M, ML) coupling (ML) [and consequent] association, as though you said فما تحدثنا (M), so that تحدث becomes associated in the negation, *Thou dost not come to us and* dost not *talk to us* (ML), like LXXVII. 36. [below] (M); or by inception (M, ML), so that it becomes *aff.* (ML), as though you said فأنت تجهل امرنا *and consequently thou art ignorant of our case* (M), i. e. *Thou comest not to us, and consequently thou talkest to us (now instead of that)* (ML), [see below,] as in the saying of Al'Ambarī

غير أنا لم يأتنا بيقين * فنرجى ونكثر التأميلا

[*Save that he has not brought to us certain* tidings, *and therefore we hope and multiply expectation* (Jsh)], i. e. فنحن نرجى (M): and the *subj.* by subaudition of أن, which has two meanings, negation of the cause so that the effect becomes negatived, and negation of the second only (ML). In negation, as ما تأتينى فاكرمك, you have four cases:—(1) you construe the ف merely to couple the form of the *v.* to the form of what precedes it, so that the second shares with the first in its inflection; and

therefore the *ind.* is necessary here, because the preceding *v.* is in the *ind.*; so that it is as though you said فَمَا أُكْرِمُكَ, the second sharing with the first in the negation prefixed to it, *Thou comest not to me, and I* do not *honor thee*; whence هٰذَا يَوْمُ لَا يَنْطِقُونَ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ LXXVII. 35. 36., the فَ being copulative, and the subsequent *v.* being included in the tenor of the preceding negation, as though فَلَا were said, *This etc.* [159], *nor be permitted and make excuse*: (2) you construe the فَ to be merely illative, and the subsequent *v.* to be inceptive, but, notwithstanding its inceptiveness, to be constructed upon a suppressed *inch.*; and therefore in this case also the *ind.* is necessary, because the *v.* is free from subjunctival and apocopative *ops.*; so that you say فَأُكْرِمُكَ, i. q. فَأَنَا أُكْرِمُكَ, i. e. *Thou comest not to me; therefore I honor thee* (*because of thy not coming to me*), that being [said] when you dislike his coming; whence مَا زَيْدٌ قَاسِيًا فَيَعْطِفُ عَلَى عَبْدِهِ, i. e *Zaid is not hard; therefore*, or *so that, he is kind to his slave* (*because of his not being hard*): and the difference between this case and the one that precedes is manifest, because in the 1st case the negation includes what precedes and what follows the فَ; whereas in this case the negation flows exclusively towards what precedes the فَ, not towards what follows it, because

you do not make the ف couple the *v.* after it to the negatived *v.* before it, so that the former should share with the latter in the negation, but you make it purely illative: and the GG mention these two cases in ما تأتينا فتحدثنا, which is a mistake, since it is absurd that the coming should be non-existent and the talking existent [see above]: (3) you construe the ف to couple the *inf. n.* of the *v.* after it to the *inf. n.* paraphrased from the *v.* before it, and the negation to be discharged upon the coupled, not upon the *ant.*; and in that case the *subj.* governed by أن necessarily suppressed is necessary, *Thou comest not to me so that I honor thee*, constructively *There is not on thy part a coming, and then*, i. e. *succeeded by, an honoring on my part; but there is on thy part a coming, and is not on my part an honoring*: (4) you construe the ف to couple the *inf n.* to the *inf. n.*, as before, but the negation to be discharged upon the *ant.*; so that the coupled is negatived because it is a consequence thereof, *Thou comest not to me, so that I may honor thee*, and the sentence means *There is not on thy part a coming: then how shall there be on my part an honoring?*: and these two cases are allowable in ما تأتينا فتحدثنا [412], since it is correct to say *Thou*

comest not to us talking, but thou comest to us not talking, and *Thou comest not to us: then*, or *so*, or *therefore, how shalt thou talk to us?* In fine, we have two cases of the *ind.* and two of the *subj.*: and فيعتذروا *so that they may make excuse* might be read according to one of the two mentioned for the *subj.*, vid. the second, *Thou comest not to us: then how shalt thou talk to us?*, i. e. *nor be permitted* (*to make excuse*): *then how shall they make excuse?*; but not according to the first, *Thou comest not to us talking, but thou comest to us not talking*, since then the sense would be *nor be permitted in the state of their making excuse, but shall be permitted otherwise*, which sense is not intended (Sh), but *absolute negation of permission and consequently of making excuse* (B). If you put أن in place of ما, there are two cases of the *subj.* [in تحدث], subaudition of أن, *Thou shalt not come to us, so that thou mayst talk to us*, and coupling, *and talk to us*; and one case of the *ind.*, vid. anacoluthon, [i. e. inception (DM),] *and consequently thou talkest to us* [above]: if you put لم, there is one case of the *subj.*, vid. subaudition of أن, *Thou didst not come to us, so that thou mightst talk to us*; and one of the *ind.*, vid. inception, *and consequently thou talkest to us*; while the *apoc.* is allowable by coupling, *and talk*

to us: and, if you say ما انت آت فتحدثنا, there is no *apoc.* or *ind.* by coupling, because no [*apoc. or ind.* (DM)] *v.* precedes; but it is [in the *ind.*] only by anacoluthon, *Thou art not coming, so that thou talkest to us*; [while the *subj.* by subaudition of أن is allowable (DM)]. In هل تاتيني فاكرمك the *ind.* is allowable in two cases, [coupling and inception (DM),] *Wilt thou come to me, and then (shall) I honor thee?*, or *Wilt thou come to me? Then I will honor thee*; and the *subj.* by subaudition [of أن], *so that I may honor thee?*: in هل زيد اخوك فتكرمه the *ind.* is not put by coupling, but by inception, *Is Zaid thy brother, so that thou honorest him?*: and in هل لك التفات اليه فتكرمه the *ind.* is allowable by inception, *Hast thou a regard for him, so that thou honorest him?*; and the *subj.*, either as a *correl.*, *so that thou mayst honor him?*, or as coupled to التفات [418. A.], the subaudition of أن being necessary in the former case, and allowable in the latter. Such as أفلم يسيروا فى الارض فينظروا XII. 109. admits of the *apoc.* by coupling, *Have they not, then, journeyed in the earth and seen?*; and the *subj.* by subaudition, *so that they might see?* (ML): and in

الم تسال الربع القواء فينطق * وهل يخبرنك اليوم بيداء سملق

[by Jamīl, فَيَنْطِقُ is in the *ind.* by inception (540), and may not be in the *subj.*, because (AAz)], says S, he does not make the first, [i. e. the *asking* (AAz),] the cause of the last, [so that the ف should be illative, which is the condition of the *subj.* (AAz),] but makes the abode speak in every state as though he said فَهُوَ مَا يَنْطِقُ, [*Hast thou not asked the desolate abode* concerning her people, *for it speaks? But shall a barren desert inform thee to-day?* (Jsh),] like as you say اِيتِنِي فَاُحَدِّثَكَ *Come thou unto me, for I talk to thee*, meaning *for I am of those who talk to thee in every state* (M). The text XXVI. 102. [592] is exactly like the [former] *ex.* [هَلْ لَكَ اَنْ تُثَقِّفَ الخ (DM)], if it be admitted that لَوْ denotes *wish* (ML); whereas, if it denoted *condition*, the *subj.* as a *correl.* would not be possible, but only the *ind.* by inception, and the *subj.* by coupling to the pure *inf. n.* كَرَّةً (DM): and you say وَدَّ لَوْ تَاتِيهِ فَتُحَدِّثَهُ *He wished that thou wouldst come to him, so that thou mightst talk to him*; while the *ind.*, *and talk*, is excellent, as in وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ LXVIII. 9. *They wish that thou wouldst deal gently* with them *and they then deal gently* with thee, [the ف being copulative, i. e. *They wish for reciprocal dealing gently, but have deferred their*

gentle dealing until thou deal gently, or illative (B), while فَيُدْهِنُونَ is made the *enunc.* of a suppressed *inch.*, i. e. فَهُمْ يُدْهِنُونَ (K), i. e. *and in that case they will deal gently*, or *and therefore they* now *deal gently* from eagerness that thou wouldst deal gently (K, B),] and in some codices فَيُدْهِنُوا (M), as *correl.* of the wish, *so that they may deal gently* (B): and in لَيْتَنِي أَجِدُ مَالًا فَأُنْفِقَ مِنْهُ *O that I may find wealth and expend thereof!*, or *Then I shall expend thereof*, the *ind.* is allowable in two cases, and the *subj.* by subaudition of أَنْ, *so that I may expend*; but in لَيْتَ لِي مَالًا فَأُنْفِقَ مِنْهُ *O that I may have wealth! Then I shall expend thereof*, or *so that I may expend*, the *ind.* by coupling is impossible [for want of an *ant. ind.* (DM)]. In لِيَقُمْ زَيْدٌ فَتُكْرِمَهُ the *ind.* is allowable by anacoluthon, *Let Zaid stand: then thou wilt honor him*, the *apoc.* by coupling, *and do thou honor*, and the *subj.* by subaudition, *so that thou mayst honor* (ML). And ['Amr (AAz)] Ibn Aḥmar [Ibn Al'Amarrad (ID)] says

يُعَالِجُ عَاقِرًا أَعْيَتْ عَلَيْهِ * لِيُلْقِحَهَا فَيُنْتِجَهَا حُوَارَا

[*He treats a barren* she-camel *that has baffled him, in order that he may make her conceive, and delivers her of a young camel* (AAz)], as though he said يُعَالِجُ فَيُنْتِجُهَا,

or by inception, [*And he delivers*; while يُنْتِج may be in the *subj.*, as coupled to لِيُلْقِحَها, *and deliver* (AAz)].

§ 418. You say أُرِيدُ أَنْ تَأْتِيَنِي ثُمَّ تُحَدِّثَنِي *I desire that thou wouldst come to me and afterwards talk to me*; and the *ind.* is allowable, *and afterwards thou wilt talk to me*: and Khl allows an option in the saying of 'Urwa al'Udhrī

وَمَا هُوَ إِلَّا أَنْ أَرَاهَا فُجَاءَةً * فَأُبْهَتُ حَتَّى مَا أَكَادُ أُجِيبُ

between the *subj.* in فَأُبْهَتُ, [*Nor is it* aught *but that I see her unexpectedly, and then am stricken dumb, so that I am not on the point of answering* (AAz),] and the *ind.*, [*And then I am stricken &c.* (AAz)]: and an instance of anacoluthon [with the و] is the saying of Abu-lLabām at Taghlabī

عَلَى الْحَكَمِ الْمَأْتِيِّ يَوْمًا إِذَا قَضَى * قَضِيَّتَهُ أَنْ لَا يَجُورَ وَيَقْصِدُ

[*It is (incumbent) upon the judge resorted to one day, when he passes his decree, that he act not unjustly; and he shall deal impartially* (Jsh)], i. e. عَلَيْهِ غَيْرُ الْجَوْرِ وَهُوَ يَقْصِدُ *Not to act unjustly is incumbent upon him; and he &c.*, like as you say عَلَيْهِ أَنْ لَا يَجُورَ وَيَنْبَغِي لَهُ كَذَا *and such a thing behoves him.* S says that in accordance with this *ex.* the *ind.* is allowable in the case of all these *ps.* that associate (M).

§ 418.A. The *aor. v.* is put into the *subj.* by means of أَنْ (IA, Sh) allowably, not necessarily, suppressed (Sh), [i. e.] suppressed or expressed (IA), after (IA, Sh) a conjunction (IA), [vid. one of] the four *ps.*, the وَ, the فَ, ثُمَّ, and أَوْ (Sh), when preceded by (IA), [i. e.] when coupling to (Sh), a pure *n.*, [i. e. such as the sense of the *v.* is not intended by (IA),] as [after the وَ (Sh)] in the saying [of Maisūn Bint Baḥdal (Sh) wife of Mu'āwiya (J)]

وَلُبْسُ عَبَاءَةٍ وَتَقَرَّ عَيْنِي ✻ أَحَبُّ إِلَيَّ مِنْ لُبْسِ الشُّفُوفِ

(IA, Sh) *And the wearing of a woollen cloak and* that *mine eye be cool* from tears *are dearer to me than the wearing of fine garments (J)*, related with تَقَرَّ in the *subj.* by means of أَنْ understood, as being coupled to لُبْسُ, as though وَقُرَّةُ عَيْنِي were said (Sh), أَنْ with that to which it is prefixed being renderable by an *inf. n.* coupled by the وَ to the preceding *inf. n.* (J); and [after the فَ (Sh)] in the saying

لَوْلَا تَوَقُّعُ مُعْتَرٍّ فَأُرْضِيَهُ ✻ مَا كُنْتُ أُوثِرُ أَتْرَابًا عَلَى تَرِبِ

(IA, Sh) *Had there not been an expectation of a suppliant and* that *I gratified him, I should not have preferred* in donation *contemporaries* of others *to mine own contemporary*, i. e. *I should have given unto mine own equal in age*

also, and not postponed him (J), ارضى being governed in the *subj.* by ان allowably suppressed (IA), and being with it renderable by an *inf. n.* coupled by the ف to the preceding *inf. n.*, i. e. لولا توقّع معتّر فارضائي اياه (J); and [after ثم (Sh)] in the saying [of Anas Ibn Mudrika alKhath'ami (J)]

انّي وقتلي سليكا ثمّ اعقاله * كالثور يضرب لمّا عافت البقر

(IA, Sh) *Verily I and my slaying Sulaik, then* that *I should pay the price of his blood, are like the bull being beaten when the cows have loathed* the water (J), the practice of the Arabs being to beat the bull, that the cows may go to the water and not refuse it, to escape being beaten themselves, the cows not being beaten because they are too weak to bear it (Sh), where اعقل is governed in the *subj.* by ان allowably suppressed (IA), and with it is renderable by an *inf. n.* coupled by ثم to the preceding *inf. n.*, i. e. انّي وقتلي سليكا ثمّ عقله (J); and [after او (Sh)] in وما كان لبشر ان يكلّمه الله الّا وحيا او من وراء حجاب او يرسل رسولا XLII. 50. 51. *Nor hath it been suitable*, or *belonged, to a human being that God should speak to him save by inspiration, or from behind a veil, or* so that *He should send a messenger,*

[read among the Seven (Sh)] with يُرْسِلَ governed in the *subj.* (IA, Sh) by أَنْ allowably suppressed, because it is preceded by وَحْيًا, which is a pure *n.* (IA), وَحْيًا and أَنْ يُرْسِلَ in the sense of إِرْسَالًا being *inf. ns.* occurring, like the *adv.* مِنْ وَرَاءِ حِجَابٍ, in the place of the *d. s.*, i. e. مُوحِيًا أَوْ مُسْمِعًا مِنْ وَرَاءِ حِجَابٍ أَوْ مُرْسِلًا (K), and with the *ind.*, [as meaning أَوْ هُوَ يُرْسِلُ *or He sendeth* or مُرْسِلًا coupled to وَحْيًا i. q. مُوحِيًا *or sending* (K),] and لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي XI. 82. *Had I but strength against you, or* that *I should betake myself*, read with the *subj.* [by subaudition of أَنْ (K)], because preceded by the pure *n.* قُوَّةً, as though قُوَّةً أَوْ أَنْ أَوِيَا were said: whereas in مَا تَأْتِينَا فَتُحَدِّثَنَا, though the coupling is to a preceding *n.*, i. e. مَا يَكُونُ مِنْكَ إِتْيَانٌ فَحَدِيثٌ, still that *n.* is not pure, so that there the subaudition of أَنْ is necessary, not allowable, contrary to the present question, where it is allowable, nay, IM prescribes that expression is better than subaudition (Sh); while in الطَّائِرُ فَيَغْضَبُ زَيْدٌ الذُّبَابُ *What is flying, so that Zaid gets angry, is the fly* [179] يَغْضَبُ must be in the *ind.*, because it is

coupled to طَائِرٌ, which is an impure *n.*, i. e. such as the sense of the *v.* is intended by, since it occurs in the place of the *v.*, as being a *conj.* of أَلْ, the *conj.* being properly a *prop.*, so that طَائِرٌ is put in the position of يَطِيرُ, the g. f. being الَّذِي يَطِيرُ, and the *v.* being forsaken for the *act. part.* when أَلْ is put, because أَلْ is prefixed only to *ns.* (IA). Suppression of [the subjunctival (ML)] أَنْ, [while it still governs the *subj.* (IA), is regular in (the aforesaid) known positions, and (ML)] is anomalous, [not to be taken as precedent (IA), in others (ML), (i. e.) in other than the before-mentioned cases of necessary or allowable suppression (IA),] as in مُرْهُ يَحْفِرْهَا *Bid thou him* that *he dig it* and خُذِ اللِّصَّ قَبْلَ يَأْخُذَكَ *Seize thou the robber before* that *he seize thee* (IA, ML), i. e. أَنْ يَحْفِرْهَا and أَنْ يَأْخُذَكَ (IA), and the saying [of 'Āmir Ibn Juwain aṭṬā'ī (Jsh)]

فَلَمْ أَرَ مِثْلَهَا خُبَاسَةَ وَاحِدٍ * وَنَهْنَهْتُ نَفْسِي بَعْدَ مَا كِدْتُ أَفْعَلُهْ

[*And I have not seen the like of her a spoil of one; and I restrained myself* from making prey of her *after that I was on the point of doing it*, i. e. أَنْ أَفْعَلَهْ (Jsh)], though Mb says that the original form was أَفْعَلُهَا, the ا having

been elided, and the vowel of the ن transferred to the preceding letter, which is better than the saying of S, because the latter understands أَنْ in a position where it ought not to occur expressed, vid. the *pred.* of كَانَ [460] (ML), and the saying [of Ṭarafa (J)]

أَلَا أَيُّهَا ذَا الزَّاجِرِي أَحْضُرَ الْوَغَى

وَأَنْ أَشْهَدَ اللَّذَّاتِ هَلْ أَنْتَ مُخْلِدِي

in the version with أَحْضُرِ in the *subj.*, i. e. أَنْ أَحْضُرَ (IA), renderable by an *inf. n.* governed in the *gen.* by a suppressed *prep.*, i. e. عَنْ حُضُورِ الْوَغَى, *Now, O thou that forbiddest me* from *being present at the fray and* from *attending festivities, wilt thou be my preserver* (*when I comply with thee in that*)?, the suppression of أَنْ here being made approvable by its presence in what follows, as in تَسْمَعُ بِالْمُعَيْدِيِّ الخ That *thou shouldst hear &c.* with تَسْمَعُ in the *subj.* (J). When, however, the *v.* is put into the *ind.* after the suppression of أَنْ, the case becomes easy; but, notwithstanding that, is not regular: and hence XXX. 23. [175], تَسْمَعُ بِالْمُعَيْدِيِّ الخ [2], and the better known version in the verse of Ṭarafa [1] (ML).

THE APOCOPATE.

§ 419. The *apoc.* is the *aor. v.* to which one of 15 instruments is prefixed (Sh): which instruments are of two kinds, *first* such as apocopate one *v.* (IA, Sh); these are four [in number] (Sh); i. e. (1) لَمْ (IA, Sh), as CXII. 3. 4. [404] (Sh); (2) لَمَّا (IA, Sh), as LXXX. 23. [404] and III. 136. [411] (Sh); both of which denote negation, are confined to the *aor.*, and change its sense to the past, that which is denied by لَمَّا being only [a past] contiguous to the present (IA); (3) the *imp.* لِ (IA, Sh), as لِيُنْفِقْ ذُو سَعَةٍ مِنْ سَعَتِهِ LXV. 7. *Let a possessor of abundance expend of his abundance* (Sh); (4) لَا in prohibition, as لَا تَحْزَنْ إِنَّ اللّٰهَ مَعَنَا IX. 40. *Grieve thou not; verily God is with us* (IA, Sh); both of which are sometimes metaphorically applied to denote prayer, as لِيَقْضِ عَلَيْنَا رَبُّكَ XLIII. 77. *Let thy Lord make an end of us* and رَبَّنَا لَا تُؤَاخِذْنَا II. 286. *Our Lord, chastise us not* (Sh): *secondly* such as apocopate two *vs.* (IA, Sh); these are eleven [in number] divided into six classes; (*a*) denotative of mere dependence of the *correl.* upon the condition (Sh); i. e. (5) إِنْ (IA, Sh), as وَإِنْ تَعُودُوا نَعُدْ VIII. 19. *And if ye return* to warring with the Apostle, *We will*

return to his assistance (Sh); and (6) إِنْمَا (IA, Sh), as

وَإِنَّكَ إِنْمَا تَأْتِ مَا أَنْتَ آمِرٌ * بِهِ تُلْفِ مَنْ إِيَّاهُ تَأْمُرُ آتِيَا

(IA) *And verily thou, whenever thou shalt do what thou art enjoining, thou wilt find him that thou enjoinest* to do it *to be doing* it (J); (*b*) denotative of rational objects, and subsequently made to imply the sense of condition; i. e. (Sh). (7) مَنْ, as مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ IV. 122. *Whoso worketh evil shall be requited for it* (IA, Sh); (*c*) denotative of what is not rational, and subsequently made to imply the sense of condition; i. e. (Sh) (8) مَا, as وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللّٰهُ II. 193. *And whatever ye do of good, God will know it;* and (9) مَهْمَا, as مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ VII. 129. *Whatsoever sign thou bring unto us, that thou mayst enchant us therewith, we shall not be believers in thee* (IA, Sh); (*d*) denotative of time, and subsequently made to imply the sense of condition; i. e. (Sh) (10) مَتَى, as (IA, Sh) مَتَى تَأْتِهِ آلِفًا [424] (IA) [and]

وَلَسْتُ بِحَلَّالِ التِّلَاعِ مَخَافَةً * وَلٰكِنْ مَتَى يَسْتَرْفِدِ الْقَوْمُ أَرْفِدِ

(Sh), by Ṭarafa, *And I am not wont to settle in the watercourses from fear; but whenever the people seek assistance, I assist* (EM); and (11) أَيَّانَ, as

أيانٍ نؤمنك تأمن غيرنا وإذا * لم تدرك الأمن منا لم تزل حذرا

(IA, Sh) *Whenever*, i. e. If at any time whatsoever, *we grant thee safety, thou wilt be safe from others than us; and when thou obtainest not safety from us, thou wilt not cease to be afraid* (J); (*e*) denotative of place, subsequently made to imply the sense of condition; i. e. (12) أين, as أينما تكونوا يدرككم الموت IV. 80. *Wheresoever ye be, death will overtake you* (Sh), [or, as IA says,] أينما, as

صعدة نابتة في حائر * أينما الريح تميلها تمل

(IA), by Ḥassān Ibn Ḍirār alKalbī, The beloved is like *a spear-shaft growing in a place where water collects; wherever the breeze* sways it, wherever *it sways it, it sways*, أينما being [composed of أين,] a *cond. n.* governing the suppressed تميلها and تمل in the *apoc.*, and ما *red.*, and the *aor. v.* in the expressed تميلها being in the *apoc.* as *expos.* of the suppressed *apoc.* (J); (13) أنى, as

خليلي أنى تأتياني تأتيا * أخا غير ما يرضيكما لا يحاول

(IA, Sh) *My two friends, whencesoever ye shall come to me, ye shall come to a brother that will not seek* aught *else than what will gratify you*, غير being direct *obj.* of يحاول (J); and (14) حيثما, as

حيثما تستقم يقدر لك الله * نجاحا في غابر الأزمان

(IA, Sh) *Wheresoever thou art straight*, i. e. moderate and well conducted, *God will decree for thee success in future times* (J); (*f*) vacillating between the [last] four classes; i. e. (Sh) (15) أَيٌّ (IA, Sh), which in أَيُّهُمْ يَقُمْ أَقُمْ مَعَهُ *Whichever of them stands, I shall stand with him* is of the category of مَنْ, and in أَيَّ الدَّوَابِّ تَرْكَبْ أَرْكَبْ *Whichever of the beasts thou ridest, I shall ride* is of the category of مَا, and in أَيَّ يَوْمٍ تَصُمْ أَصُمْ *On whatever day thou fastest, I shall fast* is of the category of مَتَى, and in أَيَّ مَكَانٍ تَجْلِسْ أَجْلِسْ *In whatever place thou sittest, I shall sit* is of the category of أَيْنَ (Sh). The instruments which apocopate one *v.* are all *ps.*: and (IA) of those which apocopate two *vs.* إِنْ and إِذْمَا are *ps.* (IA, Sh), إِنْ by common consent, and إِذْمَا according to S and the majority, while some hold it to be a *n.* (Sh), and the rest are *ns.* (IA, Sh) by common consent except in the case of مَهْمَا, and more correctly in its case, as is shown by VII. 129., for the *pron.* in the *gen.* relates to it, and the *pron.* relates only to a *n.* (Sh). The first (IA, Sh) *v.* (Sh) [or] *prop.* (IA) is named condition [or *prot.*] (IA, Sh), because it is a *sign* of the existence of the second *v.* and the *sign* is named شَرْطٌ (Sh); and the first *prop.* must be verbal (IA): the second (IA, Sh) *v.* (Sh) [or] *prop.* (IA) is named *correl.* and *apod.* (IA, Sh), from being likened to the *reply* to the question and *requital*

of actions, because it occurs after the occurrence of the first, like the reply after the question and the requital after the deed requited (Sh); and the second *prop.* is generally verbal, but may be nominal, as إن جاء زيد أكرمته or فله الفضل *If Zaid come, I will honor him* or *he shall have favor.* When the condition and *apod.* are verbal *props.*, (1) the two ev. are preterites in the [inflectional] place of the *apoc.*, as إن أحسنتم أحسنتم لأنفسكم XVII. 7. *If ye do good, ye will do good for your own souls*; (2) they are both aorists, as وإن تبدوا ما في أنفسكم أو تخفوه يحاسبكم به الله II. 284. *And if ye display what is in your souls, or conceal it, God will reckon with you because of it*; (3) the first is a *pret.* and the second an *aor.*, as من كان يريد الحيوة الدنيا وزينتها نوف إليهم أعمالهم فيها XI. 18. *Whoso is desiring the present life and its pomp, We will fully repay to them their works therein*; (4) the first is an *aor.* and the second a *pret.*, which is rare, as

من يكذبني بسيئ كنت منه * كالشجى بين حلقه والوريد

(IA), by Abù Zubaid, praising a person addressed by كنت, *Whosoever beguiles me into evil,* the ب being i. q. في, *thou wilt be in respect of him like the choking obstruction between his windpipe and the jugular vein,* the *v.* in كنت being in the [inflectional] place of an *apoc.* (J), and من يقم ليلة القدر غفر له ما تقدم من ذنبه words of the

Prophet *Whoso performeth his devotions throughout the Night of Power, unto him will be forgiven what hath preceded of his sin.* When the condition is a *pret.* and the *apod.* an *aor.*, the *apod.* may be either an *apoc.*, as إِنْ جَاءَ زَيْدٌ يَقُمْ عَمْرٌو *If Zaid come, 'Amr will stand*, or an *ind.*, as

وَإِنْ أَتَاهُ خَلِيلٌ يَوْمَ مَسْأَلَةٍ * يَقُولُ لَا غَائِبٌ مَالِي وَلَا حَرِمُ

(IA), by Zuhair, *And if a friend come to him on a day of soliciting, he will say, My property is not absent, nor refused*, where the *prop.* يَقُولُ is in the [inflectional] place of an *apoc.* (J), either of which is good (IA), though the *apoc.* is better than the *ind.*, [on which see §. 586 and below;] and what is meant is *pret. even though* [*not literally, but only*] *ideally*, as إِنْ لَمْ تَقُمْ أَقُمْ with the *ind.*, which is good, though أَقُمْ with the *apoc.* is better, *If he stand not, I will stand* (J): but when the condition is an *aor.* and the *apod.* an *aor.*, the *apoc.* is necessary [in both], it being weak to put the *apod.* into the *ind.*, as in

يَا أَقْرَعَ بْنَ حَابِسٍ يَا أَقْرَعُ * إِنَّكَ إِنْ يُصْرَعْ أَخُوكَ تُصْرَعُ

(IA), by Jarīr, *O Akra' Ibn Ḥābis, O Akra', verily thou, if thy brother be overthrown, wilt be overthrown*, the *prop.* تُصْرَعُ being in the [inflectional] place of an *apoc.*; this [rule], however, is subject to the restriction that the *v.* of the condition be not denied by لَمْ, for, if so, the *ind.* in the *apod.* is good, though the *apoc.* is better, as

إِنْ لَمْ يَقُمْ زَيْدٌ يَقُمْ عَمْرٌو or يَقُمْ (J). The *v.* of the condition must not be (1) past in sense, so that إِنْ قَامَ زَيْدٌ أَمْسِ أَقُمْ مَعَهُ is not allowable, and the text إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ V. 116. *If I have said it, Thou hast known it* means *If it appear that I have said it*, like

إِذَا مَا انْتَسَبْنَا لَمْ تَلِدْنِي لَئِيمَةٌ * وَلَمْ تَجِدِي مِنْ أَنْ تُقِرِّي بِهَا بُدَّا

(Sh), by Zā'id Ibn Ṣa'ṣa'a alFak'asī addressing his refractory wife, *Whenever we trace our lineage*, it will appear that *an ignoble woman did not bear me, and thou wilt not find any means of escaping from that thou shouldst acknowledge it*, the *pron.* being made *fem.* from relation to the كَيْنُونَةٌ generated from لَمْ تَلِدْنِي (N), for the *apod.* here is like the condition in the text; (2) requisitive, so that إِنْ قُمْ or لِيَقُمْ or لَا يَقُمْ is not allowable; (3) aplastic, so that إِنْ عَسَى or لَيْسَ is not allowable; (4) joined with an amplification [578], so that إِنْ سَوْفَ يَقُمْ is not allowable; (5) joined with قَدْ, so that إِنْ or إِنْ قَدْ قَامَ زَيْدٌ قَدْ يَقُمْ is not allowable; (6) joined with a *neg. p.*, so that إِنْ لَنْ يَقُمْ or إِنْ لَمَّا يَقُمْ is not allowable, unless it be لَمْ or لَا, as in وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ V. 71. *And if thou do not, thou hast not delivered His message*

and إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ VIII. 74. *If ye do it not, there will be sedition in the earth* (Sh). When the *correl.* (Sh, ML), as sometimes occurs (Sh), is one of the things that do not become a condition (Sh, ML), it must be joined with the ف (Sh), [so that] the ف becomes a *cop.* for it (ML); namely, (1) when its *v.* is a *pret.* in (Sh, ML) form and (ML) sense (Sh, ML), whether properly (ML), as إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ XII. 26. *If his shirt have been rent in front, she hath spoken truth* (Sh, ML), where قَدْ is to be supplied, and XII. 77. [below], or tropically, as وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ XXVII. 92. *And whoso committeth iniquity, their faces have been cast downwards into the fire,* this *v.* being treated like what has come to pass because of the certainty of its coming to pass (ML); (2) when its *v.* is (Sh, ML) requisitive (Sh) [or otherwise] originative (ML), as إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي III. 29. *If ye love God, follow me* (Sh, ML) and فَمَنْ يُؤْمِنْ بِرَبِّهِ فَلَا يَخَافُ LXXII. 13. *And whoso believeth on his Lord, let him not fear* in the reading with the *apoc.* لَا being prohibitive, whereas in the reading يَخَافُ with the *ind.* لَا is the *neg.* لَا, which may be conjoined with the *v.* of the condition, and apparently, therefore, the ف should not be prefixed, but this *v.* is constructed upon a

suppressed *inch.*, i. e. فَهُوَ لَا يَخَافُ (*he*) *shall not fear*, so that the *prop.* is nominal, and therefore needs the ف or إذا, and there is a like ellipse to be supplied in وَمَنْ عَادَ فَيَنْتَقِمُ اللّٰهُ مِنْهُ V. 96 *And whoso reverteth* to the like of this, *God will take vengeance upon him*, i. e. فَهُوَ يَنْتَقِمُ الخ, otherwise the *apoc.* and omission of the ف would be required (Sh), and as إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ LXVII. 30. *If your water become sunken in the ground, who shall bring you running water?*, which contains both nominality and originativeness, إِنْ قَامَ زَيْدٌ فَوَاللّٰهِ لَأَقُومَنَّ *If Zaid stand, by God I will assuredly stand*, and إِنْ لَمْ يَتُبْ زَيْدٌ فَيَا خُسْرَهُ رَجُلًا *If Zaid repent not, Oh! his perdition as a man!*; (3) when the *correl.* is a verbal *prop.* like the nominal, i. e. (ML) when its *v.* is aplastic, as إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا فَعَسَى رَبِّي أَنْ يُؤْتِيَنِ خَيْرًا مِنْ جَنَّتِكَ XVIII. 37. 38. *If thou consider me* [166] *to be less than thou in substance and offspring, haply my Lord may vouchsafe me better than thy garden*, إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ II. 273. *If ye display the alms, most excellent will it be as a thing* [471], *they*, i. e. *the display of them*, وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا IV. 42. *And to whomsoever Satan is a yokefellow, evil is he as a yokefellow* (Sh, ML), and

وَمَن يَفعَل ذٰلِكَ فَلَيسَ مِنَ اللّٰهِ فِي شَيءٍ III. 27. *And whoso doeth that is not of God in anything* (ML); (4) when its *v.* is joined with (Sh, ML) an amplificative (Sh) [or] some [other] *p.* of futurity (ML), as وَإِن خِفتُم عَيلَةً فَسَوفَ يُغنِيكُمُ اللّٰهُ IX. 28. *And, if ye fear impoverishment, God will enrich you* and وَمَن يَستَنكِف عَن عِبَادَتِهِ وَيَستَكبِر فَسَيَحشُرُهُم إِلَيهِ جَمِيعًا IV. 171. *And whoso repudiateth His service and disdaineth* it, *He will gather them unto Himself, all of them,* (*and requite them*) (Sh), [and] as وَمَا تَفعَلُوا مِن خَيرٍ فَلَن تُكفَرُوهُ III. 111. *And whatsoever ye do of good, ye shall in no wise be denied the recompense thereof* (ML); (5) when its *v.* is joined with قَد, as إِن يَسرِق فَقَد سَرَقَ أَخٌ لَهُ مِن قَبلُ XII. 77. *If he steal, a brother of his hath stolen before*; (6) when its *v.* is joined with a *neg.* other than لَا or لَم, as V. 71. [above] and وَمَن يَنقَلِب عَلَى عَقِبَيهِ فَلَن يَضُرَّ اللّٰهَ شَيئًا III. 138. *And whoso turneth upon his heels* back from the faith *shall not harm God at all* by his apostacy, but himself (Sh); (7) when it is joined with a *p.* that the head [of the sentence] belongs to, [because the *prop.* headed by such a *p.* is not fit to occur as a condition (DM),] as

فَإِن أَهلِكْ فَذِي حَنَقٍ لَظَاهُ * عَلَى تَكَدٍ تَلَتَهِبُ الْتِهَابَا

(ML), by Rabī'a Ibn Maḳrūm (T, Jsh) aḍDabbī (Jsh), *So that, if I perish, (many a) one possessed by rage,*

whose blaze of hostility *is on the point of flaming out fiercely against me* (T, Jsh), رُبَّ, to which the head [of the sentence] belongs [505], being supplied after the ف [515] (ML), [though] I say that the ف is put here because the full phrase is فَالأَمرُ والشَّانُ رُبَّ ذِي حَنَقٍ *the matter and the case are* that *many &c.* (T); (8) when it is a nominal *prop.* (Sh, ML), which [also] cannot be a condition (IA), in which case it must be conjoined with the ف, as وَإِن يَمْسَسْكَ بِخَيرٍ فَهُوَ عَلَى كُلِّ شَيءٍ قَدِيرٌ VI. 17. *And, if He touch thee with good, He is powerful over everything*, [i. e. *is able to perpetuate it* (B),] or with the إذا that denotes *unexpectedness of occurrence* (Sh, ML), which sometime acts as a substitute for the ف (ML), as XXX. 35. [1] (Sh, ML). The ف is sometimes suppressed by poetic license, as

مَن يَفعَلِ الحَسَنَاتِ اللهُ يَشكُرُهَا * وَالشَّرُّ بِالشَّرِّ عِندَ اللهِ مِثلَانِ

(ML), by 'Abd ArRaḥmān Ibn Ḥassān Ibn Thābit, *Whoso doeth good deeds, God recompenseth them; and the evil* proceeding from the servant *with the evil* that is its requital *are alike in the presence of God* (Jsh); but Mb is said to have disallowed that even in poetry, and asserted that the [true] version is مَن يَفعَلِ الخَيرَ فَالرَّحمَنُ يَشكُرُهُ; while Akh is said to have held that it occurs in chaste prose, and IM allows it in prose as an extraordinary case. The *prop.* occurring after the ف and إذا as *correl.* of an

apocopative condition [426] has an inflectional place, [that of the *apoc.* (DM),] because it is not headed by a single [*v.* (DM)] that receives the apocopation literally, as إِنْ تَقُمْ أَقُمْ, or constructively, as إِنْ جِئْتَنِي أَكْرَمْتُكَ e. g. VII. 185 [1] and XXX. 35. [1]: and the understood is like the present ف, as in مَنْ يَفْعَلِ الخ and, according to Mb and *one* of S's two methods [below], وَإِنْ أَتَاهُ الخ (ML). There are three questions of suppression in the category of the condition and *apod.* (Sh): (1) the *apod.* is suppressed (IA, Sh) by itself (Sh), and the *prot.* serves as a substitute for it (IA), which is contingent upon two matters, (a) that it be known (Sh), which is the case when its suppression is indicated (IA), and (b) that the *v.* of the *prot.* be a *pret.* (Sh), as أَنْتَ ظَالِمٌ إِنْ فَعَلْتَ *Thou wilt be a wrong-doer, if thou do*, thou wilt be a wrong-doer (IA, Sh), where both matters exist (Sh), the *correl.* being suppressed because أَنْتَ ظَالِمٌ indicates it, and the full phrase being أَنْتَ ظَالِمٌ إِنْ فَعَلْتَ فَأَنْتَ ظَالِمٌ; and this is of frequent occurrence (IA); whereas إِنْ تَقُمْ and the like, where there is no indication, are disallowed because the two matters are non-existent; and إِنْ قُمْتُ and the like, where there is no indication, because the 1st matter is non-existent; and أَنْتَ ظَالِمٌ إِنْ تَفْعَلْ and the like, because

the 2nd matter is non-existent; the text says وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ VI. 35. *And if their aversion have become grievous unto thee, then if thou be able to seek out a passage into the earth or a ladder into heaven and bring unto them a sign*, do thou [so] (Sh), the *correl.* of the second condition being suppressed (B), in full فَافْعَلْ (Sh, B), and the whole forming the *correl.* of the first (B), and the suppression in this text is extremely beautiful, because there is added to the existence of the two conditions the length of the sentence, which belongs to that [set of conditions] with which suppression is good (Sh): (2) conversely (IA) the *v.* of (Sh) the condition is suppressed (IA, Sh) by itself (Sh), and the *apod.* serves as a substitute for it (IA), which is (IA, Sh) rare [420] (IA) [and] also contingent upon two matters, (a) that it be indicated, and (b) that the condition occur after وَإِلَّا (Sh), as (IA, Sh) تُبْ وَإِلَّا عَاقَبْتُكَ *Repent thou; and if* thou repent *not, I will punish thee*, i. e. وَإِلَّا تَتُبْ, and (Sh)

فَطَلِّقْهَا فَلَسْتَ لَهَا بِكُفْءٍ * وَإِلَّا يَعْلُ مَفْرِقَكَ الْحُسَامُ

(Sh, IA), by Muḥammad alAḥwaṣ bidding Maṭar [48] divorce his wife, *And divorce thou her, for*, the ف being causative, *thou art not a mate for her; and if* thou

divorce her *not, the sword shall smite the crown of thy head* (J), i. e. وَإِلَّا تُطَلِّقْهَا (IA), originally وَإِنْ لَا, the ن of إِنْ being converted into ل and afterwards incorporated into the ل of the *neg.* لَا (J); but sometimes that is not after وَإِلَّا, in which case it is anomalous, except in such as إِنْ خَيْرًا فَخَيِّرْ [98], in which case it is regular, the entire *prop.* of the condition, however, not being suppressed therein, but part of it, which is likewise the case in such as IX. 6. [23], so that neither of them belongs to what we are engaged in; and generally it occurs when the instrument [of condition] is conjoined with the *neg.* لَا, as exemplified: (3) [420] (Sh). The suppression of the *correl.* is (Sh, ML) (1) disallowed, i. e. where the two conditions mentioned are non-existent, or one of them is so (Sh); (2) allowable (Sh, ML), i. e. where they both exist, but the indication is not a *prop.* previously mentioned in that sentence literally or constructively (Sh), as in VI. 35. (ML); (3) necessary, i. e. where [the two conditions exist and] the indication (Sh, ML) of the *correl.* (ML) is (Sh, ML) the *prop.* mentioned (Sh) before the condition, as هُوَ ظَالِمٌ إِنْ فَعَلَ, or around it, as وَإِنَّا إِنْ شَاءَ اللّٰهُ لَمُهْتَدُونَ II. 65. *And verily we, if God please, shall be guided aright*, a case of which is وَاللّٰهِ إِنْ جَاءَ زَيْدٌ لَأُكْرِمَنَّهُ [427] (ML). The [*prop.*] literally pre-

ceding is like إِنْ فَعَلْتَ أَنْتَ ظَالِمٌ : and the constructively preceding has two phases, (1) إِنْ قَامَ زَيْدٌ أَقُومُ *I will stand if Zaid stand* and وَإِنْ أَتَاهُ الخ, for (Sh), according to [the *other* method of (ML)] S [above] (Sh, ML, J), it is a case of *hyst.-prot.* (ML), [i. e. the *prop.* composed of] the [posterior *aor.* (Sh)] *ind.* [and its *ag*] is meant to be understood as preceding the instrument (Sh, J) of condition (Sh), and is indicative of the [suppressed (J)] *correl.*, but is not itself the *correl.* (ML, J), the *o. f.* being إِنْ قَامَ أَقُومُ and إِنْ أَتَاهُ يَقُولُ (Sh), so that [the *correl.* is necessarily suppressed, and] it is as though he said وَيَقُولُ إِنْ أَتَاهُ خَلِيلٌ يَوْمَ مُسَئَلَةٍ يَقُلْ الخ *And he will say, if &c., (he will say) etc.* (J); whereas, according to Mb [and the KK (J) and S in his former method], the *ind.* itself is the *correl.*, the ف being supplied (Sh, J), i. e. فَيَقُولُ الخ, [like V. 96.,] and the *aor.* with the ف is necessarily in the *ind.*, because it is really an *enunc.* of a suppressed *inch.*, so that the nominal *prop.* with the ف, in the place of an *apoc.*, is the *correl.* of the condition; while, according to IA [above], the *correl.* of the condition occurs as an *aor. v.* in the *ind.*, not in the *apoc.*, because the *v.* of the condition is a *pret.*——though their saying that the *ind.* itself is a *correl.* means that it is a *correl.* in sense, not in form, because it is an *ind.*, nay, on the contrary, what is in the place of an *apoc.* and *correl.* is the *prop.* يَقُولُ, an *aor. v.* in the *ind.* and its *ag.* a *pron.* allowably latent in it——

and with this *ind.* the ف is not supplied, because (J), if the *correl.* be suitable for being a condition, like the *aor.* not denied by ما or لن, nor conjoined with the *p.* of amplification or with قد, it need not be conjoined with the ف, as إن جاء زيد يجئ عمرو (IA), the *apoc.* not appearing in it only because the instrument, when its influence does not appear in the *pret.* condition, is too weak to govern the *correl.* (J); and [similarly] نوفى with lightening [of the ف] and (K, B) retention of the ى (K), [i. e.] the *ind.* (B), is read [by AlḤasan (K)] in XI. 18. [above], because the condition is a *pret.*, like وإن أتاه الخ (K, B): (2) [427].

§ 420. The 3rd question is the suppression of the instrument and *v.* of the condition (Sh); [for] in the *correl.* of (M, IA) the things before mentioned [411], except negation [422] (IA), [i. e.] command, prohibition, [prayer,] request, [excitation,] wish, and interrogation (M), you may apocopate (M, IA) by means of إن understood (M), when the [illative] ف is dropped and *apod.* is intended, as زرنى أزرك *Visit thou me; I will visit thee,* and similarly the rest (IA), e. g. لا تفعل يكن خيرا لك *Do thou not; it will be good for thee,* أين بيتك أزرك *Where is thy house? I will visit thee,* ليته عندنا يحدثنا *Would that he may be with us! he will talk to us,* ألا تنزل تصب خيرا *Wilt thou not,* or *Wherefore wilt thou*

not, alight? Thou wilt get good (M). Its condition is that the instrument and *v.* be preceded by a requisition (1) of the form and sense of the condition, as ايتنى اكرمك in full فان تاتنى اكرمك *Come thou to me; for if thou come to me, I will honor thee,* اكرمك being in the *apoc.*, according to the correct doctrine, in the *correl.* of a suppressed condition indicated by the mentioned requisitive *v.*, (2) of the sense thereof only, as قل تعالوا اتل ما حرم ربكم عليكم VI. 152. *Say thou, Come ye near; I will rehearse what your Lord hath prohibited unto you,* where فان تتعالوا may not be supplied, because تعال is an aplastic *v.* having neither *aor.* nor *pret.*, so that some have fancied it to be a verbal *n.*; but there is no difference between requisition by means of the *v.*, as exemplified, and [requisition] by means of the verbal *n.* [421], as

وقولى كلما جشأت وجاشت * مكانك تحمدى او تستريحى

by 'Amr son of AlIṭnāba (Sh), who was his mother, his father being Zaid Ibn Manāt a heathen, *And my saying whenever it* [his نفس] *heaves and surges, Be steadfast; thou wilt be praised or find thy rest* (SM), تحمدى being in the *apoc.* (Sh, SM) as *correl.* of requisition (SM) after مكانك a verbal *n.* (Sh, SM) in the sense of اثبتى (Sh). Some say that the *correl.* is put into the *apoc.* by means of an assumed condition, i. e. زرنى فان

تَزُرْنِي ازْرُكَ ; others, by means of the *prop.* before it (IA): [and] اِنْ is allowed to be understood because these things indicate it; Khl says that the *correl.* is in the *apoc.* because all these commencements contain the sense of اِنْ (M). Suppression of the *cond. prop.* is regular after requisition, as فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ III. 29., i. e. فَاِنْ تَتَّبِعُونِي, *Follow me;* for if ye follow me, *God will love you*; and occurs without it, as اِنَّ اَرْضِي وَاسِعَةٌ فَاِيَّايَ فَاعْبُدُونِ XXIX. 56., i. e. *Verily Mine earth is spacious; wherefore* if to worship Me with purity be not practicable in this land (ML), worship ye (K) *Me, worship ye Me* (K, ML) in another (ML), the ف (K, B) in فَاعْبُدُونِ (K) being [the *cop.* of] the *correl.* of a suppressed condition (K, B): and suppression of the *cond. prop.* exclusively of the instrument is frequent, as فَطَلَّقُوهُنَّ الخ [419, where IA calls it rare], i. e. وَاِنْ لَا تُطَلِّقُوهُنَّ (ML).

§ 421. As before mentioned [411], when command is indicated by a verbal *n.* or the enunciatory form, its *correl.* is not put into the *subj.*, [but into the *ind.*,] after the ف: and if the ف be dropped, it is put into the *apoc.*, as صَهْ اُحْسِنْ اِلَيْكَ *Be silent; I will be good to thee* and حَسْبُكَ الْحَدِيثُ يَنَمِ النَّاسُ *Sufficient for thee is the story; the people will sleep* (IA); [for] what contains the sense

of command or prohibition is on an equality with these two in that [respect], as اِتَّقَى اللهَ امرؤٌ وفعل خيرًا يُثَبْ عليهِ *A man has feared God and done good*, meaning لِيَتَّقِ and ليفعل *Let* a man *fear* and *do, he will be recompensed for it*, and حسبكَ ينمِ الناسُ *No more! the people &c.*

§ 422. The understood [condition] ought to be homogeneous [in negation and affirmation (AAz)] with the expressed [requisition] (M); [so that] the *apoc.* on the fall of the ف after prohibition is allowable only on condition that the sense would be correct in assuming أن to be prefixed to the لا (IA), and [thus] the condition of the suppression after prohibition is that the *correl.* should be a matter liked, such as *entering Paradise* and *safety* (Sh), as in [لا تكفرْ تدخلِ الجنةَ *Disbelieve thou not; (if thou disbelieve not,) thou wilt enter Paradise* and (Sh)] لا تدنُ من الاسدِ تسلمْ *Approach thou not the lion; (if thou approach not the lion,) thou wilt be safe* (IA, Sh), with تسلمْ in the *apoc.*, because أن لا تدنُ من الاسدِ تسلمْ would be correct [in sense] (IA): and therefore, [if it be a matter disliked, such as *entering Hell* and *being devoured by the wild beast* (Sh)] in [لا تكفرْ تدخلِ النارَ *Disbelieve thou not; thou wilt enter Hell-fire* and (Sh)] لا تدنُ من الاسدِ يأكلكَ *Approach thou not the lion; he will devour thee* (M, IA, Sh), the *apoc.* is not allowable, because

(M, IA) negation [*Approach thou not*] does not indicate affirmation [*if thou approach*] (M), [and] إِنْ لَا تَدْنُ مِنَ الْأَسَدِ يَأْكُلْكَ is not correct [in sense] (IA), for which reason the subauditiou is not allowable in negation [420]; that مَا تَأْتِينَا تُحَدِّثْنَا is not said; but (M) you put the *ind.* (M, Sh) by anacoluthon, as though you said فَإِنَّهُ يَأْكُلُكَ *for verily he will devour thee*; or, if you prefix the ف, and put the *subj.*, *so that he devour thee*, it is good (M); while Ks allows the *apoc.* (IA, Sh), because he does not stipulate that إِنْ should be prefixed to the لَا, so that he puts it into the *apoc.* as meaning [*Approach thou not the lion;*] *if thou approach the lion, he will devour thee* (IA); but he has no proof in the reading [of AlHasan (K)] تَسْتَكْثِرُ LXXIV. 6. [1], because that may be meant to be understood as pausal, which is facilitated by its involving a production of affinity with the *vs.* mentioned with it, whereas to construe it to be a *subst.* for what precedes it, [i. e. تَمْنُنْ (K),] as some assert, is not good, because of the contrariety of their meanings and the want of indication of the second by the first (Sh).

§ 423. If you do not intend *apod.*, and therefore put the *ind.*, it will be (1) an *ep.*, as فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرِثُنِي XIX. 5. 6. *Then grant Thou to me from beside Thee*, i. e. *from Thy bounty and power, a successor that shall*

be heir to me, (2) a *d. s.*, as ذَرْهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ [not traceable in the Ḳur'ān] *Then leave thou them in their rebelliousness confounded*, or (3) anacoluthic and inceptive, as قُمْ يَدْعُوكَ *Arise: he calls thee*; and the text فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا وَلَا تَخْشَى XX. 79. 80. *And make thou for them a dry way in the sea, not fearing overtaking nor dreading* drowning, or *Thou shalt not fear overtaking nor dread*, admits of its being either a *d. s.* or anacoluthic.

§ 424. You say إِنْ تَأْتِنِي تَسْأَلُنِي أُعْطِكَ *If thou come to me asking me, I will give to thee* with the intermediate [*aor. v.*] in the *ind.*, as says AlḤuṭai'a

مَتَى تَأْتِهِ تَعْشُو إِلَى ضَوْءِ نَارِهِ * تَجِدْ خَيْرَ نَارٍ عِنْدَهَا خَيْرُ مَوْقِدِ

(M) *Whenever thou comest to him*, i. e. 'Umar Ibn Al-Khaṭṭāb, *directing thyself by night to the light of his fire, thou wilt find a most excellent fire, beside which will be a most excellent kindler*, the *prop.* تَعْشُو, consisting of an *aor. v.* in the *ind.* and its latent pronominal *ag.*, being in the place of an *acc.* as a *d. s.* to the *ag.* of تَأْتِهِ (J); and 'Ubaid Allāh Ibn AlḤurr says

مَتَى تَأْتِنَا تُلْمِمْ بِنَا فِي دِيَارِنَا * تَجِدْ حَطَبًا جَزْلًا وَنَارًا تَأَجَّجَا

(M) [154] *Whenever thou comest to us, visitest us, in our dwellings, thou wilt find huge firewood and a fire that*

has blazed up brightly (Jsh), putting it in the *apoc.* (M) as a [total (Jsh)] *subst.* (M, Jsh) for تَاتَنَا (Jsh).

§ 425. A *v.* (IA, Sh) in the *aor.* (IA) after the ف or و, (1) when it occurs after the condition and *apod.*, admits of three moods (IA, Sh), the *apoc.*, the *ind.*, and the *subj.* (IA), as فَيَغْفِرُ لِمَنْ يَشَاءُ II. 284, after وَإِنْ تُبْدُوا الخ [419], read with the *apoc.* in يَغْفِرْ (IA, Sh), as coupled (Sh, B) to the *apod.*, *and forgive whom He pleaseth* (B), and *ind.* (IA, Sh, K) inceptively (Sh, B), as being فَهُوَ يَغْفِرُ, *And He will forgive* (K), and *subj.* (IA, Sh) by subaudition of أَنْ, which is of weak authority, transmitted by Ibn 'Abbās, *so that He may forgive* (Sh); and similarly

فَإِنْ يَهْلِكْ أَبُو قَابُوسَ يَهْلِكْ * رَبِيعُ النَّاسِ وَالشَّهْرُ الْحَرَامُ

وَنَاخُذْ بَعْدَهُ بِذَنَابِ عَيْشٍ * أَجَبَّ الظَّهْرِ لَيْسَ لَهُ سَنَامُ

(IA) [350] *And if Abū Ḳābūs*, surname of AnNu'mān Ibn AlMundhir king of the Arabs, *perish*, *the springtide of mankind and the sacred month will perish*, i. e. men's prosperity and security will vanish; *and we shall hold after him the remnant of a life*, *flat in the back*, *having no hump*, i. e. unprofitable (J), is related with نَاخُذْ in the *apoc.* (IA), [as] coupled to the *apod.* (J), and نَاخُذُ in the *ind.* (IA), the و being inceptive, and the *prop.* نَاخُذُ the *enunc.* of a suppressed *inch.*, i. e. وَنَحْنُ نَاخُذُ, or the و coupling the

nominal *prop.* to the verbal *prop.* of the *correl.*, *And we shall*, or *and we &c.*, (J), and ناخذ with the *subj.* (LA), by making the و denote simultaneity and ان necessarily understood after it, *while we hold*, the *subj.* after the *correl.*, though the و (like which would be the ف) is not preceded by one of the nine comprised in

مر وادع وانه وسل واعرض لحضهم

تمن وارج كذاك النفى قد كملا

Command, and pray, and prohibit, and question, and request because of their exciting; wish, and hope; in like manner negation has become complete, being allowable because the purport of the *correl.* is not certain to happen, since it is dependent upon the condition, so that what occurs after it resembles what occurs after interrogation, which is put into the *subj.* after the و of simultaneity and the illative ف (J): and similarly after ثم [540] the *apoc.* and *ind.* are allowable, as وان تتولوا يستبدل XLVII. 40. *And, if ye turn back, He will take in* your *stead a people other than you, and afterwards they will not become like you* and وان يقاتلوكم يولوكم الادبار ثم لا ينصرون III. 107. (M), in which last text, ثم الخ being made to deviate from the predicament of *apod.* to that of inceptive enunciation, the *ind.* makes the negation of help an absolute promise and this enunciation is coupled to the *prop.* of condition

and *apod.*, as though it were said *And* (*I announce unto you that*), *if they fight with you, they shall turn to you the*, i. e. *their, backs; and further*, or *moreover*, ثُمَّ denoting *posteriority in degree*, because the announcement that desertion shall be inflicted upon them is greater than the announcement that they shall turn their backs, (*I announce unto you that*) *they shall not be holpen*; whereas the *apoc.* (K), which is also read as coupled to يُوَلُّوا (B), would make the negation of help restricted to their fighting with them, like the turning of the backs, *And, if they fight with you, they shall turn to you their backs, and further*, or *moreover, shall not be holpen* (K): (2) when it occurs between the condition and *apod.*, admits of (IA, Sh) two moods (Sh), the *apoc.* and *subj.* (IA), as إِنْ تَأْتِنِي وَتَمْشِ إِلَيَّ أُكْرِمْكَ *If thou come unto me and walk to me, I will honor thee* (Sh), [and] as إِنْ يَقُمْ زَيْدٌ وَيَخْرُجْ خَالِدٌ أُكْرِمْكَ with يَخْرُجْ in the *apoc.* or *subj.* (IA), an *ex.* of the *subj.* being

وَمَنْ يَقْتَرِبْ مِنَّا وَيَخْضَعْ نُؤْوِهِ * فَلَا يَخْشَ ظُلْمًا مَا أَقَامَ وَلَا هَضْمَا

(IA, Sh), where يَخْضَعْ is governed in the *subj.* by أَنْ necessarily understood after the وَ of simultaneity, and together with أَنْ is renderable by an *inf. n.* coupled by the وَ to an *inf. n.* obtainable from the preceding *v.*, i. e. مَنْ يَكُنْ مِنْهُ اقْتِرَابٌ وَخُضُوعٌ, the *v.* being in the *subj.*,

though the ﻭ is not preceded by one of the before mentioned nine, because of the resemblance of condition to interrogation in lack of certainty, *And whoever draws near to us while he is lowly, we will shelter* (*aor. apoc.* of أوى) *him; then let him not dread oppression, so long as* (the adverbial infinitival ما) *he tarries, nor wrong.* In the 1st case the *apoc.* is of stronger authority than the *ind.*, and the *ind.* than the *subj.*; and in the 2nd the *apoc.* is strong, and the *subj.* weak, in authority; while the *ind.* is forbidden, because inception is not allowable before the *correl.*, though some argue that there is nothing to hinder the *ind.* as being an *enunc.* of a suppressed *inch.* and forming [together with its *inch.*] a parenthetic *prop.* between the *v.* of condition and the *correl.* (ﻑ).

§ 426. S asked Khl about لولا أخرتني إلى أجل قريب فأصدق وأكن من الصالحين LXIII. 10. *Wherefore wilt Thou not defer me* [574], i. e. *my death, unto a near term*, i. e. *for a little while, so that I may give alms? And I will become* one *of the righteous*; and he said, This is like the saying of 'Amr Ibn Ma'dīkarib

دعني فأذهب جانبا * يوما وأكفك جانبا

[*Let me alone, so that I may go to one side one day*, and fight the foes, *and suffice thee*, so that thou mayst not need to repel them *on another side* (AAz)], and like the saying [of Zuhair (AAz, Jsh)]

بَدَا لِي أَنِّي لَسْتُ مُدْرِكَ مَا مَضَى
وَلَا سَابِقٍ شَيْءً إِذَا كَانَ جَائِيًا

[*It appears to me that I am not an overtaker of what has passed away, nor outstripping*, {i. e. *able to escape* (Jsh),} *a thing when it is coming* (AAz, Jsh), like which is

مَشَائِيمُ لَيْسُوا مُصْلِحِينَ عَشِيرَةً * وَلَا نَاعِبٍ إِلَّا بِبَيْنٍ غُرَابُهَا

(D), by AlAhwaṣ alYarbū'ī, (*They*, i. e. *The Banū Dārim, are*) *ill-omened fellows, who make not near kinsfolk to thrive, and whose raven croaks not save by reason of separation* (Jsh)], meaning that, as they put the second [*n.*] into the *gen.* because the ب, being sometimes prefixed to the first, is as though it were expressed in it, so they put the second [*v.*] into the *apoc.* [538] because the first, being put into the *apoc.* when there is no ف in it [420], is as though it were in the *apoc.* (M). In this reading أَكُنْ is coupled to what is before it by assuming the ف to be dropped and أَصَّدَّقْ to be in the *apoc.*, which is named *coupling to the sense*, [because the antecedent is a *correl.* only as regards the sense, not as regards the letter, in consequence of the prefixion of the ف that prevents apocopation (420) (MA),] and is termed in reference to other than the Kur'ān *coupling to the imagination* [538]. Some, however, say that it is coupled to the [inflectional] place of فَأَصَّدَّقَ, the place of which *is* the *apoc.*, because it is the *correl.* of exeitation, which is

governed in the *apoc.* by أَنْ supplied [420], and that it is like the coupling in VII. 185. [1,538] with [the reading of] the *apocr.* and, according to this, in addition to the canon mentioned, [i. e. "the *prop.* occurring after the ف and إذا as *correl.* of an apocopative condition" (419) (MA, DM),] one should say "or as *correl.* of requisition": nor is this question [of the *correl.* of requisition (MA, DM)] restricted by the ف, because they recite as a case of that [coupling to the place of the *prop.* (DM)] the saying [of Abū Duwād Juwairiya Ibn Allḥajjāj allyādī (Jsh)]

فَابْلُونِي بِلِيَّتَكُمْ لَعَلِّي * أُصَالِحُكُمْ وَأَسْتَدْرِجُ نَوِيًّا

[*Wherefore give ye unto me your she-camel tied* (in the time of heathenism) *at the grave of its master without food and water* (until it should die)*; may-be I shall become reconciled with you* (MA, Jsh), because of your giving it to me (MA), *and I shall bring my destination, orig.* نَوًى (129), *gradually near* by riding on that camel (MA, Jsh), أَسْتَدْرِجُ being coupled to the place of لَعَلِّي أُصَالِحُكُمْ without supplying a ف (DM)]; though F says that أَسْتَدْرِجُ is coupled to the place of the ف constructively prefixed to لَعَلِّي and of what follows it, in which case I say that this here, [i. e. in requisition (DM),] is like مَنْ يَفْعَلِ الخ [419] in the *cat.* of condition. But the truth is that the coupling in the *cat.* [of coupling to the *correl.* of requisi-

tion (DM)] is a coupling to the sense, [i. e. إِنْ تُؤَخِّرْنِي أَصَّدَّقْ وَأَكُنْ and إِنْ تُبْلُونِي أَسْتَدْرِجْ (DM),] because, the *subj.* after the ف [in the text (DM)] being renderable by a *n.*, [i. e. لِيَكُنْ مِنْكَ تَأْخِيرٌ فَتَصَدُّقٌ مِنِّي (DM),] it and the ف cannot be in the place of the *apoc.* (ML):

§ 427. The second [phase of the constructively preceding *prop.* (419)] is when the condition is preceded by an oath, as in وَاللّٰهِ إِنْ جَاءَنِي لَأُكْرِمَنَّهُ *By God, if he come to me, I will assuredly honor him*; for لَأُكْرِمَنَّهُ, being the *correl.* of the oath, is meant to be understood as preceding beside it, and the *correl.* of the condition is suppressed because indicated thereby (Sh). The oath and condition are both in need of a *correl.* [650]. The *correl.* of the condition is either an *apoc.* or conjoined with the ف: and the *correl.* of the oath, if an *aff.* verbal *prop.*, then, if headed by an *aor.*, is corroborated by the ل and ن, as وَاللّٰهِ لَأَضْرِبَنَّ زَيْدًا *By God, I will assuredly beat Zaid*, and, if headed by a *pret.*, is conjoined with the ل and قَدْ, as وَاللّٰهِ لَقَدْ قَامَ زَيْدٌ *By God, assuredly Zaid has stood*; if a nominal *prop.*, [is conjoined] with إِنَّ and the ل or with the ل or إِنَّ alone, as وَاللّٰهِ إِنَّ زَيْدًا لَقَائِمٌ *By God, verily Zaid is standing* or لَزَيْدٌ قَائِمٌ *assuredly Zaid is &c.* or إِنَّ زَيْدًا قَائِمٌ *verily &c.*; and, if a *neg.* verbal *prop.*, is negatived by

إن يقوم or لا يقوم or والله ما يقوم زيد as ما or لا or إن

By God, Zaid does not, or *will not, stand.* When a condition and oath come together, the *correl.* of the latter of them is suppressed because indicated by the *correl.* of the former; as والله إن قام زيد ليقومن عمرو, where the *correl.* of the condition is suppressed because indicated by that of the oath (IA), [for] that the mentioned is the *correl.* of the oath is shown by its being corroborated, as in the [last, as well as in the first,] *ex.* and in ولئن نصروهم ليولن الادبار ثم لا ينصرون LIX. 12. [*And (by God,) if they*, i. e. the hypocrites, *do help them*, i. e. the Jews, *they*, i. e. the Jews or the hypocrites, *shall assuredly turn their backs, and afterwards will not be holpen*, but God will (K, B) forsake (B), destroy (K), them, and the help of the hypocrites or their own hypocrisy, respectively, will not profit them (K, B),] and by the *ind.* in ينصرون (Sh); and as إن قام زيد والله يقم عمرو *If Zaid stand, by God, 'Amr will stand*, where the *correl.* of the oath is suppressed, because indicated by the *correl.* of the condition (IA): when, however, the condition and oath are both preceded by (IA, Sh) an owner of an *enunc.* (IA) [i. e.] something requiring an *enunc.* (Sh), the condition (IA, Sh) is preferred to the oath (IA) [and] must be regarded (Sh), whether it precede or follow (IA, Sh), so that it receives the *correl.*, that of the oath being suppressed, as إن زيد

قَامَ وَاللّٰهِ أُكْرِمْهُ or وَاللّٰهِ إِنْ قَامَ *Zaid, if he stand, by God,* or *by God, if he stand, I shall honor him* (IA), زَيْدٌ وَاللّٰهِ إِنْ يَقُمْ أَقُمْ *Zaid, by God, if he stand, I shall stand* (Sh); and the condition has been preferred, though rarely, when preceded by the oath, even though not preceded by an owner of an *enunc.*, as

لَئِنْ مُنِيتَ بِنَا عَنْ غِبِّ مَعْرَكَةٍ * لَا تُلْفِنَا عَنْ دِمَاءِ الْقَوْمِ نَنْتَفِلُ

[by AlA'shà (J),] the لَ of لَئِنْ being subsidiary to an oath suppressed, in full وَاللّٰهِ لَئِنْ, and لَا تُلْفِنَا in the *apoc.* as *correl.* of the condition, and the *correl.* of the oath suppressed, whereas لَا تُلْفِينَا in the *ind.* would be said, if the oath received the *correl.* because of its precedence, as is generally the case (IA), *(By God,) if thou be proven by us,* even *after* (عَنْ being i. q. بَعْدَ) *the end of a fight,* when we might be supposed to be exhausted, *thou shalt not find us shrink from* the shedding of *the blood of the people* in a fresh conflict; but the majority disallow that, and explain such instances by holding the ل to be *red.*, not subsidiary to the oath, so that here there is no oath, but only a condition, *If &c.*, or, as AlFāriḍī says, لَا تُلْفِنَا may belong to the oath, the ى being elided for the sake of the metre; whereas, when an owner of an *enunc.* precedes, the condition must have the *correl.*, because, if it were dropped, a hiatus would ensue in the

prop. of which the condition is a part, and the oath is uttered for mere corroboration (J). When a condition supervenes upon another, as إن أكلت إن شربت فأنت طالق *If thou eat, if thou drink, thou art divorced, the correl.* mentioned belongs to the first, [not to the second, because in that case the second and its *correl.* would be a *correl.* to the first, so that the *cop.* ف would be necessary, whereas there is no ف (MA, DM),] the *correl.* of the second being suppressed, indicated by the first condition and its *correl.*, [which are therefore posterior in sense (DM),] as they say of the *correl.* posterior to the oath and condition, [since they hold it to belong to the 1st, and the *correl.* of the 2nd to be suppressed, indicated by the *correl.* of the 1st (DM)]; and for this reason the critical theological jurisconsults [of the Shāfi'ī sect (MA, DM)] say in reference to the *ex.* mentioned that she is not divorced until the last [condition] be fulfilled first, and the first fulfilled last, because the full phrase is إن شربت فإن أكلت فأنت طالق *If thou drink, then, if thou eat, thou art divorced*: but they hold the text ولا ينفعكم نصحي إن أردت أن أنصح لكم إن كان الله يريد أن يغويكم XI. 36, *Nor will my counsel profit you, if I desire that I should counsel you, if God do desire that He should mislead you* to be a case in point, [ولا ينفعكم نصحي إن أردت أن أنصح لكم

being a condition and indication of a *correl.*, the whole the indication of the *correl.* of إن كان الخ, and the full phrase إن كان الله يريد ان يغويكم فان اردت ان انصح لكم لا ينفعكم نصحي *If God do desire &c., then, if I desire &c., my counsel &c.*; for which reason we (B was a Shāfi'ī) say that, if a man said أنتِ طالق إن دخلتِ الدار إن كلمتِ زيدا *Thou art divorced if thou enter the house, if thou speak to Zaid*, and she entered the house and *afterwards* spoke to Zaid, she would not be divorced (B); (so that the second condition is prior in sense, as in the first *ex.*, a conclusion differently reached in the case of the text by Z, who says that) the *apod.* of (the second condition) إن كان الخ is what is indicated by لا ينفعكم نصحي, and this indicator is in the predicament of what it indicates, so that (being virtually an *apod.*) it is conjoined with a condition (إن اردت الخ, *If God do desire etc., my counsel etc., if I desire etc.*), as the *apod.* is conjoined with the condition in إن احسنت الي احسنت اليك ان امكنني *If thou behave well to me, I will behave well to thee, if it be in my power* (K)]; whereas this requires consideration, since there are not two consecutive conditions followed by a *correl.*, as in the [first] *ex.* and in

إن تستغيثوا بنا إن تذعروا تجدوا * منا معاقل عز زانها الكرم

[*If ye seek succour from us, if ye be terrified, ye shall obtain from us asylums of glory that nobility has adorned* (Jsh)] and

فَإِنْ عَثَرْتُ بَعْدَهَا إِنْ وَأَلَتْ * نَفْسِي مِنْ هَاتَا فَقُولَا لَا لَعَا

by Ibn Duraid, [*Then, if I stumble after it, i. e.* this وَاقِعَة, *if my soul seek escape from this* وَاقِعَة, *say ye two, Mayst thou not rise up (from this place of slipping)!* (Jsh),] because in the text no *correl.* is mentioned, but only the two conditions are preceded by what is a *correl.* in sense to the first condition, [as B also says,] so that it ought to be supplied beside it, [that condition and its *correl.* being made an indication of the *correl.* of the second, and (DM)] the *o. f.* being إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ فَلَا يَنْفَعُكُمْ نُصْحِي إِنْ كَانَ الخ *If I desire &c., my counsel &c., if God do desire &c.*, while there is no reason for supplying the *correl.* after them both, and afterwards supplying it preceding beside the first condition (ML).

CHAPTER IV.

THE IMPERATIVE.

§ 428. The paradigm of the *imp.* [from every *v.* except أَمَرَ, أَخَذَ, and أَكَلَ (L)] is upon the measure of the *aor.* (M, L) *apoc.* (L) *act.* voice second *pers.*, the *aug.*, however (M), [i. e.] the aoristic letter [404] (L), being elided (M, L) from it (L), as ضَعْ, ضَارِبْ, and دَحْرِجْ from تَضَعُ, تُضَارِبُ, and تُدَحْرِجُ, and the like, where the initial [of the *imp.*] is mobile (M). When the *imp.* is formed from أَفْعَلَ, the *disj.* Hamza of the latter is put in the place of the aoristic letter, as أَكْرِمْ from أُكْرِمُ (L), the *o. f.* of تُكْرِمُ being تُؤَكْرِمُ, like تُدَحْرِجُ, in accordance with which أُكْرِمُ is educed (M): and, when it is formed from anything else (L), if its initial (M), [i. e.] if the second letter of the *aor.* (L), be quiescent, you put a *conj.* Hamza, [in order that you may not begin with the quiescent (M),] as اِضْرِبْ, اِنْطَلِقْ, and اِسْتَخْرِجْ (M, L), from تَضْرِبُ, تَنْطَلِقُ, and تَسْتَخْرِجُ (M), and اِرْعَوِ from اِرْعَوَى *aor.* يَرْعَوِي; but, if it be not quiescent, you restrict yourself to the elision [of the aoristic letter], as قُمْ, بِعْ, دَحْرِجْ, وَالِ, from يَقُومُ, يَبِيعُ, يُدَحْرِجُ, يُوَالِي (L). The *imp.* is formed

from the *aor.*, not from the *pret.*, because the two former are alike in indicating future time (D). The *imp.* of every *v.* to which a *du.* ا, *pl.* و, or ي of the second *pers. sing. fem.* is attached, is divested of the ن [405], as اِفْعَلَا, اِفْعَلُوا, and اِفْعَلِي; and [the *imp.*] of that [*v.*] to which it is not attached is made quiescent in the final, if it be sound, as اِفْعَلْ, and is curtailed of the final, if it be unsound, as اِخْشَ, اِرْمِ, اُغْزُ [431]. The *conj.* Hamza is pronounced with Kasr so long as it is not before an original Ḍamma or an accidental Kasra, as اِذْهَبْ, where it precedes a Fatḥa, اِضْرِبْ, where it precedes an original Kasra, and اِرْمُوا, where it precedes an accidental Ḍamma; and with Ḍamm before an original Ḍamma, as اُخْرُجْ; and before an accidental Kasra may be pronounced either with pure Ḍamm, as اُغْزِي يَا هِنْدُ, or with Ḍamm smacking of Kasr, as اُغْزِي with a Ḍamma inclined towards Kasra. The *vs.* اِمَّرْ, اِخَّذْ, and اِكَّلْ deviate from the analogy of the other *vs.* that have the second [letter] of the *aor.* quiescent, so that the *conj.* Hamza is not imported before their initials [in the *imp.*], but instead of that their initials are elided for lightness, because of frequency of usage: sometimes, however, they occur regularly, as اُمُرَّ, اُوخُذْ, and اُوكُلْ, which is frequent in مُرَّ with the

con. و, as وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ XX. 132. *And enjoin thou upon thy family prayer* and خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ VII. 198. *Accept thou the easy and enjoin the right* (L). The sign of the *imp.* is [a combination of two things (Sh),] (1) indication (IA, Sh) of requisition (Sh), [i. e.] of command, by means of its form (IA), and (2) reception (IA, Sh) of the ى of the second *pers. sing. fem.*, as فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا XIX. 26. *Therefore eat thou, and drink, and be calm*, or *cool, in eye* (Sh), [or] of the *corrob.* ن, as اِضْرِبَنَّ and اُخْرُجَنَّ (IA): and [therefore] to it belong (1) هَاتِ, [*orig.* آتِ, derived from آتَى i. q. أَعْطَى, the Hamza being converted, as in هَرَقْتُ and هِيَاكَ from أَرَقْتُ and إِيَّاكَ (D),] with Kasr of the ت, [as of the ط of عَاطِنِي, both being *imps.* from هَاتَى (*aor.*) يُهَاتِي (*inf. n.*) مُهَاتَاةٌ and عَاطَى (*aor.*) يُعَاطِي (*inf. n.*) مُعَاطَاةٌ, as says Ḥassān (BS) Ibn Thābit, on being presented with a goblet of diluted wine (H),

إِنَّ الَّتِي نَاوَلْتَنِي فَرَدَدْتُهَا * قُتِلَتْ قُتِلْتَ فَهَاتِهَا لَمْ تُقْتَلِ

Verily what thou didst offer me and I rejected was diluted (be thou slain!) (1); *then give thou it not diluted* (BS),] and (2) تَعَالَ with Fatḥ of the ل, contrary to the assertion of Z that they are verbal *ns.* [187, 420], since they

indicate requisition and receive the ى (Sh): you say [*sing. masc.* هَاتِ, *pl. masc.* هَاتُوا, as هَاتُوا بُرْهَانَكُمْ II. 105. *Give ye your proof*, not هَاتُمْ, as the vulgar say, *sing. fem.* (D)] هَاتِي (Sh, D) with Kasr of the ت, as

إِذَا قُلْتُ هَاتِي نَوِّلِينِي تَمَايَلَتْ
عَلَيَّ هَضِيمُ الْكَشْحِ رَيَّا الْمَخَلْخَلِ

(Sh), by Imra alḲais, *When I say, Give thou, grant thou me* my request, *she advances towards me with swaying gait, slender in the flank, plump in the place of the anklet* (EM), *pl. fem.* هَاتِينَ, *du. masc.* or *fem.* هَاتَيَا, there being no distinction of gender in the *du.* of the *imp.*, as there is none in the *du.* of the *pron.* in غُلَامَهُمَا and ضَرْبَهُمَا or in the sign of dualization in الزَّيْدَانِ and الْهِنْدَانِ; and an Arab, to whom a man said هَاتِ, said وَاللهِ مَا أُهَاتِيكَ meaning أُعْطِيكَ *By God, I do not give to thee* (D); [so that] the saying that it is a verbal *n.* is refuted by its plasticity and by the attachment of the prominent *nom. prons.* to it (BS): and you say [in calling يَا رَجُلُ تَعَالَهْ, but reject the ه in continuous speech, as تَعَالَ يَا رَجُلُ, (*pl. masc.*) تَعَالَوْا, as

تَعَالَوْا نُجَدِّدْ دَارِسَ الْعَهْدِ بَيْنَنَا * كِلَانَا عَلَى ذَاكَ الْجَفَاءِ مَلُومُ

Come ye, we will renew the obliterated covenant between us; each side *of us is blameworthy on account of that churlishness* (N), *sing. fem.*] تَعَالَىْ with Fatḥ of the ل (Sh, N), like اِخْشَىْ and اِسْعَىْ (Sh), because it is the ع of the *v.*, like the ع in تَصَاعَدِى, and the ل of the *v.*, which ought to have Kasr, has dropped off, the *o. f.* being تَعَالَيِى (N), though the vulgar, [the people of Makka (K),] say [تَعَالِى (K)] with Kasr of the ل, and a post-classical [(poet,) AlḤamdānī (K),] said, [when in captivity to the Greeks (Jsh),]

أَقُولُ وَقَدْ نَاحَتْ بِقُرْبِى حَمَامَةٌ
أَيَا جَارَتِى هَلْ بِتَّ حَالُكِ حَالِى

مَعَاذَ الْهَوَى مَا ذُقْتِ طَارِقَةَ النَّوَى
وَمَا خَطَرَتْ مِنْكِ الْهُمُومُ بِبَالِ

أَيَا جَارَتِى مَا أَنْصَفَ الدَّهْرُ بَيْنَنَا
تَعَالِى أُقَاسِمْكِ الْهُمُومَ تَعَالِى

تَعَالِى تَرَىْ رُوحًا لَدَىَّ ضَعِيفَةً
تُرَدَّدُ فِى جِسْمٍ يُعَذَّبُ بَالِى

أَيَضْحَكُ مَأْسُورٌ وَتَبْكِي طَلِيقَةٌ
وَيَسْكُتُ مَحْزُونٌ وَيَنْدُبُ سَالِمُ
لَقَدْ كُنْتُ أَوْلَى مِنْكِ بِالدَّمْعِ وَالْبُكَا
وَلَكِنَّ دَمْعِي فِي الشَّدَائِدِ غَالِي

(Sh) *I say, when a pigeon has cooed near me, O my female neighbour, has thy state become* like *my state? Love forefend! Thou hast not tasted the calamity of absence, nor have cares bestirred themselves in mind of thine. O my female neighbour, fortune has not dealt fairly between us; come, I will divide with thee the cares, come. Come; thou wilt see a feeble soul in me, agitated in a chastened worn body. Shall a captive laugh, and a freed one weep, and a grieved be silent, and a heart-whole mourn aloud?* By God, *I have been more meet than thou for tears and wailing, but my tears in the afflictions are precious!*, [the ل of تَعَالَيْتَ being elided for lightness, like بَالَيْتُ بِهِ بَالَةً, *orig.* بَالِيَةً like عَافِيَةً, whence the reading of AlḤasan تَعَالُوا with Ḍamm of the ل in IV. 64., the و of the *pl.* being next to the ل of تَعَالَى when the final is elided, so that the ل has Ḍamm like تَقَدَّمُوا (K),] *fem. pl.* تَعَالَيْنَ, as فَتَعَالَيْنَ أُمَتِّعْكُنَّ XXXIII. 28. *Come ye, I will give you the allowance of divorce, du. masc.* or *fem.* تَعَالَيَا (N). If a word receive the ى of

the second *pers. sing. fem.*, but do not indicate requisition, as تَقُومِينَ, or indicate requisition, but do not receive that ى, as نَزَالِ يَا هِنْدُ in the sense of اُنْزِلِى, it is not an *imp. v.* (Sh); if it indicate command, but do not receive the *corrob.* ن, it is a verbal *n.*, as صَهْ and حَيْهَلْ, which are *ns.*, because you do not say صَهِينَّ or حَيْهَلِنَّ, though صَهْ is in the sense of اُسْكُتْ and حَيْهَلْ is in the sense of اُقْبُلْ, whereas you say اُسْكُتِنَّ and اُقْبُلِنَّ (IA).

§ 429. In the *pass.* voice the *imp.* is formed by means of the *p.* prefixed to the *aor.* in the same way as لَا or لَمْ [419], as لِتُضْرَبْ اَنْتَ *Be thou beaten, thou,* لِيُضْرَبْ زَيْدٌ *Let Zaid be beaten,* and لَاُضْرَبْ اَنَا *Let me be beaten, me*; and similarly in the *act.* voice but not in the second *pers.*, as لِيَضْرِبْ زَيْدٌ *Let Zaid beat* and لَاَضْرِبْ اَنَا *Let me beat, me,* [165].

§ 430. It has occurred, though rarely, that the *imp.* has been formed in the second *pers. act.* voice by means of the *p.*, as in the Prophet's reading X. فَبِذٰلِكَ فَلْتَفْرَحُوا 59. [with the ت, which is the *o. f.* (K, B), though discarded (B), and is agreeable with analogy (K), *Then at that then do ye rejoice*, the repetition of the ف being for corroboration, like لَا تَجْزَعِى الخ (62) (B), and

لِتَأْخُذُوا مَضَاجِعَكُمْ *Take ye your places of repose* said by him in one of the campaigns (K)].

§ 431. According to the BB (M), the *imp.* is *uninfl.* upon (M, Sh) pause (M), [i. e.] quiescence [159], or its substitute, because it is *uninfl.* upon what its *aor.* is apocopated with, so that it is *uninfl.* upon quiescence in such as اِضْرِبْ, upon elision of the ن in such as اِضْرِبَا, اِضْرِبُوا, and اِضْرِبِي, and upon elision of the unsound letter in such as اُغْزُ, اِخْشَ, and اِرْمِ, as اذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى فَقُولَا لَهُ قَوْلًا لَيِّنًا XX. 45. 46. *Go ye two unto Pharoah; verily he hath become rebellious; and speak ye unto him with soft speaking*, where اِذْهَبَا and قُولَا are *uninfl.* upon elision of the ن (Sh); but the KK say that it is apocopated by means of the ل understood, which is wrong (M).

CHAPTER V.

THE TRANSITIVE AND THE INTRANSITIVE.

§ 432. The *v.* is divisible into *trans.* and *intrans.* (IA). The *trans.* (IA, M) is that which arrives at its *obj.* without a *prep.*, as ضَرَبْتُ زَيْدًا (IA), [and] is of three kinds, *trans.* to one *obj.*, as ضَرَبْتُ زَيْدًا, [*trans.*] to two, as كَسَوْتُ زَيْدًا جُبَّةً *I clad Zaid with a coat* and عَلِمْتُ زَيْدًا فَاضِلًا *I knew Zaid to be excellent*, and [*trans.*] to three, as أَعْلَمْتُ زَيْدًا عَمْرًا فَاضِلًا *I made Zaid to know 'Amr to be excellent* (M): the *intrans.* (IA, M) is that which does not arrive at its *obj.* save by means of a *prep.*, as مَرَرْتُ بِزَيْدٍ, or which has no *obj.*, as قَامَ زَيْدٌ (IA); [or it] is of one kind [only], that which is confined to the *ag.*, as ذَهَبَ زَيْدٌ (M). All *vs.*, *trans.* or *intrans.*, *att.* or *non-att.*, share in two matters: (1) they govern the *nom.*; for, if *non-att.*, they put the *sub.* into the *nom.*, as كَانَ زَيْدٌ فَاضِلًا, if *att.* and in their original mould, they put the *ag.* into the *nom.*, as قَامَ زَيْدٌ, and, if *att.* but not in their original mould, they put the *pro-ag.* into the *nom.*, as وَقُضِيَ الْأَمْرُ XI. 46. *And the decree was fulfilled*; (2) they put into the *acc.* [435] *ns.* other than [*ns.* of] five sorts,

(a) the assimilate to the direct *obj.*, for according to the majority it is put into the *acc.* only by *eps.*, as حسن وجهه, (b) the *pred.*, for it is put into the *acc.* only by the *non-att. v.* and its variations, as كان زيد قائما and يعجبني كونه قائما, (c) the *sp.*, for it is put into the *acc.* only by the *n.* vague in sense, as رطل زيتا, or the *v.* unknown in relation, as طاب زيد نفسا, and its variations, as هو طيب نفسا, (d) the unrestricted *obj.*, for it is put into the *acc.* only by the plastic *att. v.* and its variations, as قم قياما and كنت قائما and ما احسنه احسانا, while هو قائم قياما and كونا are disallowed, (e) the direct *obj.*, for it is put into the *acc.* only by the *self-trans. v.*, as ضربت زيدا (Sh). The sign of the *trans. v.* is that a ٥ relating to other than the *inf. n.* should attach itself thereto, namely the ٥ of the direct *obj.*, as اغلقته الباب *The door, I shut it*, whereas the ٥ of the *inf. n.* attaches itself to the *trans.* and *intrans.*, so that it does not indicate transitiveness or intransitiveness of the *v.*, as ضربته ضربة زيدا الضرب *The beating, I beat Zaid therewith*, i. e. ضربت زيدا الضرب, and قمت القيام قمته القيام *The standing, I stood therewith*, i. e. : the *intrans. v.* is that to which the ٥ of the *pron.* of other than the *inf. n.* does not attach itself. The property of the *trans. v.* is to govern its *obj.* in the *acc*, as تدبرت

الكتبَ *I studied the books*, unless the *obj.* be its *pro-ag.*, in which case it must be put into the *nom.*, as تدبرتُ الكتبُ *The books were studied*: sometimes, however, the direct *obj.* is put into the *nom.*, and the *ag.* into the *acc.*, when there is no fear of ambiguity, as in the saying خرقَ الثوبُ المسمارَ *The nail tore the garment*; but that is not regular and is confined to hearsay (IA). The *v.* as regards the direct *obj.* is divisible into seven sorts: (1) it requires no direct *obj.* at all (Sh), [i. e.] it is *intrans.* (IA, ML), (a) when it indicates (Sh, IA, ML) (*a*) the coming of a thing into existence, as حدثَ امرٌ *A matter came to pass*, نبتَ الزرعُ *The seed-produce sprouted*, and

اذا كان الشتاءُ فادفئوني * فان الشيخ يهرمهُ الشتاءُ

[*When winter presents itself* (450), *wrap ye me up warm; for verily the old man, winter enfeebles him* (J),] the *adv.* in حدثَ لي امرٌ being in my opinion an *ep.* of the *post-pos. nom.*, which, having taken precedence of it, has become a *d. s.*, so that it depends first and last upon a suppressed [word], namely unrestricted *being*, or being dependent upon the *v.* mentioned as a causative *obj.*, whereas the discussion is concerning the direct *obj.*, (*b*) the coming of a sensible quality into existence (Sh), [e. g.] cleanness or dirtiness (IA, ML), as طالَ الليلُ *The night became long*, قصرَ النهارُ *The day became short*, خلقَ

الثَّوْبُ *The garment became worn out* (Sh), نَظُفَ (Sh, IA), طَهُرَ (Sh, IA, ML), نَجِسَ (Sh, ML), دَنِسَ, and وَسِخَ (IA), "sensible" excluding such as عَلِمَ, which is *trans.* to two *objs.*, فَهِمَ which is *self-trans.* to one, and فَرِحَ, which is *trans.* to one by means of the *p.*, as فَرِحْتُ بِزَيْدٍ *I was glad at Zaid* (Sh), (*c*) an accident, like مَرِضَ زَيْدٌ *Zaid fell ill* (Sh, IA, ML), احْمَرَّ *It became red* (IA), فَرِحَ, بَطِرَ, أَشِرَ (Sh, ML), (*d*) a natural disposition, as (IA, ML) شَجُعَ, جَبُنَ, لُؤُمَ, ظَرُفَ (IA), كَرُمَ, شَرُفَ, (*e*) color, as شَنِبَ, دَعِجَ, أَدَمَ, احْمَارَّ, احْمَرَّ, or (*f*) appearance, as سَمِنَ, هَزُلَ; (b) when it is made to imply the sense of an *intrans. v.*, as وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ XVIII.*27. *And let not thine eyes glance off from them*, XLVI. 14. [63], XXXVII. 8. [1], the saying سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ *May God answer the prayer of him that hath praised Him!*, and وَإِنْ تَعْتَذِرْ الخ [63], which are made to imply the sense of يَعِثُ, اسْتَجَابَ, لَا يَصْغَوْنَ, بَارِكْ, وَلَا تَنْبُ and يَفْسُدُ (ML); (c) when it is on the measure of (*a*) فَعُلَ with Ḍamm, as شَرُفَ, ظَرُفَ, كَرُمَ, لُؤُمَ (Sb, ML), (Sb), this being devoted to the *vs.* denoting natural disposi-

tions and to such like [*vs.*] as [denote attributes that] subsist in the *ag.* and do not pass beyond him, on which account the *trans.* turns *intrans.* when its measure is changed into فَعُلَ for the sake of intensiveness and wonder, as ضَرُبَ الرَّجُلُ and فَهِمَ in the sense of مَا أَضْرَبَهُ and أَفْهِمْ *How hard he strikes!* and *How intelligent he is!* (ML), while [in] رَحِبَتْكُمُ الطَّاعَةُ *Obedience befitted*, or *was allowable for, you* and طَلَعَ اليَمَنَ *He reached Al-Yaman*, [no third (instance) having been heard (ML), the two *vs.*] are made to imply the sense of وَسِعَ and بَلَغَ [433], (*b*) اِنْفَعَلَ, as اِنْكَسَرَ (Sh, ML), اِنْصَرَفَ (Sh), اِنْطَلَقَ (ML), (*c*) فَعُلَ [with Fatḥ of the ع (ML)], or (*d*) فَعِلَ [with Kasr (ML)], whose *ep.* is [only (DM)] on [the measure of (DM)] فَعِيلٌ, [in (Sh)] such as ذَلَّ (Sh, ML), which يَذِلُّ with Kasr shows to be فَعَلَ with Fatḥ, ذَلِيلٌ, سَمِنَ سَمِينٌ (Sh), and قَوِيَ (ML), the words "in such as ذَلَّ" being meant to exclude such as بَخِلَ, which is *trans.* by means of the *prep.*, as بَخِلَ بِكَذَا *He was niggardly of such a thing*, [see (2)] (Sh), (*e*) اِفْعَلَّ, as اِقْشَعَرَّ (IA, ML), اِطْمَأَنَّ (IA), اِشْمَأَزَّ (ML), (*f*) اِفْعَنْلَلَ [with the two ل s *rad.* (ML)], as اِحْرَنْجَمَ, [or with one of them

aug., as (ML)] اِقْعَنْسَسَ (IA, ML), (*g*) اِفْعَنْلَى, as اِحرَنْبَى الدِّيكُ, i. e. *The cock ruffled its feathers* [*for fighting* (L)], the saying

قَدْ جَعَلَ النُّعَاسُ يَغرَنْدِينِي * اَطْرُدُهُ عَنِّي وَيَسرَنْدِينِي

[*Slumber has begun to overcome me; I drive it away from me, and* again *it overpowers me* (Jsh)] being anomalous, while there is no third to them, (*h*) اِفْوَعَلَّ, as اكوهد الفرخ *The young bird trembled*, (*i*) اِفْعَلَّ i. q. صَارَ ذَا كَذَا, as اغد البعير and احصد الزرع [488], or (*j*) اِسْتَفْعَلَ indicating the being transmuted, as اِن البغاث الخ [493]; (d) when it is an augmented *quad.*, as تَدَحْرَجَ, اِحرَنْجَمَ, اِقْشَعَرَّ (ML); (e) when it is *quasi-pass.* to what is *trans.* to one [*obj.* (IA)], as (IA, ML) اِمْتَدَّ from مَدَدْتُ, اِنْكَسَرَ, from دَحْرَجْتُ زَيْدًا (IA), تَدَحْرَجَ from الحَدِيدَ, كَسَرْتُهُ (ML); but the *quasi-pass.* of the doubly *trans.* is not *intrans.*, but *trans.* to one *obj.*, as فَهِمْتُ زَيْدًا المَسْئَلَةَ فَفَهِمَهَا *I made Zaid to comprehend the question, and he comprehended it* and عَلَّمْتُهُ النَّحْوَ فَتَعَلَّمَهُ *I taught him grammar, and he learnt it* (IA); for the *quasi-pass.* abates a degree from the *quasi-act.*, as اَلْبَسْتُهُ الثَّوْبَ فَلَبِسَهُ *I put upon him the garment, and he wore it* and اَقَمْتُهُ فَقَامَ

I made him to stand, and he stood; and the phrases اِستعطيتهُ درهما فاعطانى درهما *I asked him to give me a dirham, and he gave me a dirham* and اِستنصحتهُ فنصحنى *I consulted him, and he counselled me* belong to the *cat.* not of quasi-passivity but of requisition and compliance, the essence of quasi-passivity being that one of the two *vs.* should indicate an impression and the other should indicate its *ag.*'s reception of that impression (ML): (2) it is perpetually *trans.* to one *obj.* by means of the *prep.*, as غضبتُ من زيد *I was angry with Zaid* and مررتُ بهِ or عليهِ, whereas in ذلَّ بالضَّربِ *He became abased by reason of the beating* and سمِنَ بكذا *He fattened on such a thing* the *gen.* is a causative *obj.*, not a direct *obj.* : (3) it is perpetually *self-trans.* to one *obj.*, like the *vs.* of the senses, as يوم يرون الملائكةَ XXV. 24. *On the day that they shall see the angels,* يوم يسمعون الصيحةَ L. 41. *On the day that they shall hear the cry,* شممتُ الطِّيبَ *I smelt the fragrance,* لا يذوقون فيها الموتَ XLIV. 56. *They shall not taste death therein,* لمستُ المرأةَ *I touched the woman,* او لامستم النساءَ IV. 46. *Or* if *ye lie with women,* [where Ḥamza and Ks read لمستم (B)] : (4) it is *trans.* to one direct *obj.* now by means

of itself, now by means of the *prep.*, like شَكَرَ, نَصَحَ, قَصَدَ, as وَاشْكُرُوا نِعْمَةَ اللّٰهِ XVI. 115. *And be ye thankful for the bounty of God,* أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ XXXI. 13. *Saying, Be thou thankful unto Me and unto thy parents,* نَصَحْتُهُ *I counselled him,* وَنَصَحْتُ لَكُمْ VII. 77. *And have counselled you,* قَصَدْتُهُ and قَصَدْتُ لَهُ and إِلَيْهِ *I directed my course to him*: (5) it is now *self-trans.* to one direct *obj.*, and now not *trans.* by means of itself or a *prep.*, like فَغَرَ and شَحَا, as فَغَرَ فَاهُ and شَحَاهُ *He opened his mouth* and فَغَرَ فُوهُ and شَحَا *His mouth opened*: (6) it is *trans.* to two [*objs.*]; (a) now *trans.* to them both, and now *intrans.*, like نَقَصَ, as نَقَصَ الْمَالُ *The property dwindled* and ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا IX. 4. *And who afterwards have not abated from you aught* of the conditions of the covenant, where, however, some allow شَيْئًا to be an unrestricted *obj.*, i. e. نَقْصًا مَّا; (b) perpetually *trans.* to them, the second of its *objs.* being like the *obj.* of شَكَرَ, *e. g.* أَمَرَ and اسْتَغْفَرَ explained below, or the first of its two *objs.* being logically an *ag.*, as كَسَوْتُهُ جُبَّةً and أَعْطَيْتُهُ دِينَارًا, since the first of the two *objs.* is *wearing* and *receiving*, so that there is in it a logical quality of *ag.*, or its two *objs.* being *orig. inch.* and *enunc.*, which is the mental or factitive *v.* [440]; the first of these three

sorts, i. e. that which has its 1st *obj.* always free from the *prep.*, and its 2nd *obj.*, sometimes free from it, [in which case, however, the *v.* belongs to the *cat.* of extension (DM),] and sometimes fettered by it, comprises such as أَمَرَ, اِسْتَغْفَرَ [433], اِخْتَارَ, صَدَقَ, زَوَّجَ, كَنَّى, سَمَّى, أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ as وَزَنَ, and كَالَ, سَمَّى i. q. دَعَا II. 41. *Will ye enjoin upon men piety?* and

أَمَرَتْكَ الْخَيْرَ فَافْعَلْ مَا أُمِرْتَ بِهِ

فَقَدْ تَرَكْتُكَ ذَا مَالٍ وَذَا نَشَبِ

[by Khuṭāf Ibn Nadba or ʻAbbās Ibn Mirdās (N) (or) ʻAmr Ibn Maʻdīkarib azZubaidī (Jsh), *I have commanded thee beneficence; wherefore do thou what thou hast been commanded: for I have left thee possessor of property and possessor of estate* (N)], which combines the two *dials.* [514],

اِسْتَغْفِرِ اللّٰهَ مِنْ عَمْدِي وَمِنْ خَطَئِي

ذَنْبِي وَكُلُّ امْرِئٍ لَا شَكَّ مُتَّزِرُ

I beseech God to pardon mine intention and mine error, my trespass; and every man is doubtless committing sin and

اِسْتَغْفِرِ اللّٰهَ ذَنْبًا لَسْتَ مُحْصِيَهُ

رَبُّ الْعِبَادِ إِلَيْهِ الْوَجْهُ وَالْعَمَلُ

[*I beseech God to pardon a sin that I retain not in my memory: the Lord of the servants, unto Him are* directed *the face and the work* of each one of the servants (Jsh]), VII. 154. [514] and

وقالوا نأت فاختر من الصبر والبكا

فقلت البكا أشفى إذن لغليلي

[by Kuthayyir (SM),] i. e. اختر من الصبر والبكا احدهما, [*And they said, She has gone far away; wherefore choose thou from patience and weeping* (*one of them*). *Then I said, Weeping will be more healing in that case to my burning passion* (Jsh),] كنيته ابا عبد الله and بابي عبد *I surnamed him Abú 'Abd Allāh*, or كنوته, *e. g.*

هي الخمر لا شك تكنى الطلا * كما الذئب يكنى ابا جعدة

It is wine doubtless, being surnamed طلا, *like as the wolf is surnamed* ابو جعدة and

وكيما بها اكنى بام فلان

And in order that I might by means of her be surnamed mother of such a one, سميته بزيد *I named him Zaid* and

وسميته يحيى ليحيا فلم يكن * لامر قضاه الله في الناس من بد

And I named him John that he might live; but there was

not for a matter that God had decreed any way of escape among men, دَعَوْتُهُ بِزَيْدٍ *I called him Zaid* and

دَعَتْنِى أَخَاهَا أُمُّ عَمْرٍو وَلَمْ أَكُنْ * أَخَاهَا وَلَمْ أُرْضَعْ لَهَا بِلِبَانِ

Umm 'Amr called me her brother; but I was not her brother, nor was suckled by means of sharing the breast with her, وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهُ III. 145. *And assuredly God hath fulfilled unto you His promise* and صَدَقْتُهُ فِى الْوَعْدِ *I was true to him in the promise,* زَوَّجْنَاكَهَا XXXIII. 37. *We married thee to her* and وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ XLIV. 54. *And We will marry them to fair large-eyed* spouses, كِلْتُ لِزَيْدٍ طَعَامَهُ or زَيْدًا *I measured unto Zaid his food,* and وَزَنْتُ لِزَيْدٍ مَالَهُ or زَيْدًا *I weighed unto Zaid his goods,* e. g. وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ LXXXIII. 3. *And when they measure unto them or weigh unto them, they make* the measure or weight *deficient,* where the 1st *obj.* of both [*vs.*] is suppressed: (7) it is *trans.* to three *objs.* [434] (Sh). The *v.* [perpetually] *trans.* to two *objs.* [by its own means] is of two kinds, that wherein the two *objs.* are *orig. inch.* and *enunc.*, like ظَنَّ and its sisters, and that wherein they are not *orig.* so, like أَعْطَى and كَسَا. In the latter case the *o. f.* is to put first that which is logically an *ag.*, as أَعْطَيْتُ زَيْدًا دِرْهَمًا

I gave Zaid a dirham, where زيدا should be put first, because he is logically an *ag.*, since he is the recipient of the dirham, and البسن من زاركم نسج اليمن *Do ye clothe him that has visited you with the tissue of Al Yaman,* where the 1st *obj.* من should be put before the 2nd *obj.* نسج, because he is the wearer. But what is not logically an *ag.*, may be put first, though this is contrary to the *o. f.*, provided that there be no fear of ambiguity, in which case the *o. f.* is obligatory, as in اعطيت زيدا عمرا where the recipient must be put first, since the other, if put first, might be taken for the *ag.* Sometimes what is not *must* be put before what is logically an *ag.*, as اعطيت الدرهم صاحبه *I gave the dirham to its owner,* where صاحبه, though logically an *ag.*, may not be put first, lest the *pron.* relate to a [word] posterior literally and in natural order, which is disallowed (IA).

§ 433. Transitiveness is occasioned by (1) the Hamza (M, ML) of افعل, as LXXI. 16. [40] (ML); the Hamza causes what was an *ag.* to become an *obj.*, so that the *v.*, if *intrans.* before the Hamza is prefixed, becomes after its prefixion *trans.* to one *obj.*, as خرج زيد and اخرجت زيدا, if *trans.* to one *obj.* becomes *trans.* to two, as لبس زيد جبة *Zaid wore a coat* and البست زيدا جبة *I dressed Zaid in a coat,* and if *trans.* to two, becomes

trans. to three, as أَعْلَمَ and أَرَى [434] (IA): (2) doubling of the medial (M, ML), as قَدْ أَفْلَحَ مَنْ زَكَّاهَا XCI. 9. *Verily he prospereth that purifieth it* and هُوَ الَّذِي يُسَيِّرُكُمْ X. 23. *He is the One that maketh you to journey*, for the assertion of Abù 'Alì that the reduplication here is to intensify, not to make *trans.*, [the *v.* being *orig. trans.* before the doubling (DM),] like

وَلَا تَجْزَعِنْ مِنْ سِيرَةٍ أَنْتَ سِرْتَهَا * فَأَوَّلُ رَاضٍ سُنَّةً مَنْ يَسِيرُهَا

[by Abù Dhu'aib alHudhalì reproaching Khālid Ibn Zuhair for having set a female friend of his against him, *And do not thou be impatient at a course of action that thou hast made current; for the first to be content with a practice is he that makes it current* (Jsh),] requires consideration, because سِرْتَهُ is rare and سِيرَتَهُ common, nay it is even said that سِرْتَهُ is not allowable, and that in the verse the بِ is dropped by extension (ML): (3) the *prep.*: these three causes attach themselves to the *intrans.* and make it *trans.*, as أَذْهَبْتُهُ *I removed him*, فَرِحْتُهُ *I gladdened him*, and خَرَجْتُ بِهِ *I ejected him*, and to the *trans.* to one *obj.* and make it possessor of two *objs.*, as أَحْفَرْتُهُ بِئْرًا *I assisted him to dig a well*, عَلَّمْتُهُ الْقُرْآنَ *I taught him the Ḳur'ān*, and غَصَبْتُ عَلَيْهِ الضَّيْعَةَ *I forcibly dispossessed him of the estate*; and the Hamza attaches

itself to the *trans.* to two *objs.* and transports it to three, [but only in the case of رَأَى and عَلِمَ (ML),] as أَعْلَمْتُ (M): transport by means of the Hamza is regular in the case of the *intrans.*, matter of hearsay in other cases; and transport by means of reduplication is matter of hearsay in the *intrans.*, as exemplified, and in the *trans.* to one [*obj.*,] as عَلَّمْتُهُ الْحِسَابَ *I taught him arithmetic* and فَهَّمْتُهُ الْمَسْئَلَةَ [432], and has not been heard in the case of the [*v.*] *trans.* to two *objs.* : the Hamza and reduplication are combined in نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَاةَ وَالْإِنْجِيلَ III. 2. [*He hath sent down unto thee the Scripture* by instalments *with truth, confirmatory of what hath been before it* of the Scriptures, *and sent down the Pentateuch and the Gospel* (each) whole unto Moses and Jesus (respectively) (B)], and Z says [in the K] that there is a distinction in the two ways of making *trans.*, نَزَّلَ being said of the Ḳur'ān because it was revealed by instalments, and أَنْزَلَ of the two [other] Scriptures because they were revealed whole, and he himself says in the [prefatory] oration of the K اَلْحَمْدُ لِلّٰهِ الَّذِي أَنْزَلَ الْقُرْآنَ كَلَامًا مُؤَلَّفًا مُنَظَّمًا وَنَزَّلَهُ بِحَسَبِ الْمَصَالِحِ مُنَجَّمًا *Praise be to God, Who has sent down the Ḳur'ān as a discourse composed, ordered, and has revealed it in accordance with the occasions of good*

because he means by the first its being sent down from the Preserved Tablet to the lowest heaven, which is the sending down mentioned in XCVII. 1. [160], and by the second its being sent down from the lowest heaven to the Apostle of God by instalments in 23 years; but the text لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً XXV. 34., [where نُزِّلَ is *i. q.* أُنْزِلَ, like خُبِّرَ *i. q.* أُخْبِرَ, *Wherefore was not the Ḳur'ān sent down unto him in one whole?* (K, B),] embarrasses him: (4) the ا of فَاعَلَ, as جَلَسَ زَيْدٌ *Zaid sat*, جَالَسْتُ زَيْدًا *I sat with Zaid*: (5) formation upon فَعَلْتُ with Fatḥ [*aor.*] أَفْعَلُ with Ḍamm [484] to import predominance, as كَرُمْتُ زَيْدًا, i. e. *I surpassed him in nobility*: (6) formation upon اِسْتَفْعَلَ [493] to denote requisition, or ascription, of the thing, as اِسْتَخْرَجْتُ الْمَالَ, [i. e. طَلَبْتُ خُرُوجَهُ (MA, DM),] *I sought to make the property come forth* and اِسْتَحْسَنْتُ زَيْدًا, [i. e. نَسَبْتُ الْحُسْنَ إِلَى زَيْدٍ (MA),] *I accounted Zaid to be good*; sometimes what has one *obj.* is [thus] transported to two *objs.* as اِسْتَكْتَبْتُهُ الْكِتَابَ *I requested him to write the epistle* and اِسْتَغْفَرْتُ اللّٰهَ الذَّنْبَ, while مِنَ الذَّنْبِ is allowable only because it contains the sense of اِسْتَتَبْتُ *I besought God to dispose me to repent of the sin*, and

would not be allowable if it were employed in its original sense *I besought God to forgive the sin*, the saying that اِسْتَغْفَرَ is of the *cat.* of اِخْتَارَ [432] being rejected, [because غَفَرَ, being *trans.* to one, as غَفَرَ اللّٰهُ ذَنْبَكَ *God pardon thy sin!*, when formed upon اِسْتَفْعَلَ to denote requisition, becomes *trans.* to two by the operation of this rule, and the saying that it is *trans.* to the 2nd by means of a *prep.*, like اِخْتَارَ, is a departure from this established principle (MA)]: (7) making [the *v.*] to imply [the sense of another], as رَحُبَ and طَلَعَ [432], because they imply the sense of وَسِعَ and بَلَغَ, and فَرِقْتُ زَيْدًا and سَفِهَ نَفْسَهُ, because they imply the sense of خَافَ and اِمْتَهَنَ [83] or اَهْلَكَ *He destroyed his mind*; this is distinguished from the other causes of transitiveness by its sometimes transporting the *v.* more than one degree; thus الَوْتُ *i. q.* قَصَّرْتُ, [*orig. trans.* by means of the *prep.* (B), الَّا فِى الْاَمْرِ being said (K),] is made *trans.* to two *objs.* after being *intrans.*, as لَا اَلْوُكَ نُصْحًا or جُهْدًا *I will not withhold*, or *abate, from thee faithful counsel* or *zealous endeavour*, because made to imply the sense of مَنَعَ [or نَقَصَ (B)], whence the text لَا يَأْلُونَكُمْ خَبَالًا III. 114. [*They will not fail you in corruption* (B)],

and أخبر, خبر, حدث, أنبأ, and نبّأ are made *trans.* to three, because made to imply the sense of أعلم and أرى, after being *trans.* to one by their own means and to another by means of the *prep.*, as II. 31. and VI. 144. [434]: (8) ellipse of the *prep.* by extension [514], as لَا تُوَاعِدُوهُنَّ سِرًّا II. 235., i. e. عَلَى سِرٍّ meaning نِكَاحٍ, *Do not ye promise them marriage,* وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ IX. 5., i. e. عَلَيْهِ, *And lie ye in wait for them* on *every road,* not an *adv.*, because it is restricted to the place in which one lies in wait, so that it is not vague [64], and

لَدُنْ بِهَزِّ الْكَفِّ يَعْسِلُ مَتْنُهُ * فِيهِ كَمَا عَسَلَ الطَّرِيقَ الثَّعْلَبُ

i. e. فِي الطَّرِيقِ, [by Sā'ida Ibn Juwayya alHudhali, It, i. e. the spear of AlKhatt, is *tremulous by reason of the shaking of the hand, the part of it from its handle to either end vibrating with,* فِي being i. q. مَعَ, *it* and its butt reaching its head, *like as the fox runs* in *the road placing his hind legs by the side of his fore legs* (Jsh),] also not an *adv.*, because it is not vague: (9) according to the KK, transmutation of the vowel of the ع [into Fath after Kasr (DM)]; one says كَسِيَ زَيْدٌ, so that it is *intrans.*, as

وَإِنْ يَعْرِينِ إِنْ كَسِيَ الْجَوَارِي * فَتُنْبِو الْعَيْنُ عَنْ كَرِمٍ عِجَافِ

[by Abù Khālid alKhāriji, *And* I fear *that they* (his daughters) *should be naked, if the damsels be apparelled: so shall the eye* of their husbands *glance slightingly away from lean* though *high-born* dames (DM)], but, when you pronounce the س with Fath, it becomes i. q. سَتَّرَ and غَطَّى, and is *trans.* to one, like

وَارْكَبُ فِى الرَّوْعِ خَيْفَانَةً * كَسَا وَجْهَهَا سَعْفٌ مُنْتَشِرْ

[by Imra alḲais, *And I ride in war a sprightly* mare, *whose face a spreading forelock has covered* (Jsh)], or, more commonly, i. q. أَعْطَى كِسْوَةً, so that it is *trans.* to two, as كَسَوْتُ زَيْدًا جُبَّةً [432]; but, according to us, this belongs to the *cat.* of quasi-passivity [432], [for] one says كَسَوْتُهُ الثَّوْبَ فَكَسِيَهُ *I clothed him with the garment, and he wore it*, whence also the verse, though the *obj.* is suppressed (ML), i. e. كَسِىَ الْجَوَارِى أَثْوَابًا *wear (garments)* and كَسَا وَجْهَهَا جَمَالًا *has clothed (with beauty)* (DM).

§ 434. The trebly *trans. vs.* (M, IA, Sh) are of three kinds (M), [the first two of which] comprise seven *vs.* (IA, Sh): (1) transported by the Hamza from the doubly *trans.*, which consists of two *vs.* (M), أَعْلَمَ and أَرَى (M, IA, Sh), transported by the Hamza from the doubly *trans.* عَلِمَ and رَأَى [440] (IA, Sh), as عَلَّمَ زَيْدٌ عَمْرًا مُنْطَلِقًا *Zaid knew 'Amr to be departing* and رَأَى خَالِدٌ بَكْرًا

أَخَاكَ *Khālid thought Bakr to be thy brother*, and having a third *obj.* added to them by the Hamza of transport when prefixed to them, namely what was an *ag.* before the prefixion of the Hamza, as أعلمت زيدا عمرا منطلقا *I made Zaid to know 'Amr to be departing* and أريت خالدا بكرا أخاك *I made Khālid to think Bakr to be thy brother* (IA), e.g. كذلك يريهم الله اعمالهم حسرات عليهم II. 162. *Thus shall God make them to see their works to be regrets for them* (Sh): the [four] following predicaments of the two *objs.* of علم and رأى hold good for the 2nd and 3rd *objs.* of اعلم and أرى ; (a) they are *orig. inch.* and *enunc.* [440], as أعلمت زيدا عمرا قائما, the 2nd and 3rd *objs.* being *orig.* عمرو قائم ; (b) the *op.* may be neutralized in relation to them [444], as in the saying أعلمنا الله البركة مع الاكابر *Blessing*, or *Prosperity*, *God has made us to know, is with the magnates*, البركة an *inch.* and مع الاكابر an *adv.* in the position of the *enunc.* having been *objs.*, *orig.* اعلمنا الله البركة مع الاكابر; (c) the *op.* may be suspended from them [445], as أعلمت زيدا لعمرو قائم *I made Zaid to know, assuredly 'Amr is standing* ; and (d) both or either of them may be suppressed because of indication [443], as أعلمت زيدا *I have made Zaid to*

know said in reply to "Hast thou made any one to know 'Amr to be standing?," and أعلمت زيدا عمرا قائما, i. e. أعلمت زيدا عمرا قائما, or أعلمت زيدا قائما عمرا, i. e. عمرا قائما, said in the same case: when, however, رأى and علم are *trans.* to one *obj.* before the Hamza, as when رأى is i. q. أبصر and علم i. q. عرف [442], they become doubly *trans.* after the Hamza, as أريت زيدا عمرا *I showed Zaid,* or *made Zaid to see, 'Amr* and أعلمت زيدا الحق *I informed Zaid of the truth*; [(thus) بما أراك الله IV. 106. *By means of what God hath taught thee* means عرفك (K, B), and is not from الرؤية i. q. العلم, else it would require three *objs.* (B);] the 2nd of these two *objs.* is like the 2nd *obj.* of كسا and أعطى, as in أعطيت زيدا درهما, in that it cannot be an *enunc.* to the 1st, so that you do not say زيد الحق, like as you do not say زيد درهم, and is allowed to be suppressed with or without the 1st, or to be retained while the 1st is suppressed, even though there be no indication of that [63, 443], as أعلمت *I gave information* and أعطيت, e. g. فأما من أعطى واتقى XCII. 5. [*And as for him that hath rendered* (*obedience* unto God), *and shunned* (*sin*) (B)], where both are suppressed, أعلمت زيدا *I informed Zaid* and أعطيت زيدا, e. g. ولسوف يعطيك ربك فترضى

XCIII. 5. [*And assuredly (thou,) thy Lord shall give unto thee,* the ل being inceptive (604) (K, B), *corrob.* of the purport of the *prop.* (K), prefixed to the *enunc.* (B), the *inch.* being suppressed, in full ولأنت سوف (K, B), (*victory &c. in the present world and the recompense laid up for the future*), *and thou shalt be satisfied* (K)], where the 2nd is suppressed and the 1st retained, and اعلمت الحق *I made known the truth* and اعطيت درهما, e. g. حتّى يعطوا الجزية عن يد IX. 29. [*Until they give the tribute* (unto you) *from a (compliant) hand* (K, B), i. e. *submissively* (B)], where the 2nd is retained and the 1st suppressed (IA): (2) [*orig.*] *trans.* [by its own means] to one *obj.*, [but] made to follow the same course as اعلمت because of its agreement therewith in sense, and consequently made *trans.* in the same way as it, which consists of five *vs.* (M); [for] the remaining [five *vs.* trebly *trans.* (IA)] are (IA, Sh) such as are made to imply [433] the sense of the اعلم and ارى [first] mentioned [above]; namely (Sh) انبا (M, IA, Sh), as

وانبئت قيسا ولم ابله * كما زعموا خير اهل اليمن

(IA), by AlA'shà praising Ḳais Ibn Ma'dikarib, *And I have been informed that Ḳais—nor have I proven him because of what they have asserted* (the ك denoting cause), since I know Ḳais to be the best &c. before their informing me thereof—*is the best of the people of*

Al Yaman, where the 1st *obj.* is the *pro-ag.*, the ت of the 1st *pers.* (J), نَبَّأَ (M, IA, Sh), as

نُبِّئْتُ زُرْعَةَ وَالسَّفَاهَةُ كَاسِمُهَا * يُهْدِي إِلَيَّ غَرَائِبَ الْأَشْعَارِ

(IA), by Ziyād, *I was informed that Zur'a* (*and folly is* hideous *like its name* سَفَاهَة) *was addressing to me unwonted* sallies in the way *of poems*, where the *prop.* يُهْدِي إِلَيَّ in the place of an *acc.* supplies the place of the 3rd *obj.* (J), أَخْبَرَ (M, IA, Sh,) as

وَمَا عَلَيْكِ إِذَا أُخْبِرْتِنِي دَنِفًا * وَغَابَ بَعْلُكِ يَوْمًا أَنْ تَعُودِينِي

(IA), by a man of the Banù Kilāb, *And what* harm will happen *unto thee, when thou art informed that I am continually ailing, and thy husband is absent one day*, in *that thou shouldst visit me*, i. e. *in thy visiting me?*, or *Nor* does any harm happen *unto thee* (J), خَبَّرَ (M, IA, Sh), as

وَخُبِّرْتُ سَوْدَاءَ الْغَمِيمِ مَرِيضَةً * فَأَقْبَلْتُ مِنْ أَهْلِي بِمِصْرٍ أَعُودُهَا

(IA), by Al'Awwām Ibn 'Uḳba Ibn Ka'b Ibn Zuhair, *And I was informed that* my beloved Lailà *the Saudá of Al Ghamīm* (the name of a place in AlḤijāz, where she was wont to abide) *was ill; wherefore I arrived from my family in Egypt visiting her* (J), and حَدَّثَ (M, IA, Sh),

as

أو منعتم ما تسألون فمن حدثتموه لله علينا العلاء

(M; IA), by AlḤārith Ibn Ḥilliza (M, EM) alYashkuri (EM, J), *Or* if ye *refuse what ye are asked* for, *then of whom have ye been told that he has pre-eminence over us?*, where the ت of the 2nd *pers. pl.* is the 1st *obj.*, and the *prop.* لله الخ supplies the place of the 3rd (J); these five (IA, Sh) *vs.* are like the trebly, not like the doubly, *trans.* أرى (IA); [they] are *orig. trans.* to two *objs.*, to the 1st by their own means and to the 2nd by means of the ب or عن, as أنبئهم بأسمائهم II. 31. *Inform thou them of their names.* فلما أنبأهم بأسمائهم *And when he informed them of their names,* نبئوني بعلم VI. 144. *Tell ye me of some knowledge,* i. e. *known matter,* and ونبئهم عن ضيف ابرهيم XV. 51. *And tell thou them of the guests of Abraham,* though the *p.* is sometimes suppressed, as LXVI. 3. [23] (Sh): (3) *trans.* to two *objs.* and to the extended *adv.* [66], as أعطيت عبد الله ثوبا اليوم *I gave 'Abd Allah a garment to-day* and سرق زيد عبد الله الثوب الليلة *Zaid robbed 'Abd Allah of the garment to-night*, though some GG disallow extension of the *adv.* in the case of the *vs.* possessed of two *objs.*

§ 435. The *trans.* and *intrans.* are equal in governing in the *acc.* [432] the four *objs.* beside the direct *obj.*

and also such of their coordinates [19] as are governed in the *acc.* by means of the *v.*: [so that] like as you govern those in the *acc.* by means of such as ضَرَبَ, كَسَا, and أَعْلَمَ, so do you govern them in the *acc.* by means of such as ذَهَبَ and قَرُبَ.

CHAPTER VI.

THE PASSIVE.

§ 436. The *pass. v.* is that which dispenses with its *ag.*, the *obj.* being put into the place thereof and made the subject, while the *v.* is made to deviate from the mould of فَعَلَ to فُعِلَ (M). The *pro-ag.* is that of which the *ag.* is suppressed, while it is put into the place thereof, its *op.* being altered to the fashion of فُعِلَ or يُفْعَلُ or مَفْعُولٌ (Sh). Say that ضُرِبَ [in ضُرِبَ زَيْدٌ *Zaid was beaten* (I)] is a *pret. v. pass.*, [literally *whose ag. is not named,*] not that it is constructed, [i. e. attributed (DM),] to that whereof the *ag.* is not named, because this is prolix and obscure; and that (I, ML) its *nom.* (ML) زَيْدٌ (I) is a *pro-ag.*, not that it is the *obj.* of that whereof the *ag.* is not named, because this is obscure and prolix and applies correctly to (I, ML) the *acc.* (ML) دِرْهَمًا (I) in اُعْطِيَ زَيْدٌ دِرْهَمًا *Zaid was given a dirham* (I, ML with the *var.* دِينَارًا), [and besides] the *pro-ag.* is sometimes not an *obj.* [438] (Sh). The *ag.* is suppressed [and the *v.* attributed to the direct *obj.* or what occupies its place (L)]; the initial of the *v.* is pronounced with Ḍamm unrestrictedly, [i. e. whether the *v.* be *pret.* or *aor.* (IA),] and the penultimate with Kasr in the *pret.* and

Fatḥ in the *aor.* (L, IA, Sh), as وُصِلَ from وَصَلَ and يُنْتَحَى from يَنْتَحِى (IA), this being what is meant by the alteration of the *v.* to فُعِلَ or يُفْعَلُ, and not these two measures, for these are possible only in the *tril. v.* (Sh); and [afterwards (Sh)] the direct *obj.* is put into the place of the *ag.* [in having the *v.* attributed to it (Sh)], and receives all its predicaments [20-23], so that it becomes a *nom.* [after having been an *acc.*, an essential after having been a complement (Sh)], and necessarily posterior to the *v.* (IA, Sh) after having been allowed to precede it (Sh), and may not be suppressed: thus نِيلَ خَيْرُ نَائِلٍ *A most excellent gift was given* was *orig.* نَالَ زَيْدٌ خَيْرَ نَائِلٍ *Zaid gave a most &c.*, the *ag.* زَيْدٌ having been suppressed, and the direct *obj.* خَيْرَ نَائِلٍ put in its place; and when خَيْرُ نَائِلٍ نِيلَ is said, خَيْرُ نَائِلٍ is not a *prepos. obj.*, but an *inch.*, the *enunc.* of which is the subsequent *prop.* نِيلَ, i. e. نِيلَ هُوَ, the *obj.* that stands in the place of the *ag.* being a latent *pron.*; and you may not suppress خَيْرُ نَائِلٍ, so as to say نِيلَ (IA). When [the *pret.* of (L)] the *pass. v.* is a *tril.* unsound in the ع (L, IA), as قَالَ and بَاعَ, it is dealt with as already mentioned, then lightened by elision of the vowel of its ف, to which the vowel of the ع is transported, so that قِيلَ and بِيعَ are said, *orig.* قُوِلَ

and بِيعَ, the Kasra being deemed too heavy upon the unsound letter following a Ḍamma, though some lighten by eliding the vowel of the ع, and say قُولَ and بُوعَ (L), [or more fully] three modes have been heard in its ف, (1) pure Kasr, as قِيلَ and بِيعَ, [which is the chastest *dial.* (J),] e. g.

حِيكَتْ عَلَى نِيرَيْنِ إِنْ تُحَاكُ * تَخْتَبِطُ الشَّوْكَ وَلَا تُشَاكُ

[*orig.* حُيِكَتْ, the vowel of the ى being transferred to the ح after the latter has been deprived of its own vowel, *It*, a certain رِدَاء *wrapper*, *fem.* as well as *masc.*, *was woven with two woofs when it was being woven; it dashes against the thorns and is not pierced* (J)], (2) pure Ḍamm, as قُولَ and بُوعَ, [which is the worst *dial.* (J),] that of the Banù Dubair and Banù Faḳ'as, who [however] are [said to be] among the chaste speakers of the Banù Asad, e. g.

لَيْتَ وَهَلْ يَنْفَعُ شَيْـا لَيْتُ * لَيْتَ شَبَابًا بُوعَ فَاشْتَرِيتُ

[(1) said to be by Ru'ba, *orig.* بُيِعَ, the Kasra upon the ى being deemed too heavy and therefore elided, and the ى then converted into و, because quiescent and preceded by a Ḍamma, *Would that—and will a "would that" profit aught?—would that youth were sold and that I bought*, the 2nd لَيْتَ being in the *nom.* as *ag.* of يَنْفَعُ, because

the *word* لُبِيتُ is intended, and the 3rd being *corrob.* of the 1st and having no *sub.* or *pred.* of its own (J)], (3) Ishmām, which is the utterance of the ف with a vowel between Ḍamm and Kasr, [i. e. with a small preceding portion of the Ḍamma and a large subsequent portion of the Kasra, whence the ى becomes clear, which (pronunciation) the Readers name رَوْم (J),] and is apparent only in pronunciation, not in writing, [which *dial.* comes next to the *dial.* of Kasr in chasteness (J),] e. g. وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءُ XI. 46., read among the Seven with Ishmām in قِيلَ and غِيضَ, *And it was said, O earth, swallow up thy water, and, O heaven, cease: and the water was abated.* When [the *pret.* of] the *pass. tril. v.* unsound in the ع is attributed to a [mobile] *pron.* of the 1st, 2nd, or 3rd *pers.*, you must, according to IM, pronounce the ف with Kasr or Ishmām, if the unsound letter be و, as سِمْتُ, not with Ḍamm سُمْتُ, lest it be confounded with the *act.* voice, which always has Ḍamm [403], as سُمْتُ الْعَبْدَ *I offered the slave for sale*, and with Ḍamm or Ishmām, if the unsound letter be ى, as بُعْتَ يَا عَبْدُ *Thou hast been sold, O slave*, not with Kasr بِعْتَ, lest it be confounded with the *act.* voice, which always has Kasr, as بِعْتُ الثَّوْبَ *I sold the garment*; according to others, how-

ever, these modes are preferable, but not necessary, Ḍamm with the و and Kasr with the ى being on the contrary allowable. The same license as to Ḍamm, Kasr, or Ishmām, that holds good for the ف of بَاعَ, holds good for the ف of the reduplicated, such as حَبَّ, so that you say حُبَّ or حِبَّ or pronounce with Ishmām (IA). No other letter beside the initial of the *pret. pass.* has Ḍamm, unless its initial be an *aug.* ت or a *conj.* Hamza (L): when the initial is (L, IA) an *aug.* ت (L), [i. e.] the ت of quasi-passivity (IA), the second as well as the first has Ḍamm (L, IA), as تُدُحْرِجَ from تَدَحْرَجَ, تُكُسِّرَ from تَكَسَّرَ, and تُغُوفِلَ from تَغَافَلَ (IA): and when the initial is a *conj.* Hamza, the first and third have Ḍamm (L, IA), as اُسْتُحْلِيَ, اُقْتُدِرَ, and اُنْطُلِقَ from اِسْتَحْلَى, اِقْتَدَرَ, and اِنْطَلَقَ; and the same license as to Ḍamm, Kasr, or Ishmām, that holds good for the ف of بَاعَ, holds good in the *pass.* for the letter next before the ع of every *v.* on the measure of اِفْتَعَلَ or اِنْفَعَلَ that is unsound in the ع, like اِخْتَارَ and اِنْقَادَ (IA), [for] when an unsound letter comes next after the third, the same lightening is necessary as for قِيلَ and بِيعَ (L), so that three modes are allowable in the ت and ق, Kasr (IA), as اِخْتِيرَ and اِنْقِيدَ

(L, IA), *orig.* اُخْتِيرَ and اُنْقُودَ, the Kasra being deemed too heavy upon an unsound letter after a Ḍamma, and the Ḍamma being therefore elided, and the Kasra transferred to its place (L), and Ḍamm, as (IA) اُخْتُورَ and اُنْقُودَ (L, IA), said by him that lightens the *tril.* by eliding the vowel of its ع, and says قُولَ and بُوعَ (L), and Ishmām; and the Hamza is vocalized with a vowel like that of the ت and ق (IA). The *pass.* may be constructed to any *obj.* [438] except the 2nd *obj.* [439] in the *cat.* of عُلِمْتُ, the 3rd in the *cat.* of اُعْلِمْتُ, and the causative and concomitate *objs.*; you say ضُرِبَ زَيْدٌ *Zaid was beaten,* سِيرَ يَوْمُ الْجُمُعَةِ *Friday was journeyed on,* سِيرَ فَرْسَخَانِ *Two parasangs were journeyed,* and سِيرَ سَيْرٌ شَدِيدٌ *Hard journeying was journeyed* (M).

§ 437. The predicament of the *obj.* that becomes *pro-ag.* is the same as that of the *ag.*; so that like as the *v.* puts only one *ag.* into the *nom.*, so it puts only one *obj.* into the *nom.* Consequently (IA) if the *v.* have two or more *objs.*, [and be constructed to one (M), you make (this) one the *pro-ag.*, and (IA)] the rest are governed in the *acc.* [as before (M)], as اُعْطِيَ زَيْدٌ دِرْهَمًا *Zaid was given a dirham* (M, IA), عُلِمَ اَخُوكَ مُنْطَلِقًا *Thy brother was known to be departing,* اُعْلِمَ زَيْدٌ عَمْرًا خَيْرَ النَّاسِ

Zaid was made to know 'Amr to be the best of men (M), and ضُرِبَ زَيْدٌ ضَرْبًا شَدِيدًا يَوْمَ الْجُمُعَةِ أَمَامَ الْأَمِيرِ فِي دَارِهِ *Zaid was beaten with severe beating on Friday before the governor in his house* (IA).

§ 438. According to critical judges (Sh), when a direct *obj.* [governed without a *p.* (M)] is found (M, IA) in the sentence (M) after the *pass. v.*, as well as an *inf. n.*, *adv.*, and *prep.* and *gen.* (IA), the direct *obj.* must be made *pro-ag.* [in preference to anything else, because it is sometimes logically an *ag.*—for in أُعْطِيتُ زَيْدًا دِينَارًا *I gave Zaid a dinār* Zaid is a recipient, and in ضَارَبَ زَيْدٌ عَمْرًا *Zaid fought with 'Amr* the act proceeds from Zaid and 'Amr, and therefore they share in producing the act, so that some even allow this *obj.* to have its *ep.* in the *nom.* as *ep.* of a logical *nom.*, like ضَارَبَ زَيْدٌ عَمْرًا الْجَاهِلُ *Zaid fought with the ignorant 'Amr* (Sh)—as ضُرِبَ زَيْدٌ ضَرْبًا الخ (437) (IA),] and (IA, Sh) nothing else may be (M, IA, Sh) made the subject (M) [and thus] substituted, [as *pro-ag.*,] for the direct *obj.*, while it exists (IA, Sh). You say دُفِعَ الْمَالُ إِلَى زَيْدٍ *The property was delivered to Zaid* and بُلِغَ بِعَطَائِكَ خَمْسُ مِائَةٍ *Five hundred were reached by thy gift*; and do not put الْمَالُ and خَمْسُ into the *acc.*, making إِلَى زَيْدٍ and بِعَطَائِكَ the sub-

jects, and saying بُلِغَ بِعَطَائِكَ and دُفِعَ إِلَى زَيْدٍ الْمَالُ خَمْسُ مِائَةٍ, like as you say مُنِحَ زَيْدٌ الْمَالَ *Zaid was given the property* and بُلِّغَ عَطَاؤُكَ خَمْسَ مِائَةٍ *Thy gift was made to reach five hundred*: but if you intend to restrict yourself to the mention of the person to whom the delivery is made and of that which is made to reach, you say دُفِعَ إِلَى زَيْدٍ *Delivery was made to Zaid* or *Zaid was* the person *delivered to* and بُلِغَ بِعَطَائِكَ *Thy gift was made to reach*. In like manner you do not say ضُرِبَ زَيْدًا ضُرِبَ شَدِيدٌ nor يَوْمُ الْجُمُعَةِ nor أَمَامُ الْأَمِيرِ, but put him into the *nom.* and them into the *acc.* (M). Such is the doctrine of the BB except Akh (IA, Sh); and they hold that such instances to the contrary as have been transmitted are anomalous or otherwise explicable (IA). The KK hold that the direct *obj.*, while extant, may be replaced, whether it precede or follow, by something else, as ضُرِبَ زَيْدًا ضُرِبَ شَدِيدٌ or ضُرِبَ ضُرِبَ شَدِيدٌ زَيْدًا, and similarly with the rest; and they (IA), the opponents [of the former doctrine] (Sh), adduce as proofs the reading of Abù Ja'far لِيُجْزَى قَوْمًا بِمَا كَانُوا يَكْسِبُونَ XLV. 13. (IA, Sh) *In order that what they have been earning*, i. e. [*the good*, or *the evil*, or (B)] *the requital*, [not indeed the *inf. n.*, because attribution to it, especially with the direct *obj.*, is weak, but *what is given in requital* (B),] *may be requited*

unto a people (K, B), and

أُتِيحَ لِي مِنَ الْعِدَا نَذِيرًا * بِهِ وُقِيتُ الشَّرَّ مُسْتَطِيرًا

I had a warner appointed for me from the enemies, by means of whom I was preserved from the mischief when flying abroad, in both of which *exs.* the *prep.* and *gen.* are made *pro-ag.*, and the direct *obj.* is left in the *acc.* (Sh), and the saying [of Ru'ba (J)]

لَمْ يَعْنِ بِالْعَلْيَاءِ إِلَّا سَيِّدًا * وَلَا شَفَى ذَا الْغَيِّ إِلَّا ذُو الْهُدَى

[where بِالْعَلْيَاءِ in the place of a *nom.* is *pro-ag.* of يَعْنِ, and the *o. f.* is لَمْ يَعْنِ اللهَ بِالْعَلْيَاءِ إِلَّا سَيِّدًا, (*The attainment of*) *eminence has not been made an object of anxiety to* any *but a noble-minded personage, nor has* any *but the possessor of right direction healed the possessor of error* of his error; but it is replied that this is a case of anomaly or poetic license (J)]. And Akh holds that, when the direct *obj.* is preceded by another [*obj.*], either may be made *pro-ag.*, as ضُرِبَ فِي الدَّارِ زَيْدًا or زَيْدٌ, but that otherwise the direct *obj.* must be made *pro-ag.* as ضُرِبَ زَيْدٌ فِي الدَّارِ not زَيْدًا (IA). When there is no direct *obj.*, the *adv.* [of time or place (Sh)], the *prep.* and *gen.*, or the *inf. n.* is made *pro-ag.* (IA, Sh): [for] the rest of the *objs.* are equal in precedence, when they occur together in the sentence, as regards correctness of construction to whichever of them you please; you say

استخفّ بزيد استخفافًا شديدًا يوم الجمعة أمام الأمير *Zaid was treated with intense contempt on Friday before the governor*, if you make the *prep.* together with the *gen.* the subject; while you may make يوم الجمعة, or any other, the subject, and leave the rest in the *acc.* (M): but in the case of each it is stipulated that it be suitable for being *pro-ag.*, as ضُرِبَ ضَرْبٌ شَدِيدٌ and سِيرَ يَوْمُ الجُمُعَةِ and مُرَّ بِزَيْدٍ *Zaid was passed by*; whereas the aplastic *adv.*, i. e. such as keeps to the *acc.*, like سَحَرَ when it means *at the daybreak of a particular day*, and عِنْدَكَ, is not suitable, and therefore you do not say جُلِسَ عِنْدَكَ or رُكِبَ سَحَرَ [18], lest you exclude them from their settled adherence to the *acc.* [64]; nor are the aplastic *inf. ns.*, like مَعَاذَ اللّٰهِ [41], which may not be made *nom.* for the reason given above in the case of the *adv.*; nor is such an *adv.*, or *inf. n.*, or *prep.* and *gen.*, as does not afford a material [25] sense, so that you do not say سِيرَ وَقْتٌ nor ضُرِبَ ضَرْبٌ nor جُلِسَ فِي دَارٍ, because that does not afford a material sense (IA). *Exs.* of the *inf. n.* are فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ LXIX. 13. *And when one single blast shall be blown in the trump*, and فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ II. 173., [i. e. شَيْءٌ مِنَ العَفْوِ, since عَفَا is

not *self-trans.*, nor is عَفَا الشَّىْءُ i. q. تَرَكَهُ valid, but اِعْفَاهُ (K, B),] i. e. عَفْوًا مَّا شَىْءٌ being a *met.* for the *inf. n.*, *And to whomsoever some remission shall be made from his brother*: *exs.* of the *adv.* are صِيمَ رَمَضَانُ *Ramadan was fasted in*, or *kept as a fast*, *orig.* صَامَ النَّاسُ رَمَضَانَ, and جُلِسَ أَمَامَكَ *The quarter before thee was sat in*; for that أَمَامَ is one of the plastic *advs.* that may be made *nom.* is proved by the saying [of Labīd (EM)]

فَغَدَتْ كِلَا الْفَرْجَيْنِ تَحْسَبُ أَنَّهُ * مَوْلَى الْمَخَافَةِ خَلْفَهَا وَأَمَامُهَا

where خَلْفُهَا الخ is a *subst.* for كِلَا, which is in the *nom.* as an *inch.*, [(or) is *enunc.* of a suppressed *inch.* هُمَا (EM, BS), the *prop.* being *expos.* of كِلَا الْفَرْجَيْنِ (EM),] and تَحْسَبُ الخ is the *enunc.* of the *inch.* [كِلَا], the *cop.* being the *pron.* in أَنَّهُ, [which relates to كِلَا (EM, N), *And she became* (448) so terrified that *each of the two places of danger, she was thinking that it was meet for dread, the quarter behind her and the quarter before her*, or (*they were*) *the quarter &c.* (N)]: and an *ex.* of the [*prep.* and] *gen.* is وَإِنْ تَعْدِلْ كُلَّ عَدْلٍ لَا يُؤْخَذْ مِنْهَا VI. 69. *And if it ransom with all ransoming, it shall not be accepted from*, مِنْهَا being in the position of a *nom.*, [the *v.* being

attributed to it, not to the *pron.* of كُلّ عَدْل, which is in the *acc.* as an *inf. n.* (K, B)]; because if a latent *pron.* were supplied in يُؤْخَذ as *pro-ag.*, مِنْها being then in the position of an *acc.*, that *pron.* would relate to كُلّ عَدْل, which is an accident, *it*, i. e. *all ransoming, shall not be accepted from it,* whereas accidents are not accepted, but only substances, [while in وَلَا يُؤْخَذُ مِنْها عَدْل II. 45. the عَدْل is the *ransom, Nor ransom be accepted from it* (K, B);] but if يُؤْخَذ be taken in the sense of يُقْبَل, *it shall not be agreed to from it,* that will be right (Sh).

§ 439. With two different *objs.* (M), [i.e.] in the *cat.* of أُعْطِيَ [432] (IA), either the 1st or 2nd *obj.* may be made *pro-ag.* (M, IA), as كُسِيَ زَيْد جُبَّةً *Zaid was clad with a coat* or جُبَّةٌ زَيْدًا *A coat was put on Zaid*, and أُعْطِيَ عَمْرو دِرْهَمًا *'Amr was given a dirham* or دِرْهَم عَمْرًا *A dirham was given to 'Amr* (IA), though it is better to make what is logically an *ag.* the subject, namely the recipient and the wearer (M); unless ambiguity would result from making the 2nd the *pro-ag.*, as in أُعْطِيتُ زَيْدًا عَمْرًا *I gave 'Amr to Zaid*, in which case the 1st must be made *pro-ag.*, as أُعْطِيَ زَيْد عَمْرًا *Zaid was presented with 'Amr*, and not the 2nd, lest ambiguity result, because either of them might be recipient, contrary to the 1st case; but the KK

hold that, when the 1st *obj.* is *det.* and the 2nd *indet.*, the 1st must be made *pro-ag.*, and the 2nd may not be, as أعطى زيد درهما, and not درهم زيدا. When the 2nd of two *objs.* is *orig.* an *enunc.*, as in the *cat.* of ظنّ [440], or when the *v.* is *trans.* to three *objs.*, like أرى and its sisters [434], the general opinion is that the 1st *obj.*, and not the 2nd in the *cat.* of ظنّ, nor the 2nd or 3rd in that of أعلم [436], must be made the *pro-ag.*, as ظنّ زيد قائما *Zaid was thought to be standing*, not زيدا قائم, and أعلم زيد فرسك مسرجا *Zaid was made to know thy horse to be saddled*, not زيدا فرسك مسرجا nor زيدا فرسك مسرج: but IM and some others hold that the 1st *obj.* in the *cats.* of ظنّ and أعلم need not always be made the *pro-ag.*, but that the condition is [only] that there be no ambiguity; so that you say أعلم زيدا ظنّ زيدا قائم and أعلم زيدا فرسك مسرجا *Thy horse was made known to Zaid to be saddled*, [which Z apparently allows,] some even allowing زيدا فرسك مسرج; whereas if ambiguity result, the 1st must be made *pro-ag.*, so that you do not say ظنّ زيدا عمرو, if 'Amr be the 2nd *obj.*, *Zaid was thought to be 'Amr*, nor أعلم زيدا خالد منطلقا *Zaid was made to know Khālid to be departing*.

CHAPTER VII.

THE MENTAL AND THE TRANSMUTATIVE OR FACTITIVE VERBS.

§ 440. ظَنَّ and its sisters form a division of the *vs.* that annul inchoation. They are of two kinds, mental and transmutative [or factitive] (IA). The mental *vs.* are [(1) such as indicate *certainty*, of which IM mentions 5 (IA),] رَأَى [not from رَاءَ (Sh)], عَلِمَ [not i. q. عَرَفَ (Sh)], وَجَدَ [not i. q. حَزِنَ or حَقَدَ (Sh), دَرَى (IM, Sh) in an insignificant *dial.* (Sh), and تَعَلَّمَ (IM, Sh) i. q. اِعْلَمْ (IA, Sh), which keeps to the *imp.* (IM, Sh), and (2) such as indicate *probability*, of which IM mentions 8 (IA)], خَالَ, ظَنَّ [not i. q. اِتَّهَمَ (Sh)], حَسِبَ, زَعَمَ (M, IM, Sh), عَدَّ (IM), حَجَا [not i. q. قَصَدَ (Sh)], جَعَلَ [like اِعْتَقَدَ (IM)], and هَبْ, which keeps to the *imp.* (IM, Sh), when they are in the sense of knowledge of the thing as being of a certain quality, as عَلِمْتُ أَخَاكَ كَرِيمًا *I knew thy brother to be generous*, رَأَيْتُهُ جَوَادًا *I believed him to be*, or *regarded him as, liberal*, and وَجَدْتُ زَيْدًا ذَا الْحِفَاظِ *I found*, or *discovered, Zaid to be scornful.* They are prefixed to the *prop.* of the *inch.* and *enunc.*, when the intention is to make it proceed upon doubt or certainty; and they put both terms

into the *acc.* as *objs.* [533], though both still retain their original conditions and circumstances (M). [Thus] they are *trans.* to two *objs.* (IA, Sh), of which the 1st is *orig.* an *inch.* and the 2nd an *enunc.* (Sh): whereas other mental *vs.* are *intrans.*, as جَبُنَ زَيْدٌ *Zaid was cowardly*; or *trans.* to one *obj.*, as كَرِهْتُ زَيْدًا *I disliked Zaid* (IA). The following are *exs.* of the [mental (Sh)] *vs.* (IA, Sh) denoting *certainty*:—the saying [of Ḳhidāsh Ibn Zuhair [J)]

رَأَيْتُ اللّٰهَ اكْبَرَ كُلِّ شَيْءٍ * مَحَارِلَةً وَاكْثَرَهُمْ جُنُودًا

[*I knew God to be the greatest of everything in resource*, because what He wills is, and what He wills not is not, *and the most numerous of them in hosts* (J)]; though sometimes, [but rarely (J),] it is used in the sense of ظَنَّ, as إِنَّهُمْ يَرَوْنَهُ بَعِيدًا وَنَرَاهُ قَرِيبًا LXX. 6. 7. *Verily they think it to be far; and We know it to be nigh*, [which combines the two usages (J)]:

عَلِمْتُكَ الْبَاذِلَ الْمَعْرُوفَ فَانْبَعَثَتْ

اِلَيْكَ بِي وَاجِفَاتُ الشَّوْقِ وَالْاَمَلِ

(IA) *I knew thee to be the one that lavishes kindness; wherefore the incentives of desire and hope sped with me to thee*; though sometimes, but rarely, it occurs in the sense of *opinion*, as (J) فَاِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ LX. 10. *And if ye deem them to be believers* (Sh, J): VII. 100,

[525] (IA) [and] تَجِدُوهُ عِنْدَ اللّٰهِ هُوَ خَيْرًا LXXIII. 20. (Sh) *Ye shall find* the recompense of *it with God to be better* than the goods of the present life, هُوَ being a *corrob.* [135], or a distinctive [*pron.*], because أَفْعَلُ مِنْ is like the *det.*, and for that reason refuses the *art.* [166] (B):

دَرِيتَ الْوَفِيَّ الْعَهْدِ يَا عُرْوُ فَاغْتَبِطْ * فَإِنَّ اغْتِبَاطًا بِالْوَفَاءِ حَمِيدُ

(IA, Sh) *Thou hast been known to be faithful to the compact, O 'Urwa: therefore be thou ungrudgingly envied; for to be ungrudgingly envied for faithfulness is praiseworthy*, where دَرَى governs two *objs.* in the *acc.*, the 1st being the تَ of the 2nd *pers. sing. masc.*, which is the *pro-ag.* (J); though generally دَرَى is *trans.* to one *obj.* by means of the بِ, as دَرَيْتُ بِكَذَا *I knew such a thing*; while in وَلَا أَدْرَاكُمْ بِهِ X. 17. *Nor would He have acquainted you therewith* it is *trans.* to (Sh, J) one *obj.* (J), the كَ and مْ (Sh), by means of the Hamza of transport (Sh, J), and to one by means of the بِ (J): the saying [of Ziyād Ibn Sayyār (FA, J)]

تَعَلَّمْ شِفَاءَ النَّفْسِ قَهْرَ عَدُوِّهَا * فَبَالِغْ بِلُطْفٍ فِي التَّحَيُّلِ وَالْمَكْرِ

(IA, Sh) *Know thou the medicine of the soul to be the subjugation of its foe; wherefore strive thou to the uttermost with subtlety in the practice of wiles and duplicity,*

where تَعَلَّمْ, i. q. اِعْلَمْ, [and aplastic, not being used save in the *imp.* (J),] governs two *objs.* in the *acc.* (FA, J); though generally it is *trans.* to أَنَّ and its *conj.* (Sh, FA, J), which supply the place of its two *objs.* (J), as

تَعَلَّمْ رَسُولَ اللّٰهِ أَنَّكَ مُدْرِكِي * وَأَنَّ وَعِيدًا مِنْكَ كَالْأَخْذِ بِاليَدِ

(Sh), by Sāriya Ibn Zunaim, *Know thou, O Apostle of God, that thou art overtaking me, and that a threat from thee is like the seizing by the hand* (SM, Jsh), whence

وَقُلْتُ تَعَلَّمْ أَنَّ لِلصَّيْدِ غِرَّةً * وَإِلَّا تُضَيِّعْهَا فَأَنْتَ قَتَلْتَهُ

[by Zuhair (FA),] *And I said, Know thou that the game has carelessness; and, if thou neglect not it,* i. e. *this precept, verily thou wilt be the killer thereof* (FA, J): whereas, if it be i. q. تَعَلَّمِ الحِسَابَ *Learn thou arithmetic* and *the like,* it is *trans.* to one [*obj.*], and is plastic; and the difference between them is that this is a command to acquire knowledge in the future through diligent prosecution of the means thereto, while the former is a command to acquire it in the present by means of what is mentioned (J). The following are *exs.* of those denoting *probability*:— خِلْتُ زَيْدًا أَخَاكَ *I fancied Zaid to be thy brother* (IA): خَالَ and ظَنَّ are alike in governing two *objs.* in the *acc.*, as

وَحَلَّتْ بُيُوتِي فِي يَفَاعٍ مُمَنَّعٍ * يُخَالُ بِهِ رَاعِي الحَمُولَةِ طَائِرًا

[by AnNābigha adhDhubyānī,] *And my tents have alighted in an inaccessible height, wherein the pastor of the beasts of burden is fancied to be a bird*, or having their place supplied by أَنَّ or أَنَّ and its *conj.*, as

فَغَبرت بعدهم بعيشٍ ناصبٍ * وإخالُ أنّي لاحقٌ مستتبعُ

by the Hudhalī (BS) Abù Dhu'aib (Jsh), *So that I have lingered after them in a weary life: but I think that I am overtaking, following* them (DM, Jsh); sometimes it denotes certainty, as in the saying [of AnNamir Ibn Taulab aṣṢahābī (J, Jsh)]

دعاني الغواني عمهن وخلتني * لي اسم فلا ادعى به وهو اوّل

(IA) *The* women *so fair that they need not the aid of ornaments called me their paternal uncle, while I knew myself* [446] *to have a name. (What! shall the name be discarded,) and I not called thereby, when it is* my *first* name*?*, which is rare (J): وإنّي لأظنّك يا فرعون مثبورًا XVII. 104. *And verily I think thee, O Pharaoh, to be outcast from good* (Sh); sometimes it denotes certainty, as وظنّوا أن لا ملجأ من الله إلّا اليه IX. 119. (IA) *And they knew that there was no taking refuge from* the wrath of *God save in* supplicating *Him* for pardon (B); [thus] it may be interpreted in وإنّي لأظنّه من الكاذبين XXVIII. 38. as denoting certainty, *And verily I know him to be*, or *am sure that he is, of the liars*, like

فقلت لهم ظنوا بألفى مدجج * سراتهم فى الفارسى المسرد

(K), by Duraid Ibn AṣṢimma, *And I said to them, make ye sure of* [the coming of (N)] *two thousand* [horsemen (N)] *completely armed, the chiefs of whom will be* clad *in the Persian* coat of *chain-mail*, another *ex.* whereof is الذين يظنون انهم ملاقو ربهم II. 43. (T, N) *Who expect*, or *know for certain, that they must meet their Lord*, where the codex of Ibn Mas'ūd has يعلمون (K, B); and it is as though الظنّ, resembling *knowledge* in preponderance, were unrestrictedly applied thereto, because the sense of *expectation* is implied; says Aus Ibn Ḥajar

فارسلته مستيقن الظنّ انه * مخالطُ ما بين الشراسيف جائف

Then I discharged it, making sure of the expectation that it would be penetrating what was between the heads of the ribs next the belly, reaching the vitals (B): لا تحسبوه شرًّا لكم XXIV. 11. *Account ye it not to be an evil for you* (Sh); sometimes it denotes certainty, like the saying [of Labīd (J)]

حسبت التقى والجود خير تجارة
رباحًا اذا ما المرء اصبح ثاقلا

[*I knew with certainty piety and generosity to be most goodly merchandise as regards profit when man becomes heavy* in death (J)]: the saying [of Abū Dhu'aib (J)]

فَإِن تَزْعَمِينِى كُنْتُ أَجْهَلَ فِيكُمُ
فَإِنِّى شَرَيْتُ الْحِلْمَ بَعْدَكِ بِالْجَهْلِ

(IA) *And if thou think me to be* such that *I was wont to be characterized by folly among you, verily I have bought sense after* quitting *thee in exchange for folly*, where زَعَمَ occurs in the sense of *opinion*, and for *that* reason governs two *objs.* in the *acc.*, the 2nd being the *prop.* of كَانَ in the place of an *acc.* as the 2nd *obj.*, which [construction] is rare (J), its governing two *ns.* being confined to poetry (BS), [and]

زَعَمَتْنِى شَيْخًا وَلَسْتُ بِشَيْخٍ * إِنَّمَا الشَّيْخُ مَنْ يَدِبُّ دَبِيبَا

(Sh), by Abù Umayya alḤanafi, *She thought me to be an old man, I not being an old man. The old man is only he that crawls along with crawling* (Jsh), [also] an *ex.* of the rare [construction] (ML); generally زَعَمَ is *trans.* to [أَنَّ or (Sh)] أَنَّ and its *conj.* (Sh, ML), which supply the place of its two *objs.* (J), as زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا LXIV. 7. *They which have disbelieved have asserted* [below] *that they shall not be raised from the dead* and وَقَدْ زَعَمْتَ الخ [below] (Sh); it does not occur otherwise in the Revelation [see XXVIII. 62. in §443], and تَعْلَمُ is like it in this [construction] (ML); الزَّعْمُ is *assertion* (K, B, BS) *of knowledge* (K, B), *truly or falsely* (BS), whence

the saying of the Prophet زَعَمُوا مَطِيَّةُ الكَذِبِ [20] (K), and [for *that* reason (B)] is *trans.* to two *objs.*, [like الْعِلْمُ, as

وَأَنَّ الَّذِي قَدْ عَاشَ يَا أُمَّ مَالِكٍ
يَمُوتُ وَلَمْ أَزْعَمْكِ عَنْ ذَاكَ مَعْزِلَا

(K), by Jarīr, *And that he that has lived, O Umm Mālik, dies; nor do I assert thee to be* in *a place of separation from that* (N),] the two *objs.* being, however, replaced [in LXIV. 7.] by اَنَّ and its annexure (K, B); it is generally used in what is false, as LXIV. 7., sometimes in what is true, as in the saying of Abù Ṭālib addressing the Apostle

وَدَعَوْتَنِي وَزَعَمْتَ أَنَّكَ نَاصِحٌ * وَلَقَدْ صَدَقْتَ وَكُنْتَ ثَمَّ أَمِينَا

And thou hast summoned me, and asserted that thou art a faithful counsellor; and assuredly thou hast spoken truth and been there trustworthy and the saying of Kuthayyir

وَقَدْ زَعَمَتْ أَنِّي تَغَيَّرْتُ بَعْدَهَا * وَمَنْ ذَا الَّذِي يَا عَزُّ لَا يَتَغَيَّرُ

And she has asserted that I have altered since I was with her: but who is he, O 'Azza, that alters not (BS): the saying [of AnNu'mān Ibn Bashīr aṣṢaḥābī (J)]

فَلَا تَعْدُدِ الْمَوْلَى شَرِيكَكَ فِي الْغِنَى
وَلَكِنَّمَا الْمَوْلَى شَرِيكُكَ فِي الْعُدْمِ

(IA) *Then think thou not the friend to be thy partner in affluence; but the friend is thy partner in destitution,* where تعدّد occurs in the sense of opinion, and for that reason governs two *objs.* in the *acc.*; this is frequent, but its occurrence in the sense of حسب with Fatḥ of the س, in which case it is *trans.* to one [*obj.*], is rare, as عددت المال *I numbered the cattle* (J): the saying [of Tamīm Ibn Abī Muḳbil (J)]

قد كنت أحجو أبا عمرو أخا ثقة * حتّى ألمّت بنا يوما ملمّات

[*Verily I was wont to think* (J, Jsh), or *believe* (Jsh), *Abū 'Amr to be a trustworthy man, until misfortunes befel us one day*, where it occurs in the sense of opinion (J) or belief (Jsh), and therefore governs two *objs.* in the *acc.*; this is frequent, its occurrence in the sense of قصد *trans.* to one (*obj.*) being rare, as حجوت بيت الله, i. e. *I directed my course to the House of God by pilgrimage* (J)]: وجعلوا الملائكة الّذين هم عباد الرحمن انثًا XLIII. 18. *And they have believed the angels, who are the servants of the Compassionate, to be females,* [i. e. اعتقدوهم (Sh); IM restricts جعل by its being i. q. اعتقد, in order to exclude جعل i. q. صيّر (below), a transmutative, not a mental *v.* (IA)]: and the saying [of Abū Hammām asSalūlī (J)]

فقلت أجرني أبا مالك * وإلّا فهبني امرأ هالكا

(IA, Sh) *Then I said, Protect thou me, Abù Mālik; and if not, then think thou me to be a perishing man* (J), [or] *believe thou me* (Sh); هَبْ i. q. ظُنَّ is, contrary to زَعَمَ and تَعَلَّمْ, generally *trans.* to two plain *objs.*, as in this verse, and seldom governs أَنَّ and its *conj.*, so that H even says that هَبْ أَنَّ زَيْدًا قَائِمٌ is a solecism; [the correct expression is not هَبْ أَنِّي فَعَلْتُ or أَنَّهُ فَعَلَ, but هَبْنِي فَعَلْتُ or هَبْهُ فَعَلَ, the attached *pron.* being affixed to *it*, as says Abù Dahbal alJumaḥī

هَبُونِي امْرَأً مِنْكُمْ أَضَلَّ بَعِيرَهُ * لَهُ ذِمَّةٌ إِنَّ الذِّمَامَ كَبِيرُ

(D), i q. عُدُّونِي and اِحْسَبُونِي, *Reckon*, or *Hold, ye me to be a man of you that has lost his he-camel*, and *that has a compact* of companionship. *Verily the compact*, its obligation *is great* (T), whence too the saying of 'Urwa Ibn Udayya

إِذَا وَجَدَتْ أُوَارَ الْحُبِّ فِي كَبِدِي
أَقْبَلْتُ نَحْوَ سِقَاءِ الْقَوْمِ أَبْتَرِدُ
هَبْنِي بَرَدْتُ بِبَرْدِ الْمَاءِ ظَاهِرَهُ
فَمَنْ لِنَارٍ عَلَى الْأَحْشَاءِ تَتَّقِدُ

i. q. عُدَّنِي and اِحْسَبْنِي, *When I find the heat of love to be in my liver, I advance towards the water-skin*

of the people, laving myself with cold water. Reckon, or *Account, thou me to have cooled with the cold water* only *the outside thereof; for who is* a match *for a fire that burns upon the bowels?* (D);] but he forgets the saying [addressed to 'Umar Ibn AlKhaṭṭāb by two *whole* brothers, to whom he had adjudged nothing while awarding a third to the two *uterine* brothers (DM),] هَبْ أَنَّ أَبَانَا كَانَ حِمَارًا *Suppose,* or *Grant, thou that our father was a he-ass,* [*and make thou us to share by reason of the relationship of our mother* (DM),] and the like (ML), [for] the occurrence of the uncontracted أَنَّ and its *conj.* supplying the place of the two *objs.* [is allowable, though] rare, like هَبْ أَنَّ أَبَانَا كَانَ حَجَرًا مُلْقًى فِى الْيَمِّ صـ *Grant,* or *Suppose, thou that our father was a stone cast into the sea* (J); it is an *imp.* from وَهَبَ [*aor.* يَهَبُ, *orig. He gave without a return,* afterwards extended, so that they say وَهَبَنِى اللّٰهُ فِدَاكَ صلعم [below], i.e. جَعَلَنِى, which is reducible to the 1st sense, because the meaning is *God make me to become a gift in thy ransom!*; says 'Uḳaiba alAsadī

فَهَبْهَا أُمَّةً هَلَكَتْ ضَيَاعًا * يَزِيدُ يَسُوسُهُمْ وَأَبُو يَزِيدَا

Then grant, or *suppose,* or *hold, thou it to be a nation that has perished unheeded. Yazīd rules them, and Abū Yazīd* (T); [so that] it [still] contains, as it were, the sense of the *imp.* from وَهَبَ (D): هَبْ from هِبَةٌ is

likewise *trans.* to two *objs.*, as هَبْ زَيْدًا الْمَالَ *Give thou Zaid the property* or هَبِ الْمَالَ لِزَيْدٍ *Give thou the property to Zaid*, and is common; but هَبْ from هَيْبَةٌ is *trans.* to one, as هَبْ زَيْدًا *Stand thou in awe of Zaid*, and is rare (J). The mental *vs.* are plastic and aplastic: the aplastic are هَبْ and تَعَلَّمْ i. q. اِعْلَمْ, these two being used only in the *imp.*; the plastic are all the rest, these being used in the *pret.*, *aor.*, *imp.*, *act. part.*, *pass. part.*, and *inf. n.*, as ظَنَنْتُ زَيْدًا قَائِمًا and أَظُنُّ and ظُنَّ and أَنَا ظَانٌّ, زَيْدٌ مَظْنُونٌ أَبُوهُ قَائِمًا *Zaid is* such that *his father is thought to be standing*, where the 1st *obj.* becomes *nom.* as the *pro-ag.*, and عَجِبْتُ مِنْ ظَنِّكَ زَيْدًا قَائِمًا *I wondered at thy thinking Zaid to be standing*, with the same government and other predicaments as hold good for the *pret.* The transmutative (IA), [otherwise called] the factitive (Sh), *vs.* are also *trans.* to two *objs. orig. inch.* and *enunc.*: they are [صَيَّرَ, as صَيَّرْتُ الطِّينَ إِبْرِيقًا *I made the clay to become an ewer* (IA);] جَعَلَ, as فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا XXV. 25. *And make it to be as scattered atoms of dust seen in the rays of the sun*; [وَهَبَ, as وَهَبَنِي اللَّهُ فِدَاكَ (above), i. e. صَيَّرَنِي, *God make me to become thy ransom!* (IA);] تَخِذَ, [the ت in which is *rad.*, as in

تَبِعَ (K), as لَتَخِذْتَ عَلَيْهِ أَجْرًا XVIII. 76 *Assuredly thou wouldst have appointed a recompense to be for it* (IA), thus read by Ibn Kathir and the two BB (B)]; اِتَّخَذَ, [اِفْتَعَلَ from تَخِذَ, like اِتَّبَعَ from تَبِعَ, not from أَخَذَ (K, B) according to the BB (B),] as وَاتَّخَذَ اللّٰهُ اِبْرٰهِيمَ خَلِيلًا IV. 124. *And God took Abraham to be a friend*; تَرَكَ, [when made to imply the sense of صَيَّرَ (K, B, on II. 16),] as وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ XVIII. 99. *And We will suffer some of them on that day to surge tumultuously among others* (IA, Sh), whence [too] وَتَرَكَهُمْ فِي ظُلُمَاتٍ II. 16. *And maketh*, or *causeth, them to be in darkness*, [*orig.* هُمْ فِي ظُلُمَاتٍ, the two terms being put into the *acc.* by تَرَكَ when prefixed (K),] and

فَتَرَكْتُهُ جَزَرَ السِّبَاعِ يَنْشِنْهُ * يَقْضِمْنَ حُسْنَ بَنَانِهِ وَالْمِعْصَمِ

(K, B), by 'Antara, *And have I made to become the prey of the wild beasts! They seize him; they gnaw the symmetry of his fingers and the wrist* (EM, N), and

وَرَبَيْتُهُ حَتَّى اِذَا مَا تَرَكْتُهُ
أَخَا الْقَوْمِ وَاسْتَغْنَى عَنِ الْمَسْحِ شَارِبُهُ

(IA), by Fur'ān Ibn AlA'raf, *And I reared him until, when I rendered him*, or *made him to become, the com-*

rade of the people, and his mustache was independent of being wiped, i. e. *he could wipe it himself*, though, as some say (J), أُخَا is a *d. s.* to the ٥ in تَرَكْتُهُ, *I left him the comrade*, because, though it is literally *det.*, [as *pre.* to a *det.*, it is logically *indet.*, since (J)] he does not mean any قَوْم themselves, but merely تَرَكْتُهُ قَوِيًّا لَاحِقًا بِالرِّجَالِ (T, J); and رُدَّ, as (IA, Sh) لَوْ يَرُدُّونَكُمْ بَعْدَ إِيمَانِكُمْ كُفَّارًا حَسَدًا II. 103. *That they might render you*, or *cause you to become, after your believing, unbelievers, out of envy* (Sh), [and]

رَمَى الْحَدَثَانُ نِسْوَةَ آلِ حَرْبٍ * بِمِقْدَارٍ سَمَدْنَ لَهُ سُمُودَا

فَرُدَّ شُعُورَهُنَّ السُّودَ بِيضًا * وَرُدَّ وُجُوهَهُنَّ الْبِيضَ سُودَا

(IA), by 'Abd Allah Ibn AzZabīr alAsadī, *The newly befalling mishaps smote the women of the family of Ḥarb with a certain quantity* thereof, *whereat they lamented with* great *lamentation; and it caused their black hairs to become white, and caused their white faces to become black* (J), [though] كُفَّارًا is [otherwise said to be] a *d. s.* to the *pron.* of the 2nd *pers. pl.*, *might cause you to apostatize as unbelievers* (B).

§ 441. أُرِيتُ is used in the same way as ظَنَنْتُ; so that one says أُرِيتُ زَيْدًا مُنْطَلِقًا *I thought Zaid to be departing*, أُرَى عَمْرًا ذَاهِبًا *I think 'Amr to be going away*,

and أَيْنَ تُرَى بِشْرًا جَالِسًا *Where thinkest thou Bishr to be sitting?* And in interrogation exclusively they say مَتَى أَكُلَّ يَوْمٍ تَقُولُ, أَتَقُولُ عَمْرًا ذَاهِبًا, تَقُولُ زَيْدًا مُنْطَلِقًا عَمْرًا مُنْطَلِقًا, in the sense of تَظُنُّ, as أَجُهَّالًا الخ [below] and

أَمَّا الرَّحِيلُ فَدُونَ بَعْدِ غَدٍ * فَمَتَى تَقُولُ الدَّارُ تَجْمَعُنَا

As for the departure, it will be before the day after tomorrow. Then when thinkest thou the dwelling will unite us? (M). The property of قَالَ, when followed by a *prop.*, is that the latter should be imitated, as قَالَ زَيْدٌ عَمْرٌو مُنْطَلِقٌ *Zaid said, 'Amr is departing* and أَتَقُولُ زَيْدٌ مُنْطَلِقٌ *Sayest thou, Zaid is departing?*, being, however, in the position of an *acc.* as *obj.* [1]: but قَالَ may be treated like ظَنَّ, putting the *inch.* and *enunc.* into the *acc.* as *objs.* The generality of the Arabs (IA), others than the Banù Sulaim (Sh), treat قَالَ like ظَنَّ, [as regards the government of the two *objs.* in the *acc.* (Sh),] only on condition that the *v.* be [تَقُولُ (Sh), *aor.* (IA) *ind.*] 2nd *pers.* [*sing. masc.* (IA)], preceded by an *interrog.*, and not separated therefrom except by an *adv.*, [*prep* and] *gen.*, or *obj.*, as

مَتَى تَقُولُ الْقَلْصَ الرَّوَاسِمَا * يَحْمِلْنَ أُمَّ قَاسِمٍ وَقَاسِمَا

(IA, Sh), by Hudba (J, Jsh) Ibn AlKhasbram al'Udhrī (Jsh), where it is contiguous (Sh), *When thinkest thou the quick-pacing young she-camels will carry* to me *Umm Ḳāsim and Ḳāsim?* (J, Jsh), أَفِي الدَّارِ تَقُولُ زَيْدًا مُنْطَلِقًا (IA),

أَبَعْدَ بَعْدٍ تَقُولُ الدَّارُ جَامِعَةٌ * شَمْلِي بِهِمْ أَمْ تَقُولُ الْبُعْدَ مَحْتُومَا

where it is separated by the *adv.* (Sh), *After distance thinkest thou the dwelling will bring together my union with them, or thinkest thou the distance to be ordained?* (SM, Jsh), and

أَجُهَّالًا تَقُولُ بَنِي لُؤَيٍّ * لَعَمْرُ أَبِيكَ أَمْ مُتَجَاهِلِينَا

(IA, Sh), by Kumait Ibn Zaid alAsadī (J), where it is separated by the *obj.* (Sh), *Ignorant thinkest thou the Banù Lu'ayy*, i. e. *Ḳuraish, to be, by the life of thy father, or feigning ignorance?* (J): if, however, it [be other than an *aor.*, as قَالَ, or be an *aor.* without a ت, as يَقُولُ, or be not preceded by an *interrog.*, as أَنْتَ تَقُولُ, or (IA)] be separated [from the *interrog.*] by anything else (IA, Sh) than an *adv.* or [*prep.* and] *gen.* or *reg.* of its own, it does not govern two *objs.* in the *acc.*, according to these [Arabs] (IA), [but] imitation is requisite (Sh), as أَأَنْتَ تَقُولُ زَيْدٌ مُنْطَلِقٌ *Dost thou say, Zaid is departing?* (IA, Sh); whereas, when the conditions mentioned are combined, the *inch.* and *enunc.* may be made *acc.* as *objs.* of تَقُولُ, or *nom.* by imitation (IA). But the Banù

Sulaim (M, IA, Sh) make the whole *cat.* of قُلْتُ like ظَنَنْتُ (M): [for they] treat قَالَ like ظَنَّ as regards the government of the two *objs.* in the *acc.* without restriction (IA, Sh), i. e. whether the conditions mentioned be found in it or not, as قُلْ ذَا مُشْفِقًا *Think thou this one to be affectionate*, whence the saying [of an Arab of the desert, who caught a ضَبّ and brought it to his wife (J, Jsh).]

قَالَتْ وَكُنْتُ رَجُلًا فَطِينًا * هٰذَا لَعَمْرُ اللّٰهِ إِسْرَائِينَا

(IA), where قَالَ is treated like ظَنَّ in government [not in sense (J)], *She pronounced* (*and I was an intelligent man*) *this to be, by the life of God*, one of the metamorphosed children of *Israel*, إِسْرَائِينَ being a *dial. var.* of إِسْرَائِيلُ (J, Jsh), because she believed the ضِبَاب to be metamorphosed children of Israel, or, as some say, in both, *She thought* (J); so that they allow قُلْتُ زَيْدًا مُنْطَلِقًا, while others hold imitation to be necessary, قُلْتُ زَيْدٌ مُنْطَلِقٌ (Sh).

§ 442. Except حَسِبْتُ, خِلْتُ, زَعَمْتُ, [and هَبْ,] they have other meanings, according to which they do not exceed one *obj.* (M). ظَنَّ [from ظِنَّةٌ *Suspicion* (M)] i. q. اتَّهَمَ, as in وَمَا هُوَ عَلَى الْغَيْبِ بِظَنِينٍ LXXXI. 24.

[with the ظ in the codex of 'Abd Allāh, and thus alternatively read by the Apostle (K), i. e. بِمُتَّهَمٍ (IA, K, B), from ظِنَّةٌ, *Nor is he* (Muḥammad) *by reason of* what he announceth of *the unseen obnoxious to suspicion* (K, B),] is *trans.* to one *obj.*, [as عُدِمَ لِي مَالٌ فَظَنَنْتُ زَيْدًا *Property of mine was wanting; so I suspected Zaid* (Sh)]: similarly عَلِمَ i. q. عَرَفَ [is *trans.* to one *obj.* (IA)], as وَاللّٰهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا XVI. 80. *And God hath brought you forth from the bellies of your mothers, not knowing anything* (IA, Sh): and رَأَى from رُؤْيَا, as رَأَى أَبُو حَنِيفَةَ حِلَّ كَذَا *Abù Ḥanīfa held*, or *believed, the lawfulness of such a thing* (Sh); [and] رَأَيْتُهُ [from رُؤْيَةٌ] i. q. أَبْصَرْتُهُ *I saw him* [432] (M); [though] when رَأَى denotes *seeing in sleep, inf. n.* رُؤْيَا, it is *trans.* to two *objs.*, like the عَلِمَ before [440] mentioned, as إِنِّي أَرَانِي أَعْصِرُ خَمْرًا XII. 36. [*Verily I see*, i. e. *saw*, an imitation of a past state, *myself* (446) *in sleep to be pressing grapes* (K, B),] the ى being the 1st *obj.*, and أَعْصِرُ خَمْرًا a *prop.* in the position of the 2nd *obj.*, and similarly

أَبُو حَنَشٍ يُؤْرِقُنِي وَطَلْقٌ * وَعَمْـــرٌو وَآوِنَةً أُثَالَا

أَرَاهُمْ رُفْقَتِي حَتَّى إِذَا مَا * تَجَافَى اللَّيْلُ وَانْخَزَلَ انْخِزَالَا

إِذَا أَنَا كَالَّذِي يَجْرِي لِوِرْدٍ * إِلَى آلٍ فَلَمْ يُدْرِكْ بِلَالَا

[by 'Amr Ibn Aḥmar alBāhilī (J),] the ه and م, [which is the sign of the *pl.* (J),] in أَرَاهُمْ being the 1st *obj.*, and رُفَقَتِي the 2nd (IA), *Abū Ḥanash makes me sleepless (at times,) and Ṭalḥ and 'Ammār and Uthāla (make me sleepless) at times* from my anxiety about them; (in which verse there are two things to be avoided, curtailment from أُثَالَةَ not in the *voc.*, and separation of the *con.* from the coupled by means of the *adv.* آوِنَةً dependent upon the suppressed *enunc.* يُؤَرِّقُونَنِي ;) and when I sleep, *I see*, or *dream, them to be my travelling companions, until, when the night recedes and comes utterly to an end, behold, I am like him that runs for sweet water to drink towards mirage, and obtains not moisture* to moisten his throat withal (J), [but not always, for] in إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ XII. 4. *Verily I saw in a vision eleven stars and the sun and the moon. I saw them bowing down to me* رَأَيْتُ is from رُؤْيَا, not from رُؤْيَةٌ, [because of لَا تَقْصُصْ رُؤْيَاكَ XII. 5. *Relate thou not thy vision* and هَذَا تَأْوِيلُ رُؤْيَايَ XII. 101. *This is the interpretation of my dream* (B),] and رَأَيْتُهُمْ الخ is an inception, [explanatory of their *state*, in which he saw them (B), in reply (1) to an assumed question "How sawest

thou them?" (K),] not a reiteration (K, B): and حَجَجْتُ i. q. قَصَدْتُ, as حَجَجْتُ بَيْتَ اللّٰهِ [440] (Sh): and وَجَدْتُ الضَّالَّةَ *I found the stray* she-camel, when you light upon it: [and for دَرَى, تَعَلَّمَ, عَدَّ, and جَعَلَ, *trans.* to one *obj.*, see §§. 440 and 467:] and similarly أُرِيتُ الشَّيْءَ *I was shown*, or *taught*, *the thing*, i. q. بُصِّرْتُهُ or عُرِّفْتُهُ *I was made to see*, or *know*, *it*, as in وَأَرِنَا مَنَاسِكَنَا II. 122. [*And show*, or *teach*, *Thou us our places of devotion in the pilgrimage* (K, B), transported (by the Hamza) (K) from رَأَى i. q. أَبْصَرَ *He saw* or عَرَفَ *He knew*, on which account it does not exceed two *objs.* (in the *act.* voice and one in the *pass.*) (K, B)]: and أَتَقُولُ إِنَّ زَيْدًا مُنْطَلِقٌ *Sayest thou*, *Verily Zaid is departing*, i. e. *Speakest thou that?*

§ 443. One of their peculiarities is that, though you may restrict yourself to one of the two *objs.* in such as كَسَوْتُ and أَعْطَيْتُ, where the two *objs.* are diverse, saying أَعْطَيْتُ دِرْهَمًا without mentioning to whom you gave it, and أَعْطَيْتُ زَيْدًا without mentioning what you gave him, you may not [restrict yourself to one of the two *objs.* in the *cat.* of ظَنَنْتُ (K on XXVIII. 62.), and] say حَسِبْتُ زَيْدًا or مُنْطَلِقًا, because of the loss of what you have constructed your narrative upon. But

you may omit both *objs.* together in either *cat.*, as وظننتم ظنّ السوء XLVIII. 12. *And ye thought with the thinking of evil* and the *prov.* من يسمع يخل *Whoso hears, will think* (M). According to the *correct* doctrine, [however] (IA), in this *cat.* the two *objs.*, or one of them, may be suppressed when indicated, but not otherwise: thus both are suppressed in (IA, Sh) اين شركائى الذين كنتم تزعمون XXVIII. 62. *Where are Mine associates, they (that) ye were wont to think (to be associates)?*, i. e. تزعمونهم شركاء, [زعم requiring two *objs.*, like ولم ازعمك ان, and its *conj.* انهم شركاء الخ (440) (K)], or rather supplying the place of the two *objs.*, as in وما نرى معكم شفعاءكم الذين زعمتم انهم فيكم شركاء VI. 94. (Sh) *And We see not with you your mediators, as to whom ye thought that they were in* lordship over *you partners* with God (B), [and]

بأىّ كتاب أم بآية سنّة * ترى حبهم عارًا علىّ وتحسب

[by Kumait Ibn Zaid alAsadī, *On the authority of what scripture, or in virtue of what usage, deemest thou the love of them to be a shame unto me, and accountest thou?* (J)], i. e. وتحسب حبهم عارًا علىّ, the two *objs.* being suppressed, because indicated by what precedes them (IA); and one is suppressed in (IA, Sh) ولا يحسبن الخ III. 175.

[166], i. e. بِبُخْلِهِمْ هُوَ الخ, *And let not them that are niggardly of what God hath vouchsafed them of His bounty account* (*their niggardliness*) *to be good for them*, the 1st *obj.* being suppressed [in this reading, because indicated by يَبْخَلُونَ (K, B),] and the distinctive *pron.* [هُوَ (K)] and 2nd *obj.* retained, and (Sh)

وَلَقَدْ نَزَلْتِ فَلَا تَظُنِّي غَيْرَهُ * مِنِّي بِمَنْزِلَةِ الْمُحِبِّ الْمُكْرَمِ

[by 'Antara, By God, *thou hast alighted—and imagine thou not aught else* (*to be betiding*)*—in respect of me* (J), i. e. *of my heart* (EM), *in the place of alighting*, the ب being i. q. فِي, *of the beloved, the honored* (J)], i. e. غَيْرَهُ وَاقِعًا, [the 2nd *obj.* وَاقِعًا being suppressed, because indicated by the situation (J, Jsh)]: but without indication [suppression is not allowable in the case of both (*objs.*) or one; so that, when meaning ظَنَنْتُ زَيْدًا قَائِمًا (IA),] you do not say, [according to the soundest (view) (Sh),] ظَنَنْتُ [or عَلِمْتُ, restricting yourself thereto (Sh),] nor (IA, Sh), as all agree (Sh), ظَنَنْتُ زَيْدًا (IA) [or] عَلِمْتُ زَيْدًا (Sh), or ظَنَنْتُ قَائِمًا (IA) or عَلِمْتُ قَائِمًا, omitting the 1st and 2nd *obj.* respectively (Sh). As for the saying of the Arabs ظَنَنْتُ ذَاكَ [40] *I thought that*, ذَاكَ is a *dem.* to *thinking*, as though they said merely ظَنَنْتُ: and you say ظَنَنْتُ بِهِ *I thought about him*, when you

make him the location of your thought, like as you say ظَنَنْتُ فِي الدَّارِ *I thought in the house*; but if you make the ب *red.*, as in أَلْقَى بِيَدِهِ [503], it is not allowable to stop speaking thereat.

§ 444. Another [peculiarity of the mental *vs.*] is that, when they precede, they are made to govern, but, when intermediate or last, they may be either made to govern or neutralized, as

أَبَالْأَرَاجِيزِ يَا ابْنَ اللُّؤْمِ تُوعِدُنِي
وَفِي الْأَرَاجِيزِ خِلْتَ اللُّؤْمَ وَالْخَوَرَ

(M) by Munāzil Ibn Rabī'a satirizing Ru'ba Ibn al'Ajjāj, *What! with poems of the Rajaz metre, O son of baseness, dost thou threaten me, whereas in* taking vengeance on an enemy by means of *poems of the Rajaz metre, I have fancied, are baseness and impotence?* (Jsh). The mental *vs.* have three states, being made to govern, being neutralized, and being suspended [445]. Being made to govern is their governing the two *objs.*; and is necessary when they precede the latter and are not followed by a suspensory, as ظَنَنْتُ زَيْدًا عَالِمًا *I thought Zaid to be learned*, and allowable when they intervene between them, as زَيْدًا ظَنَنْتُ عَالِمًا *Zaid I thought to be learned*, or come after them both, as زَيْدًا عَالِمًا ظَنَنْتُ *Zaid to be learned I thought* (Sh). Neutralization is the annulment of their

government, [literally and ideally (445), not because of a preventive (IA), when the *v.* is intermediate or last (Sh),] as (IA, Sh) زيد ظننت قائم *Zaid, I thought, was standing*, where ظننت has no influence upon زيد قائم literally or ideally (IA), [and] زيد ظننت عالم *Zaid was learned, I thought* (Sh). That is not found in the rest of the *vs.* (M): neutralization and suspension are peculiar to the plastic mental [*vs.*], and hold good for the *aor. &c.*, as much as for the *pret.*, but do not occur in their aplastic sisters or in the transmutative *vs.* (IA). Neutralization is allowable in [these (IA)] plastic [mental (Sh)] *vs.* [elsewhere than in the beginning, i. e. (IA)] in the middle, [as زيد ظننت قائم (IA),] or at the end, [as زيد قائم ظننت (IA)]. In the middle to make [them] govern is better, [as some say (IA),] than neutralization, while some say that the two are equal; and at the end neutralization is better (IA, Sh) than making [them] to govern (Sh). But if they precede, neutralization is disallowed by the BB; so that you do not say ظننت زيد قائم, but must make [the *v.*] to govern, as ظننت زيدا قائما, any supposed instance of such neutralization being explained by subaudition of the *pron.* of the case, as in

ارجو وامل ان تدنو مودتها * وما اخال لدينا منك تنويل

[by Ka'b Ibn Zuhair, *I hope and faintly expect that her love may* (572, 720) *approach; but I fancy not* (*the case*

to be this), *a bestowal* of favor *will be in our possession from thee*, an enallage (1) from the 3rd to the 2nd *pers.* (J)], i. e. إِخَالُهُ, the ه being the *pron.* of the case and the 1st *obj.*, and لَدَيْنَا الخ being a *prop.* in the position of the 2nd *obj.*, so that there is no neutralization [and no suspension (J)], or by supplying the ل of inception, as in

كَذَاكَ أُدِّبْتُ حَتَّى صَارَ مِنْ خُلُقِي
أَنِّي وَجَدْتُ مِلَاكَ الشِّيمَةِ الْأَدَبُ

[by one of the Banù Fazāra, *Thus was I trained to good breeding, so that it became* a part *of my nature that I perceived, (assuredly) the mainstay of the character was good breeding* (J)], i. e. لَمِلَاكُ الخ, a case of suspension, not of neutralization, [and, as some say, (and the BS allows,) in the former verse, i. e لَدَيْنَا, which is thus a case of suspension, though some disallow the ل here, because it denotes corroboration of affirmation, and is therefore incompatible with the negation (J)]. The KK, however, followed by Abù Bakr azZabīdī and others, hold that it is allowable to neutralize the preceding [*v.*]; so that they do not need to explain away the two verses. Neutralization is not obligatory, but allowable; and therefore wherever neutralization is allowable, making to govern is allowable, whereas suspension is necessary (IA).

§ 445. Another [peculiarity of the mental *vs.*] is that they are suspended (M). Suspension is the annul-

ment of the government literally, but not ideally, because of (IA, Sh) a preventive (IA), [i. e.] the intervention of what the head of the sentence belongs to, namely one of 10 things, between them and their two *regs.* (Sh), as ظننت لزيد قائم *I thought, assuredly Zaid is standing,* where لزيد قائم is not governed by ظننت literally, because the ل prevents that, but is in the position of an *acc.*, since, if you coupled to it, you would use the *acc.*, as ظننت لزيد قائم وعمرا منطلقا, so that ظننت governs لزيد قائم ideally, but not literally (IA). The plastic mental [*vs.*] must be suspended before (1) the ل of inception, [as ولقد علموا لمن اشتراه ما له في الآخرة من خلاق II. 96. (Sh) *And assuredly they knew, verily he that hath purchased it* in exchange for the Book of God *hath not in the life to come any portion of good,* the (2nd) ل being the ل of inception, which has suspended علموا from government (B)]: (2) the ل [of the *correl.* (Sh)] of the oath, as علمت ليقومن زيد, [i. e. علمت والله الخ, *I knew, (by God,) assuredly Zaid would stand,* and

ولقد علمت لتأتين منيتي * إن المنايا لا تطيش سهامها

(Sh), by Labíd, *And assuredly I have known, (by God,) surely my fate will come: verily the fates, their arrows do not miss,* the (2nd) ل being the ل of the *correl.* of an

oath supplied, and the two *props.* of the oath and *correl.* being together in the position of an *acc.* to the suspended *v.* (SM)]: (3) an *interrog.*, [(a) *p.* (Sh), prefixed to one of the two *objs.* (IA), as عَلِمْتُ أَزَيْدٌ فِي الدَّارِ أَمْ عَمْرٌو *I knew whether Zaid was in the house, or 'Amr* and وَإِنْ أَدْرِي أَقَرِيبٌ أَمْ بَعِيدٌ مَا تُوعَدُونَ XXI. 109. *And I know not whether near or distant what ye are threatened with be*; (b) *n.*, (*a*) an *inch.* or *enunc.* (Sh), one of the two *objs.* being an *interrog. n.* (IA), as XVIII. 11. (1), وَلَتَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا XX. 74. *And assuredly ye shall know which of us is severer in punishment*, and عَلِمْتُ مَتَى السَّفَرُ *I knew when the journey was* or *would be*, (*b*) *post.* to the *inch.* or *enunc.* (Sh), one of the two *objs.* being *pre.* to an *interrog. n.* (IA), as عَلِمْتُ أَبُو مَنْ زَيْدٌ *I knew whose father was Zaid* and عَلِمْتُ صَبِيحَةَ أَيِّ يَوْمٍ سَفَرُكَ *I knew on the morning of what day thy journey would be* or *was*, or (*c*) a complement, as وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ XXVI. 228. *And they which have done wrong shall know with what a translating they shall be translated*, أَيَّ being governed in the *acc.* as an *inf. n.* (see below) by what follows it, constructively يَنْقَلِبُونَ أَيَّ انْقِلَابٍ, not by what precedes it, because the head of the sentence belongs to the *interrog.*, which is, therefore, not governed by what precedes it (Sh)]: (4)

the *neg.* مَا, [as لَقَدْ عَلِمْتُ مَا هٰؤُلَاءِ يَنْطِقُونَ XXI. 66. *Assuredly thou hast known, these speak not* (Sb)]: (5) the *neg.* اِنْ [in the *correl.* of the oath, as عَلِمْتُ وَاللّٰهِ اِنْ زَيْدٌ قَائِمٌ *I knew, by God, Zaid was not standing* (Sh), (and) as وَتَظُنُّونَ اِنْ لَبِثْتُمْ اِلَّا قَلِيلًا XVII. 54. *And shall think, ye have not tarried* in the present life *save a little*, the objection that this is not a case of suspension, because the condition of suspension is that, when the suspensory is suppressed, the *op.* should prevail over what follows it, and should therefore govern two *objs.* in the *acc.*, whereas in the text, if you suppressed the suspensory اِنْ, تَظُنُّونَ would not prevail over لَبِثْتُمْ, since one does not say وَتَظُنُّونَ لَبِثْتُمْ, being perhaps opposed to what is almost unanimously accepted, namely, that this condition is not prescribed in suspension, as is testified by the GG's exemplification of suspension by means of this text and the like thereof (IA)]: (6) the *neg.* لَا (IA, Sh) in the *correl.* of the oath, as عَلِمْتُ وَاللّٰهِ لَا زَيْدٌ فِي الدَّارِ وَلَا عَمْرٌو *I knew, by God, Zaid was not in the house, nor 'Amr*: (7) لَعَلَّ, as وَاِنْ اَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ XXI. 111. *And I know not, peradventure it is a trial,* or *probation, for you*: (8) the *cond.* لَوْ, as

وَقَدْ عَلِمَ الْاَقْوَامُ لَوْ اَنَّ حَاتِمًا * اَرَادَ ثَرَاءَ الْمَالِ كَانَ لَهُ وَفْرُ

[by Ḥātim aṭṬā'ī (Mb), *And the peoples have known, if Ḥātim* aṭṬā'ī *had desired abundance of property, he would have had affluence* (Jsh)]: (9) the أنّ in whose *pred.* is the ل [521], as عَلِمْتُ إنّ زيدًا لقائمٌ *I knew, verily Zaid was standing*, mentioned by many of the Westerns: whereas apparently the suspensory is only the ل, not أنّ, except that IKhz relates that عَلِمْتُ إنّ زيدًا قائمٌ with Kasr [in أنّ] is allowable nothwithstanding the absence of the ل, and that this is the opinion of S; and according to this the suspensory is إنّ: (10) the enunciatory كم, declared by some, who attribute to it the text ألم يروا كم أهلكنا قبلهم من القرون انهم اليهم لا يرجعون XXXVI. 30. 31., construing كم to be enunciatory, governed in the *acc.* by أهلكنا, and the *prop.* to supply the place of the two *objs.* of يروا, *Have they not known? How many have We destroyed before them, of the generations, (with* the doom) *that they should not return unto them!*, انهم being in full بانهم, as though بالاستئصال *with extermination* were said; and this is correct, though كم need not be enunciatory, but may be *interrog., known how many We have destroyed &c.?*, which is corroborated by the reading of Ibn Mas'ūd من أهلكنا *whom We have destroyed*: whereas Fr allows كم to be governed in the *acc.* by يروا, which is an inad-

vertence, [because كم is not governed by an *op.* before it (K),] whether it be construed to be enunciatory or *interrog.*, [because it is *orig. interrog.* (K)]; while S says that ان and its two *regs.* are a *subst.* for كم, which is dubious, because, if كم be construed to be a *reg.* of يرجعون, then the objection advanced against Fr must hold good, vid. the exclusion of كم from its quality of priority, and, if it be construed to be a *reg.* of اهلكنا, then اهلكنا must prevail over انهم [152], whereas it is not correct to say *We have destroyed the non-existence of returning*; but his saying will be rectified by its meaning them to be a *subst.* for كم and what follows it, [according to the sense, not according to the letter, meaning *Have they not known the frequency of Our destroying the generations before them, their being not about to return unto them* (K),] for يرجعون is made to prevail in sense over ان and its *conj.*, *Have they not known how many We have destroyed &c*, have they not known *that they shall not return &c?* (Sh). The *prop.* that the *op.* is suspended from being in the position of an *acc.* [1] (Sh, ML) to that suspended *op.*, you may couple to its place with the *acc.* (Sh); [so that] the *acc.* appears in the *appos.*, as عرفت من زيد وغير ذلك من امورهُ *I knew who Zaid was, and something else than that of his affairs* (ML): Kuthayyir says

وما كنت ادرى قبل عزة ما البكا

ولا موجعات القلب حتى تولت

[*And I used not to know before* loving *'Azza what weeping was, nor the torments of the heart till she departed* (SM), cited as evidence by IU (ML)], with موجعات in the *acc.* (Sh, ML) as coupled to the place of ما البكا (Sh), because the government of the suspended is annulled as to the letter, not as to the place (SM); but you may assert that البكا is an *obj.* and ما *red.*, [in which case there is no suspension (DM)]; or that the *o. f.* is ولا ادرى موجعات *nor* (*know*) *the torments*, a coupling of *props.*, [in which case the *acc.* does not appear in the *appos.* (DM)]; or that the و belongs to the *d. s.* [to the ت in كنت (DM)], and موجعات is the *sub.* of لا, i. e. *And I used not to know before* loving *'Azza, when the case was that no torments for the heart were existing, what weeping was* (ML). For this reason that is named suspension, because the *op.* is neutralized as to the letter, but is *op.* as to the place; so that it is an *inop. op.*, and is therefore named "suspended" by derivation from the "suspended" woman [Kur. IV. 128], who is neither married nor divorced (Sh), as

هل هي الا حظية او تطليق * او صلف او بين ذاك تعليق

(K) *Is it* aught *but a state of favor, or a divorce, or a being out of favor, or, between that, a suspension?* (N). Suspension does not occur in any other [*vs.*] (M): [see also what IA says in §. 444]. Suspension, [however,] is not confined to [mental *vs.* of] the *cat.* of ظَنَّ; but is allowable in every mental *v.*, [i. e. every *v.* indicative of an idea subsisting in the mind, as عَلِمَ, تَفَكَّرَ, نَظَرَ, عَرَفَ (DM)]: and therefore this *prop.* [that the *v.* is suspended from governing (DM)] is in the position of (1) an *obj.* fettered by the *prep.*, [i. e. that the *v.* is *trans.* to by means of the *prep.* (498) (DM),] as أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ جِنَّةٍ VII. 183. [*And have they not reflected* (*upon* the fact that) *there is not in their companion* Muḥammad *any diabolical possession?*, مَا being *neg.*, and the *prop*, in the position of an *acc.*, being a *reg.* of يَتَفَكَّرُوا in accordance with the sense of فِى, i. e. فِى عَدَمِ جِنَّةِ صَاحِبِهِمْ (DM),] XVIII. 18. [(1), i. e. *And let him observe the answer of this interrogation* (DM),] and يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ LI. 12. *They inquire when the day of reckoning will be*; because one says فَكَّرْتُ فِيهِ and سَأَلْتُ عَنْهُ and نَظَرْتُ فِيهِ, but here they are suspended by the *interrog.* [or by the *neg.* مَا (DM)] from reaching the *obj.* literally, whilst ideally they are seeking it in accordance with the sense of that *p.*: (2) the unfettered *obj.*, as عَرَفْتُ مَنْ أَبُوكَ

I knew who was thy father, because you say عرفت زيدا ; and hence أما ترى اى برق ههنا *Seest thou not what lightning is here?*, because the visual رأى and the rest of the *vs.* of the senses are *trans.* to only one, by common consent, except سمع attached to a concrete *n.*, as سمعت زيدا يقرأ *I heard Zaid read*, or *reading*, in which case it is said to be *trans.* to two, the 2nd being the *prop.*, and to one, the *prop.* being a *d. s.*, [which is the truth (DM),] whereas, when attached to something heard, it is *trans.* to one by common consent, as L. 41. [432]: (3) the two *objs.*, as XX. 74. [above], XVIII. 11. [1], and XXVI. 228., [the *prop.* ينقلبون in this text being in the position of the two *objs.*, not in that of the 2nd only with اى as 1st *obj.* (DM),] because اى is an unrestricted *obj.* to ينقلبون [see above], not a direct *obj.* to يعلم, while the whole verbal *prop.* is in the position of an *acc.* to the *v.* of *knowledge*, [supplying the place of its two *objs.* (DM),] whence

ستعلم ليلى اى دين تداينت * واى غريم للتقاضى غريمها

[*Laylà shall know what a debt she has incurred, and what a creditor for exacting payment is her creditor!* (Jsh)], the 1st اى being governed in the *acc.* upon the same principle as in XXVI. 228., [i. e. by the *v.* after it,] except that it is a direct, not an unrestricted *obj.*, and the 2nd being in the *nom.* as an *inch.*, while what follows it,

[i. e. غَرِيمُهَا (DM),] is the *enunc.*, and *know* being suspended from the two coupled verbal and nominal *props.* (ML) by the *interrog.* in both of them (DM).

§ 446. Another [peculiarity of the mental *vs.*] is that you [may] unify in them the *prons.* of the *ag.* and *obj.*, as عَلِمْتُنِي مُنْطَلِقًا *I knew myself to be departing*, وَجَدْتَكَ فَعَلْتَ كَذَا *Thou perceivedst thyself to have done such a thing*, and رَآهُ عَظِيمًا *He regarded himself as great* (M). [Thus] خَالٌ in دَعَانِي الخ [440] governs two *prons.*, the ت and the ى, denoting *one thing*, i. e. *the speaker*, which is peculiar to the mental *vs.* (J): [see also other *exs.* in يَا حَادِيَيْ الخ (1) and XII. 36. (442)]. The Arabs, however, treat عَدِمْتُ and فَقَدْتُ in the same way, [because they are the *opps.* of وَجَدْتُ (AAz),] saying عَدِمْتُنِي and فَقَدْتُنِي: Jirān Al'Aud says

لَقَدْ كَانَ لِي عَنْ ضَرَّتَيْنِ عَدِمْتُنِي * وَعَمَّا أُلَاقِي مِنْهُمَا مُتَزَحْزَحُ

[*Assuredly I have got from two rival wives* (*may I want myself!*, i. e. *perish!*) *and from that* trouble *which I undergo from them a place of retreat!* (AAz)]. But that is not allowable in other *vs.*; so that you do not say شَتَمْتُنِي or ضَرَبْتُكَ, but شَتَمْتُ نَفْسِي *I upbraided myself* and ضَرَبْتَ نَفْسَكَ *Thou beatest thyself.*

CHAPTER VIII.

THE NON-ATTRIBUTIVE VERBS.

§ 447. These are كَانَ, صَارَ, أَصْبَحَ, أَمْسَى, أَضْحَى, ظَلَّ, بَاتَ, مَا زَالَ, مَا بَرِحَ, مَا انْفَكَّ, مَا فَتِئَ, مَا دَامَ, and لَيْسَ [24]. They are prefixed to the *inch.* and *enunc.* in the same way as the mental *vs.*, save that they put the *inch.* into the *nom.*, [the first nominativization, which was by reason of inchoation, passing away, and being succeeded by nominativization by reason of them (J),] and the *enunc.* into the *acc.* (M). The *nom.* is named their *sub.* [properly, and their *ag.* tropically (Sh), the *ag.* being properly the *inf. n.* of the *pred. pre.* to the *sub.*, so that كَانَ زَيْدٌ قَائِمًا means ثَبَتَتْ قِيَامُ زَيْدٍ فِي الْمَاضِي (J)]; and the *acc.* their *pred.* [properly, and their *obj.* tropically (Sh)]. They are [of three kinds (Sh),] (1) such as govern thus unconditionally; which are [eight (Sh),] كَانَ, صَارَ, أَمْسَى, أَصْبَحَ, أَضْحَى, بَاتَ, ظَلَّ, and لَيْسَ: (2) such as must be preceded by [a *p.* of] negation, [literally or constructively (IA),] or quasi-negation, i. e. prohibition or deprecation, [in order to govern thus (IA)]; which are four, زَالَ, بَرِحَ, فَتِئَ, and انْفَكَّ, as (IA, Sh) وَلَا يَزَالُونَ مُخْتَلِفِينَ XI. 120. *But they shall not cease to be*

diverse, XX. 93. [414] (Sh), مَا زَالَ زَيْدٌ قَائِمًا *Zaid has not ceased to be standing*, where the negation is *lit.*, XII. 85. [454], where the negation is constructive, i. e. لَا تَفْتَؤُ,

صَاحِ شَمِّرْ وَلَا تَزَلْ ذَاكِرَ الْمَوْ * تِ فَنِسْيَانُهُ ضَلَالٌ مُبِينُ

[*Friend*, or *My friend*, *make thou ready* for death; *nor cease to be mindful of death*, *for forgetfulness thereof is a manifest error* (J)], and أَلَا يَا اسْلَمِي الخ [59] (IA); provided further that زَالَ be *pret.* of يَزَالُ, the *pret.* of يَزُولُ being an *intrans. att. v.* in the sense of *going away* and *removal*, as إِنَّ اللهَ يُمْسِكُ السَّمٰوٰتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ XXXV. 39. *Verily God withholdeth the heavens and the earth from passing away: and* I swear that, *if they should pass away*, *not any should withhold them after Him*, and the *pret.* of يَزِيلُ a *trans. att. v.* in the sense of مَازَ *aor.* يَمِيزُ, as زَالَ زَيْدٌ ضَأْنَهُ مِنْ مَعْزِ فُلَانٍ *Zaid separated his sheep from the goats of such a one* (Sh): (3) such as must be preceded by the [adverbial (IA)] infinitival مَا [that acts as a *subst.* for the *adv.* of time (Sh), in order to govern thus (IA)]; which is دَامَ, as وَأَوْصَانِي بِالصَّلٰوةِ وَالزَّكٰوةِ مَا دُمْتُ حَيًّا XIX. 32., i. e. مُدَّةَ دَوَامِي حَيًّا, *And enjoined upon me prayer and*

almsgiving while, or *so long as, I shall continue to be living*, i.e. *during the period of my continuance alive* (IA, Sh), whereas in دَامَ زَيْدٌ صَحِيحًا *Zaid continued well* صَحِيحًا is a *d. s.*, not a *pred.*, as likewise in عَجِبْتُ مِنْ مَا دَامَ زَيْدٌ صَحِيحًا *I wondered that Zaid continued well*, this مَا being infinitival, [but] not adverbial, i.e. عَجِبْتُ مِنْ دَوَامِهِ صَحِيحًا *I wondered at his continuing well* (Sh). These *vs.* are (1) plastic, i.e. all except لَيْسَ and دَامَ; (2) aplastic, i.e. لَيْسَ and دَامَ. The *non-pret.* of the plastic governs like the *pret.*: i.e. the *aor.*, as وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا II. 137. *And the Apostle be a witness against you*; the *imp.*, as كُونُوا قَوَّامِينَ بِالْقِسْطِ IV. 134. *Be ye constant in executing justice* and كُونُوا حِجَارَةً أَوْ حَدِيدًا XVII. 53. *Be ye stones or iron*; the *act. part.*, as

وَمَا كُلُّ مَنْ يُبْدِي الْبَشَاشَةَ كَائِنًا
أَخَاكَ إِذَا لَمْ تُلْفِهِ لَكَ مُنْجِدًا

[where the *sub.* of كَائِنًا is a *pron.* allowably latent in it, equivalent to هُوَ, *And not every one that displays joyfulness of countenance is thy brother, when thou dost not find him to be a helper of thee* (J)]; and likewise the *inf. n.* People differ as to whether the *non-att.* كَانَ has an

inf. n., or not: the correct [view] is that it has an *inf. n.* [governing as it governs (J)], as

بِبَذْلٍ وَحِلْمٍ سَادَ فِي قَوْمِهِ الْفَتَى * وَكَوْنُكَ إِيَّاهُ عَلَيْكَ يَسِيرُ

[*By open-handedness and forbearance does the youth become a chief among his people: and thy being* the doer of *it is easy unto thee*, where the *inf. n.* of the *non-att.* كَانَ is *pre.* to its *sub.*, the كَ of allocution, which is therefore in the position of a *gen.*, and in that of a *nom.* in two (different) relations (J)]. Such of them, however, as are aplastic, i. e. دَامَ and لَيْسَ, and such as require negation or the like thereof as a condition [of their government], i. e. زَالَ and its sisters, are not used in the *imp.* and *inf. n.* By *att.* is meant what contents itself with its *nom.*; and by *non-att.* what does not content itself with its *nom*, but needs the *acc.* also (IA). The *non-att. vs.* indicate accident, [and not only time] (BS): their non-attributiveness is merely that, while ضَرَبَ is a sentence when it has received its *nom.*, these do not become a sentence until they receive the *acc.* with the *nom.* (M). All these *vs.* may be used attributively, except زَالَ, فَتِئَ *aor.* يَزَالُ, and لَيْسَ; for these are used only as *non-att.*: *exs.* of the *att.* are وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ II. 280. *And if there be an indigent* debtor, let there be *a grant of delay until a time of*

plenty, i. e. وَإِن وُجِدَ, XI. 109. [90], and فَسُبْحَانَ اللهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ XXX. 16. *Wherefore ye shall extol the perfection of God when ye enter upon the time of evening and when ye enter upon the time of morning* (IA).

§ 448. S mentions only كَانَ, صَارَ, مَا دَامَ, and لَيْسَ, adding "and such *vs.* as are like them, namely such as cannot dispense with the *pred.*" Among such as may be coordinated with them are أَضْحَى, عَادَ, غَدَا, and رَاحَ: and جَاءَ has occurred in the sense of صَارَ in the saying of the Arabs مَا جَاءَتْ حَاجَتُكَ [24] *What has become thy want?*; and similar to it is قَعَدَ in the saying of the Arab of the desert أَرْهَفَ شَفْرَتَهُ حَتَّى قَعَدَتْ كَأَنَّهَا حَرْبَةٌ *He made his broad knife sharp and pointed, so that it became as though it were a javelin* (M).

§ 449. The *sub.* and *pred.* are (1) both *det.*: (a) if the person addressed know one of them, but not the other, the known is the *sub.*, and the unknown the *pred.*, as كَانَ زَيْدٌ أَخَا عَمْرٍو said to him that knows Zaid, but not his brotherhood to 'Amr, and كَانَ أَخُو عَمْرٍو زَيْدًا to him that knows 'Amr's brother, but not that his name is Zaid: (b) if he know them both, but not the relation of one to the other, then, (*a*) if one be more *det.*, it should

be made the *sub.*, as كَانَ زَيْدٌ الْقَائِمَ *Zaid was the stander* said to him that has heard of Zaid and of a man standing, so that he has a mental conception of each of them, but does not know that one is the other, though كَانَ الْقَائِمُ زَيْدًا is allowable rarely; [according, then, to the preferable (construction), the *pron.* is not made a *pred.* to what is below it in determinateness, so that you say زَيْدٌ كَانَ الْقَائِمَ *Zaid, he was the stander* to him that knows them both, not زَيْدٌ كَانَ الْقَائِمُ إِيَّاهُ *Zaid, the stander was he* (DM, with هُوَ, however, both here and below)]; (*b*) but if one be not more *det.*, you have an option, as كَانَ زَيْدٌ أَخَا عَمْرٍو or كَانَ زَيْدًا أَخُو عَمْرٍو; (*c*) such as هٰذَا, however, [i. e. every *dem.* conjoined with the instrument of premonition (DM),] is excepted from [the rule in (*a*) as to] the two dissimilar in degree [of determinateness], for it must be the *sub.*, because of the [*p.* of] premonition attached to it, [since the instrument of premonition requires priority (DM),] as كَانَ هٰذَا أَخَاكَ and كَانَ هٰذَا زَيْدًا, except with the *pron.*, for, while the chastest in the *cat.* of the *inch.* is to make the *pron.* the *inch.* and prefix the [*p.* of] premonition to it, as هَا أَنَا ذَا, though هٰذَا أَنَا has been heard rarely, that is not feasible in the *cat.* of the annuller, because the *pron.* is attached to the *op.*, so that the [*p.* of] premonition cannot be prefixed to it, [but is prefixed

to the *dem.* occurring as a *pred.*, as كُنْتُ هٰذَا (DM)]; *(d)* and they assign to أَنَّ and أَنْ renderable by an *inf. n.* made *det.* [by prothesis (MA, DM), whether *pre.* to a *pron.* or anything else (MA),] the predicament of the *pron.* [in not being made a *pred.* to what is below it (in determinateness), according to the preferable (construction) (DM),] because, like the *pron.*, it is not qualifiable, on which account the Seven read مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا XLV. 24. *Not* aught *save that they said* [*&c.*] *was their argument* and فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا XXVII. 57. *Then not* aught *save that they said* [*&c.*] *was the answer of his people*, and the *nom.* [in حُجَّةٌ and جَوَابٌ (DM)] is weak, as making the *pron.* a *pred.* to what is below it in determinateness is weak, [like كَانَ زَيْدٌ الْقَائِمُ إِيَّاهُ (DM)]: (2) both *indet.*: if each have a permissive for being made *sub.*, you have an option as to which you will make *sub.*, and which *pred.*, as كَانَ خَيْرٌ مِنْ زَيْدٍ شَرًّا مِنْ عَمْرٍو *A better than Zaid was a worse than 'Amr*, or the converse [كَانَ خَيْرًا مِنْ زَيْدٍ شَرٌّ مِنْ عَمْرٍو (DM)]; but if the permissive belong to one of them only, you make it the *sub.*, as كَانَ خَيْرٌ مِنْ زَيْدٍ امْرَأَةً: (3) dissimilar: the *det.* is then *sub.*, and the *indet. pred.*, [which is the rule of speech, as in the *cat.* of inchoation (M),] as

كَانَ زَيْدٌ قَائِمًا, not the converse [كَانَ قَائِمٌ زَيْدًا (DM)]; except in case of exigency, like

قِفِي قَبْلَ التَّفَرُّقِ يَا ضُبَاعَا * وَلَا يَكُ مَوْقِفٌ مِنْكِ الْوَدَاعَا

[by AlḲuṭāmī (M), *Tarry thou before the separation, O Ḍubā'a; nor let (in) a place of tarrying be on thy part the farewell* (Jsh)] and

كَأَنَّ سَبِيئَةً مِنْ بَيْتِ رَاسٍ * يَكُونُ مِزَاجُهَا عَسَلٌ وَمَاءُ

[by Ḥassān Ibn Thābit, *As though wine from Bait Rās* (a town in Syria), *whereof honey and water were the admixture* (Jsh): these sayings and the verse of the Book

فَإِنَّكَ لَا تُبَالِي بَعْدَ حَوْلٍ * أَظَبْيٌ كَانَ أُمَّكَ أَمْ حِمَارُ

(M), by Khidāsh Ibn Zuhair, *For verily thou wilt not care after a year, whether a gazelle* (*was,* whether) *it was, thy mother, or an ass*, i.e. whether thou wast born of a slave mother, or not (SM, Jsh), where, however, ظَبْيٌ is *sub.* to كَانَ suppressed, expounded by the كَانَ mentioned, or is an *inch., whether a gazelle, it was, &c.*, though the former is preferable, because the *interrog.* Hamza is more appropriate to the verbal than to the nominal *prop.*, and in either case the *sub.* of كَانَ is a *pron.* relating to it, while in the latter case the evidence is in كَانَ أُمَّكَ, the *pron.* of the *indet.* being here held by S to be *indet.* (ML), are instances of conversion, which security from ambiguity encourages (M)]: and as for the reading of Ibn

'Āmir in XXVI. 197., [where there is no exigency (DM),] if you make تَكُنْ *att.*, the ل depends upon it, [لَهُمْ being a *d. s.* (B),] آيَةً is its *ag.*, and أَنْ يَعْلَمَهُ a *subst.* for آيَةً, *And was there not for them a sign, that the learned &c?*, or an *enunc.* to a suppressed هِيَ, (*which was*) *that &c.*; and if you make it *non-att.*, its *sub.* is the *pron.* of the case, أَنْ يَعْلَمَهُ an *inch.*, آيَةً its *enunc.*, and the *prop.* the *pred.* of كَانَ [167], or آيَةً is its *sub.*, لَهُمْ its *pred.*, and أَنْ يَعْلَمَهُ a *subst.* or *enunc.* of a suppressed [هِيَ], *And was not for them a sign, that &c.*, or (*which was*) *that &c?*; but Zj's allowing آيَةً to be its *sub.* and أَنْ يَعْلَمَهُ its *pred.*, *And was not a sign for them that &c.*, is refuted by what we have mentioned, [the *indet.*, occurring as a *sub.*, and the *det.* as a *pred.* (K),] though it is urged that the *indet.* has become particularized by لَهُمْ (ML), so as to be approximately *det.* (DM). The *pred.* occurs as a single term, and as a *prop.* in its [various] divisions (M). This *prop.* must be enunciatory, what has been transmitted to the contrary being paraphrased [34], as

وَكُونِي بِالْمَكَارِمِ ذَكِّرِينِي * وَدَلِّي دَلَّ مَاجِدَةٍ صَنَاعِ

[*And be thou reminding me of the noble deeds* that I have done; *and behave thou coyly with the coy behaviour of a noble* dame *skilled in handiwork* (Jsh)], i.e. تُذَكِّرِينَنِي (ML). In Ka'b's saying

شُجَّتْ بِذِي شَبَمٍ مِنْ مَاءِ مَحْنِيَةٍ
صَافٍ بِأَبْطَحَ أَضْحَى وَهْوَ مَشْمُولُ

It having been, or *That has been, diluted*, a *d. s.* [80] or *ep.* to الرَّاحِ [74], *with* water *possessed of exceeding coldness, of water of a bend in a valley, limpid, in a wide pebbly watercourse, that has become in the forenoon* such that *it is chilled by the north wind*, أَضْحَى may be *non-att.* [452], the *prop.* after it being a *pred.*, and the و *red.*, prefixed by assimilating the enunciative [1] to the circumstantial *prop.*: this construction, however, is allowed only by Abu -lḤasan and the KK, followed by IM, who asserts that it is common on two conditions, that the *op.* of the *pred.* be كَانَ or لَيْسَ, and that the *pred.* be made *aff.* by means of إِلَّا, like

مَا كَانَ مِنْ بَشَرٍ إِلَّا وَمِيتَتُهُ * مَحْتُومَةٌ لَكِنِ الْآجَالُ تَخْتَلِفُ

Not any man has been aught *but* such that *his manner of dying has been decreed; but the periods of death vary* and

لَيْسَ شَيْءٌ إِلَّا وَفِيهِ إِذَا مَا * قَابَلَتْهُ عَيْنُ اللَّبِيبِ اعْتِبَارُ

Not a thing is aught *but* such that *in it is learning by example, whenever the eye of the intelligent contemplates it*, and rare in other cases, like

وَكَانُوا أُنَاسًا يَنْفَحُونَ فَأَصْبَحُوا * وَأَكْثَرُ مَا يُعْطُونَكَ النَّظَرَ الشَّزْرُ

And they were men bestowing gifts; but they have become such that *the commonest of what they give thee is the sidelong glance of hate*, in accordance with which is the saying of Ka'b (BS). In II. 282. *Unless it be merchandise present* the *acc.* is read [by 'Āṣim in تِجَارَةٌ, as the *pred.*, the *sub.* being a *pron.* (relating to the *pred.*) (B),] constructively إِلَّا أَنْ تَكُونَ التِّجَارَةُ تِجَارَةً حَاضِرَةً, like

بَنِي أَسَدٍ هَلْ تَعْلَمُونَ بَلَاءَنَا * إِذَا كَانَ يَوْمًا ذَا كَوَاكِبَ أَشْنَعَا

(K, B), i. e. إِذَا كَانَ الْيَوْمُ يَوْمًا, [*Banù Asad, verily ye shall know our prowess, when it*, i. e. *the day, shall be a day* dark, *having stars*, the sun being obscured by the dust of the conflict, *hateful* (N)]. In XXVI. 197. [167] تَكُنْ may be made *fem.* while آيَةً is put into the *acc.*, *And was not that the learned &c. a sign unto them?*, like ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا VI. 23. *Then not* aught *save that they shall say* [*&c.*] *will be* the issue of *their unbelief*, أَنْ قَالُوا being made *fem.* because the *pred.* is *fem.*, like مَنْ كَانَتْ أُمُّكَ [182], whence the verse of Labīd

فَمَضَى وَقَدَّمَهَا وَكَانَتْ عَادَةً * مِنْهُ إِذَا هِيَ عَرَّدَتْ إِقْدَامُهَا

[*Then he* (the wild he-ass) *went* towards the water, *and made them* (the she-asses) *to go before*, lest they should

lag behind; *and the making of them to go before was a custom of his, when they lagged behind*: (or here) the *v.* is made *fem.*, وَكَانَتْ, because by اِقْدَام he means تَقْدِمَة, or, as some say, (because) femininization and masculinization of the *inf. n.* have been transmitted from the Arabs, as أَوْجَعَنِى ضَرْبُكَ or أَوْجَعَتْنِى *Thy beating hurt me* (EM)]. In فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ XXVI. 3. خَاضِعِينَ is correct as *pred.* to the أَعْنَاق, because the *o. f.* is فَظَلُّوا لَهَا الخ, the أَعْنَاق being interpolated to explain the position of the submission, and the sentence left in its *o. f.*, *And their necks shall become submissive thereto*, like ذَهَبَتْ أَهْلُ ٱلْيَمَامَةِ *The people of AlYamāma are gone*, as though the أَهْل had not been mentioned; or because the أَعْنَاق are qualified by submission, which belongs to rational beings, like XII. 4. [442]; or because the أَعْنَاق are the *chiefs* and *leaders*, likened to the *necks*, just as they are called رُؤُوسٌ *heads*, نَوَاصٍ *forelocks*, and صُدُورٌ *breasts*, as in

وَمَشْهَدٍ قَدْ كَفَيْتَ ٱلْغَائِبِينَ بِهِ
فِى مَحْفِلٍ مِنْ نَوَاصِى ٱلنَّاسِ مَشْهُودِ

[by Umm Ḳais aḍḌabbīya (T), *Many an assembly, wherein thou hast sufficed the absent* by speaking for them, *in*

a congress of the foremost of the people, witnessed by many (N),] or *multitudes*, جَاءَنِي عُنُقٌ مِنَ النَّاسِ being said of a *legion* of them, *their chiefs*, or *multitudes, shall &c.* (K). In وَأَبْرَحُ مَا أَنَا [454] مُنْتَطِقًا مُجِيدًا are *preds.* of أَبْرَحُ according to the better opinion that plurality of *preds.* is allowable in this *cat.* (J).

§ 450. كَانَ is (1) *non-att.*, as already mentioned: (2) *att.* (M, IA), i.q. بَقِيَ, دَخَلَ, حَدَثَ, حَضَرَ, وُجِدَ, وَقَعَ, ظَهَرَ, or the like (J)], as كَانَتِ الْكَائِنَةُ *The event happened*, الْمَقْدُورُ كَائِنٌ *The predestined comes to pass*, كُنْ فَيَكُونُ II. 111. *Be thou. And it is* (M), i.e. أَحْدِثْ فَيَحْدُثُ *Come thou into existence. And it cometh into existence* (K, B), [and] إِذَا كَانَ الشِّتَاءُ إِلَخْ [432] (J): (3) *red.* (M, IA), as إِنَّ مِنْ أَفْضَلِهِمْ كَانَ زَيْدًا *Verily of the most excellent of them was Zaid*, سَرَاةُ بَنِي أَبِي بَكْرٍ وَلَدَتْ فَاطِمَةُ بِنْتُ الْخَرَشْبِ الْكَمَلَةَ مِنْ بَنِي عَبْسٍ لَمْ يُوجَدْ كَانَ مِثْلُهُمْ إِلَخْ [below], and *Fāṭima, the daughter of AlKhurshub bore the perfect ones of the Banū 'Abs: there was not found the like of them* (M): according to IU and IM it is *red.* between two inseparables, like the *inch.* and *enunc.*, the *v.* and its *nom.*, the *conj.* and conjunct, and the *ep.* and qualified: but its redundance is

regular only between مَا and the *v.* of wonder, as مَا كَانَ أَصَحَّ عِلْمَ مَنْ تَقَدَّمَ *How accurate was* [481] *the knowledge of them that have preceded!*; and elsewhere is only matter of hearsay: [this, however, requires consideration, because in the Taudīḥ and A and elsewhere it is explicitly declared to be regular in all but the *prep.* and *gen.* (J):] it has been heard between the *v.* and its *nom.*, like وَلَدَتْ فَاطِمَةُ الخ [above]; and the *ep.* and qualified, like the saying [of AlFarazdak (J)]

فَكَيْفَ إِذَا مَرَرْتَ بِدَارِ قَوْمٍ * وَجِيرَانٍ لَنَا كَانُوا كِرَامِ

[*Then how* will be thy state, *when thou shalt pass by an abode of a people and of generous neighbours of ours?*; though some say that كَانَ is not *red.* here, because the *red.* does not govern, whereas it is *op.*, the و being its *sub.* and لَنَا its *pred.*, and the *prop.* (لَنَا كَانُوا) either a 1st *ep.* of جِيرَانٍ, the 2nd being كِرَامٍ, or a *par.* between the *ep.* and qualified, *neighbours that belonged to us*, or (*they belonged to us*), *generous*; so that the saying

فِي غُرَفِ الجَنَّةِ العُلْيَا الَّتِي وَجَبَتْ
لَهُمْ هُنَاكَ بِسَعْيٍ كَانَ مَشْكُورِ

should be cited instead, *In the pavilions of the highest Paradise, which have become due to them there through*

labour recompensed (J)]; and anomalously between the *prep.* and *gen.*, like

سُرَاةُ بَنِي أَبِي بَكْرٍ تَسَامَى * عَلَى كَانَ الْمُسَوَّمَةِ الْعِرَابِ

[*The chiefs of the sons of Abù Bakr mount, orig.* تَتَسَامَى, *upon the branded Arab* steeds (J, Jsh)]: it is *red.* generally in the *pret.*, but anomalously in the *aor.* in the saying of the mother of 'Aḳīl son of Abù Ṭālib

أَنْتَ تَكُونُ مَاجِدٌ نَبِيلٌ * إِذَا تَهُبُّ شَمَالٌ بَلِيلُ

(IA) *Thou shalt be illustrious, excellent, whenever a moist north-wind shall blow*, meaning *for ever*, where it is *red.* between the *inch.* and *enunc.*; and none of its sisters is *red.* (J): (4) that which contains the *pron.* of the case. The text لِمَنْ كَانَ لَهُ قَلْبٌ L. 36. *For him that hath an* attentive *heart* admits of all four (M): [for] كَانَ may be *non-att.*, *att.*, or *red.*, which is of weakest authority, in (a) such as L. 36. and زَيْدٌ كَانَ لَهُ مَالٌ, [i. e. every construction with the *adv.* after the annulling *v.*, and a *nom. n.* after the *adv.* (DM)]; the *adv.* depending upon it, if it be *att.*, and upon a suppressed اِسْتَقَرَّ in the *nom.*, [as *enunc.* of the *n.* following (DM),] if it be *red.*, in the *acc.*, [as *pred.* of كَانَ (DM),] if it be *non-att.*, unless the *non-att.* contain the *pron.* of the case, the اِسْتَقَرَّ being then in the *nom.* as *enunc.* of the *inch.*, [and the *prop.* the *pred.* of كَانَ (DM)]: (b) فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ

XXVII. 52. *Then look thou, how the issue of their device was*, except that the *non-att.* does not contain the *pron.* of the case, because of the *interrog.*, [the *pron.* of the case being expounded only by an enunciatory *prop.* (DM),] and precedence of the *pred.*, [the *pron.* of the case requiring the whole of its exponent to follow it, whereas here كَيْفَ, (which would be) part of the exponent, i. e. the *enunc.*, precedes (DM)]; كَيْفَ being a *d. s.*, if كَانَ be *att.*, a *pred.*, if it be *non-att.*, and an *enunc.*, if it be *red.*: (c) XLII. 50. 51. [418. A.], the *pred.*, if it be *non-att.*, being either لِبَشَرٍ, [and the *sub.* أَنْ يُكَلِّمَهُ اللّٰهُ (DM),] or وَحْيًا by suppression of a *pre. n.*, [i. e. ذَا إِيحَاءٍ or تَكْلِيمَ إِيحَاءٍ (DM)]: (d) أَيْنَ كَانَ زَيْدٌ قَائِمًا *Where was Zaid standing?*; the *pred.*, if كَانَ be *non-att.*, being either قَائِمًا, and أَيْنَ an *adv.* to it, or أَيْنَ, and قَائِمًا a *d. s.*; while, if it be *att.*, قَائِمًا is a *d. s.*, and أَيْنَ an *adv.* to it or كَانَ; and, if *red.*, [أَيْنَ is the *enunc.*, and (DM)] قَائِمًا is a *d. s.* (ML) to the covert *pron.* [26] in it (DM). The *non-att.* (BS) كَانَ has (M, BS) two senses, (1) attributability of its *pred.* to its *sub.* in past time, as كَانَ زَيْدٌ فَقِيرًا *Zaid was poor*; (2) mutation of its *sub.* from one quality to another (BS), the sense of صَارَ [451] (M), as

وبستِ الجبالُ بسًّا فكانتْ هباءً منبثًّا وكنتم ازواجًا ثلثةً

LVI. 5-7, *And the mountains shall be crumbled with* vehement *crumbling, and become scattered dust, and ye shall become three sorts*, i. e. فَصَارَتْ and وَصِرْتُمْ, whence the كَانَ in the verse [of Ka'b]

كَانَتْ مَوَاعِيدُ عُرْقُوبٍ لَهَا مَثَلًا * وَمَا مَوَاعِيدُهَا إِلَّا الْأَبَاطِيلُ

i. e. صَارَتْ, *The promises of 'Urḳūb have become for her a proverb; nor are her promises* aught *but falsehoods* (BS), [and,] as is said, in

بِتِيهَاءَ قَفْرٍ وَالْمَطِيُّ كَأَنَّهَا * قَطَا الْحَزْنِ قَدْ كَانَتْ فِرَاخًا بُيُوضُهَا

(M) *In a desolate trackless waste; and the riding-camels were* in rapidity of pace *as though they were the Ḳaṭā* birds *of the hard and rugged ground when their eggs have become young birds* towards which they walk rapidly (Jsh). The ن of كَانَ is elided, [allowably, not necessarily (IA),] in the *apoc.* of the *aor.*, [contrary to analogy (IA), by assimilation to the unsound letters (B on IV. 44.), for lightness, on account of frequency of usage (IA), as وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ XVI. 121. *And was not of the polytheists* and وَلَمْ أَكُ بَغِيًّا XIX. 20. *Nor have I been a harlot* (Sh)]; provided that it be not followed by a quiescent, [according to S (IA), the suppression not being allowable in لَمْ يَكُنِ الَّذِينَ كَفَرُوا XCVIII. 1. *They which*

disbelieved were not, because of the presence of the quiescent (Sh), though Y allows that, and لَمْ يَكُ الَّذِينَ كَفَرُوا is anomalously read (IA)]; nor by an attached *pron.*, [by common consent (IA),] the suppression not being allowable in the saying of Muḥammad [to 'Umar respecting Ibn Ṣayyād (IA)] إِنْ يَكُنْهُ فَلَنْ تُسَلَّطَ عَلَيْهِ وَإِنْ لَا يَكُنْهُ فَلَا خَيْرَ لَكَ فِي قَتْلِهِ [163] *If he be he, thou wilt not be made to prevail over him; and if he be not he, there will be no good to thee in slaying him* (IA, Sh), because of the presence of the *pron.* (Sh), so that you do not say إِنْ يَكُهُ and وَإِلَّا يَكُهُ. IM apparently makes no distinction in that [respect] between the *non-att.* and *att.* كَانَ: and وَإِنْ تَكُ حَسَنَةً يُضَاعِفْهَا IV. 44. *And if there be a good deed, He will double* the recompense of *it* is read [by Ibn Kathīr and Nāfi' (B)], where it is *att.* (IA).

§ 451. صَارَ signifies (M, IA) *transition* (M), [i. e.] *mutation from one quality* [or *place*] *to another* (IA); and is so used in two ways, [*non-att.* and *att.*,] the 1st being [exemplified in] صَارَ الْفَقِيرُ غَنِيًّا وَالطِّينُ خَزَفًا *The poor became rich, and the clay pottery*, and the 2nd [in] صَارَ زَيْدٌ إِلَى عَمْرٍو *Zaid went*, or *proceeded*, *to 'Amr*, whence كُلُّ حَيٍّ صَائِرٌ إِلَى الزَّوَالِ *Every living* thing *is tending to annihilation* (M).

§ 452. أصبح, أمسى, and أضحى (M, IA) (1) connect the purport of the *prop.* with the specific times, morning, evening, and the forenoon, after the method of كان, [being thus *non-att.*] (M); [and] mean that the *sub.* is qualified by the *pred.* in the morning, evening, and forenoon, respectively (IA): (2) import the meaning of entering upon these times, like أظهر *He entered upon the time of noon in the summer season* and أعتم *He entered upon the third part of the night commencing from the end of twilight*, being thus *att.*; [(thus) in شجت الخ (449) أضحى may be *att.*, i. q. دخل فى وقت الضحى, the *prop.* after it being a *d. s.*, and the و the و of inception (80), *that has entered upon the time of the forenoon while it is &c.* (BS); in فأصبحوا الخ (458) أصبحوا is *att.* (J); and] 'Abd alWāsi' Ibn Usāma says

ومن فعلاتى اننى حسن القرى
اذا الليلة الشهباء اضحى جليدها

And of mine actions is that I am good at hospitality, when the cold gray night's hoar-frost enters upon the forenoon:

(3) are i. q. صار, [being thus again *non-att.*,] as أصبح زيد غنيا and أمسى فقيرا *Zaid became rich* and *became poor*; 'Adī says

ثم اضحوا كانهم ورق جـــف فالوت به الصبا والدبور

Then they became as though they were leaves that had become dry, and that the east wind and the west wind had whirled away (M): [and] أمست in

أمست سعاد بأرضٍ ما يبلغها * إلّا العتاق النجيبات المراسيل

[by Ka'b,] may be to restrict the attributability of the *pred.* to the *sub.* by the time of evening, *Su'ād has become at evening in a land that not* aught *reaches save the noble, quick-paced, high-bred* camels; or may be i. q. صارت, like

أمست خلاء وأمسى أهلها احتملوا
أخنى عليها الذي أخنى على لُبَد

[by An Nābigha adh Dhubyānī] *It has become a desert, and its people have become* such that *they have journeyed away: what marred Lubad has marred* it (BS).

§ 453. ظلّ and بات mean (M, IA) (1) connection of the purport of the *prop.* with the specific times after the method of كان (M), [i. e.] that the *sub.* is qualified by the *pred.* by day and by night respectively (IA): one says ظلّ يفعل when he does by day, and بات يفعل when he does by night; a woman said

أظلّ أرعى وأبيت أطحن * والموت من بعض الحيوة أهون

I pasture cattle *by day, and grind* corn *by night: and*

death is more tolerable than some kinds of life (BS): (2) i. q. صَارَ, whence the text وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَى ظَلَّ وَجْهُهُ مُسْوَدًّا XVI. 60. *And when one of them is informed of* the birth of *the female, his face becometh black* (M): [similarly] ظَلَّ is i. q. صَارَ in

يَوْمًا يَظَلُّ بِهِ الْحِرْبَاءُ مُصْطَلِخِدًا * كَأَنَّ ضَاحِيَهُ بِالشَّمْسِ مَمْلُولُ

[by Ka'b,] *On a day wherein the chameleon becomes burnt by the sun, as though the exposed part of him were baked by the sun* (BS).

§ 454. Such as have in their beginnings the *neg.*, [prohibitive, or deprecatory,] *p.* have one sense, perpetuity of the act by its *ag.* in his time (M): [for] مَا زَالَ and its sisters signify the inseparability of the *pred.* from the *sub.* according to what the case requires, as مَا زَالَ زَيْدٌ ضَاحِكًا *Zaid has not ceased to be laughing* and مَا زَالَ عَمْرٌو أَزْرَقَ الْعَيْنَيْنِ *'Amr has not ceased to be blue-eyed* (IA). It is said that in أَلَا يَا أَسْلَمِي الخ [59] he intends benediction, but imprecates ruin upon it [the *dwelling*]: the reply, however, is that he guards himself first by saying أَسْلَمِي; and that زَالَ and its sisters require the attributability of the *pred.* to the *sub.* in accordance only with *the current custom* in the case of the like thereof, as مَا زَالَ زَيْدٌ يُصَلِّي *Zaid has not ceased to pray*; for it means *Since the act of*

praying became feasible on his part, he has not omitted it in its appointed *times*, not *Since he was created, he has not c. ased to pray night and day, without remission* (BS). مَا انْفَكَّ, مَا فَتِئَ, مَا بَرِحَ, مَا زَالَ, and, in most cases, مَا رَامَ, [(*aor.*) يَرِيمُ (EM),] i. e. مَا بَرِحَ [or زَالَ (EM)], are used only in denial, as in the saying of AlA'shà

أَيَا أَبَتَا لَا تَرِمْ عِنْدَنَا * فَإِنَّا بِخَيْرٍ إِذَا لَمْ تَرِمْ

O my father, cease thou not to be besides us; for verily we are in well-being when thou ceasest not to be beside us (D). The precedence of negation is absolutely made a condition of the government of بَرِحَ, زَالَ, &c., only because they are *neg.*, and, when a *neg.* is prefixed to them, become *aff.*, so that مَا زَالَ زَيْدٌ قَائِمًا means زَيْدٌ قَائِمٌ فِيمَا مَضَى: and like negation are prohibition and prayer by means of لَا exclusively; which resemble negation because the object of them is *omission*, and negation denotes that (J). Since [then] in them negation is prefixed to negation, they follow the course of كَانَ in being *aff.*; so that مَا زَالَ زَيْدٌ إِلَّا مُقِيمًا is not allowable, and Dhu -rRumma is taxed with error in saying

حَرَاجِيجٌ لَا تَنْفَكُّ إِلَّا مُنَاخَةً
عَلَى الْخَسْفِ أَوْ نَرْمِي بِهَا بَلَدًا قَفْرَا

[88] (M), the sense being تَسْتَمِرُّ, and إِلَّا مُنَاخَةً a void *exc.*, which is forbidden in affirmation, so that you make إِلَّا *red.*, *Long-bodied* she-camels *that cease not*, i. e. *that continue, to be made to kneel down in abasement*, [or *hunger* (Jsh)], *or wherewith we traverse a desert region* (DM). The *neg.* is [sometimes] suppressed (M, IA); [as] says the wife of Sālim Ibn Ḳuḥfān [al'Anbarī (T)]

تَزَالُ حِبَالٌ مُبْرَمَاتٌ أُعِدُّهَا * لَهَا مَا مَشَى مِنْهَا عَلَى خُفِّهِ جَمَلُ

[*Cords twisted of two strands, which I will make ready, shall (not) cease to be for them, so long as a he-camel of them shall walk upon his foot* (T)], and Imra alḲais

فَقُلْتُ يَمِينُ اللهِ أَبْرَحُ قَاعِدًا * وَلَوْ قُطِّعُوا رَأْسِي لَدَيْكِ وَأَوْصَالِي

[*Then said I, By the oath of God* (655), *I will (not) cease to be sitting* near thee, *even though they sever my head beside thee and my joints* (Jsh)], and [another]

تَنَفَّكُّ تَسْمَعُ مَا حَيِيتَ * بِهَالِكٍ حَتَّى تَكُونَهُ

Thou shalt (not) cease to hear, so long as thou shalt live, of one perishing, until thou be it, and the Revelation تَاللهِ تَفْتَؤُ تَذْكُرُ يُوسُفَ XII. 85. *By God, thou wilt (not) cease to remember Joseph* (M): regularly, [however,] only after the oath, [and when the *v.* is an *aor.*, and the *neg.* لَا exclusively (J)], like XII. 85., [i. e. لَا تَفْتَؤُ, the *neg.* *p.* being suppressed, because it cannot be confounded with

affirmation, since, if it were *aff.*, the ل and ن would be indispensable (K)]; and anomalously without the oath, like the saying [of Khidāsh Ibn Zuhair (J)]

وَأَبْرَحُ مَا أَدَامَ اللهُ قَوْمِي * بِحَمْدِ اللهِ مُنْتَطِقًا مُجِيدًا

i.e. لَا أَبْرَحُ, [*And I shall (not) cease, while God preserves my people, through the praise of God to be possessor of a girdle, to be master of a gallant steed* (J)].

§ 455. دَامَ means *Remained* and *Continued* (IA): مَا دَامَ fixes the time for the act in أَجْلِسُ مَا دُمْتَ جَالِسًا *I shall sit so long as*, or *while, thou continuest to be sitting*, as though you said دَوَامَ جُلُوسِكَ *during the continuance of thy sitting*, like آتِيكَ خُفُوقَ النَّجْمِ and مَقْدَمَ الحَاجِّ [65]; and for that reason it needs to be adjoined to a sentence, because it is an *adv.*, [so that] it cannot dispense with what happens in it.

§ 456. لَيْسَ means negation of the purport of the *prop.* in the present; you say لَيْسَ زَيْدٌ قَائِمًا الآنَ *Zaid is not standing now*, but not لَيْسَ زَيْدٌ قَائِمًا غَدًا (M): [or] when used unrestrictedly, it denotes negation of the present, as لَيْسَ زَيْدٌ قَائِمًا *Zaid is not standing*, i.e. *now*; but when restricted by a time, it is in accordance there-

with, as لَيْسَ زَيْدٌ قَائِمًا غَدًا *Zaid will not be standing to-morrow.* كَانَ and its sisters are all *vs.* by common consent, except لَيْسَ, which the majority hold to be a *v.*, but F in one of his two sayings and Abù Bakr Ibn Shukair hold to be a *p.* (IA): what proves it to be really a *v.* is that the *prons.* and quiescent ت of femininization are affixed to it. Its *o. f.* is لَيْسَ, like صَيِدَ الْبَعِيرُ *The he-camel had the disease termed* صَيَدٌ [707] (M). The Banù Tamìm give لَيْسَ the predicament of مَا in being made *inop.* when the negation is infringed by إِلَّا, as لَيْسَ الطِّيبُ إِلَّا الْمِسْكُ *The perfume is not* aught *but musk* (ML).

§ 457. As regards precedence of the *pred.* these *vs.* are of two kinds: (1) in those that have مَا at the beginning the *pred.* precedes the *sub.*, but not the *v.*; (2) in the rest the *pred.* precedes the *sub.* and the *v.* (M). If the *pred.* of any of these *vs.*, plastic or aplastic, be not necessarily prior or posterior to the *sub.*, as in كَانَ فِي الدَّارِ صَاحِبُهَا *In the house was its owner*, where the *sub.* may not precede the *pred.*, lest the *pron.* relate to a [word] posterior literally and in natural order, and in كَانَ أَخِي رَفِيقِي *My brother was my companion*, where رَفِيقِي may not precede, if it is to be *pred.*, because that would not

be known, the inflection being unapparent, it may intervene between the *v.* and *sub.*: the Ḳur'ān says وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ XXX. 46. *And incumbent upon Us was the helping of the believers* (IA); [and] this verse [of Ka'b]

وَلَا يَزَالُ بِوَادِيهِ أَخُو ثِقَةٍ * مُطَرَّحَ الْبِزِّ وَالدِّرْسَانِ مَأْكُولُ

And in whose valley a valiant man *confident in his own valour, having his weapons and worn-out garments cast away, devoured, ceases not to be,* is like أَلَا يَا اسْلَمِي الخ [59] in the intervention of the *pred.* (BS). It has been disputed, however, whether the *pred.* of لَيْسَ [458] or دَامَ may precede its *sub.*; but the correct [view] is that it may: says the poet [As Samau'al Ibn 'Ādiyá (T, J) alGhassānī the Jew (J)]

سَلِي إِنْ جَهِلْتِ النَّاسَ عَنَّا وَعَنْهُمُ * فَلَيْسَ سَوَاءً عَالِمٌ وَجَهُولُ

[*Question thou, if thou be ignorant, the people concerning us and concerning them; for a knower and an ignorant are not equal* (T, J)]; and the [other] poet

لَا طِيبَ لِلْعَيْشِ مَا دَامَتْ مُنَغَّصَةً * لَذَّاتُهُ بِادِّكَارِ الْمَوْتِ وَالْهَرَمِ

[*Life has no deliciousness, so long as its pleasures continue to be troubled by the remembrance of death and decrepitude,* though, since it may be said that the *sub.* of دَامَتْ is a *pron.* relating to the *pleasures,* مُنَغَّصَةً its *pred.*, and

لِذَاتِهِ *pro-ag.* of مُنْغَصَةً, so that it is a case of contest, دَامَ and مُنْغَصَةً contesting لِذَاتِهِ, which is governed by the 2nd and pronominally expressed in the 1st, not of precedence of the *pred.* before the *sub.*, because that involves separation of the *op.* مُنْغَصَةً from the *reg.* بِاذْكَارِ by means of an extraneous (word) لِذَاتِهِ, it is better to cite the saying of the poet

مَا دَامَ حَافِظًا وُدِّي مَنْ وَثِقْتُ بِهِ
فَهُوَ الَّذِي لَسْتُ رَاغِبًا عَنْهُ أَبَدًا

So long as he that I have confided in shall continue to be regardful of mine affection, he will be the one that I shall never be desirous of forsaking, where حَافِظًا the *pred.* of دَامَ precedes its *sub.* مَنْ (J)]. The *pred.* of دَامَ may not precede the مَا, but may precede دَامَ alone, so that you say لَا أُصَحِّبُكَ مَا قَائِمًا دَامَ زَيْدٌ *I shall not accompany thee so long as Zaid continues to be standing*, like as you say لَا أُصَحِّبُكَ مَا زَيْدًا كَلَّمْتَ *I &c. so long as thou speakest to Zaid.* According to IM the *pred.* may not precede the *neg.* مَا, whether negation be a condition of government, as in مَا زَالَ and its sisters, or not; so that you do not say قَائِمًا مَا زَالَ زَيْدٌ, though IK and An Naḥḥās allow it, nor قَائِمًا مَا كَانَ زَيْدٌ, though some allow it: and he implies

that when the *neg.* is something else than مَا the precedence is allowable, as قَائِمًا لَمْ يَزَلْ زَيْدٌ and مُنْطَلِقًا لَمْ يَكُنْ عَمْرٌو, though some disallow it; and that the *pred.* may precede the *v.* alone when the *neg.* is مَا, as مَا قَائِمًا زَالَ زَيْدٌ and مَا قَائِمًا كَانَ زَيْدٌ, though some disallow it (IA). لَيْسَ has been contrariwise held to be of the 1st kind; but the [rule] first [mentioned] is the correct one (M): the GG dispute whether the *pred.* of لَيْسَ may precede it; the KK with Mb, Zj, IS, and most of the moderns including IM, disallowing, and F, [Z,] and Ibn Burhān allowing, it, while S is declared by some to have allowed, and by some to have disallowed, it: nor has anything been transmitted from the Arabs where its *pred.* appears to precede it; but in XI. 11. أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ *Now surely on the day that it shall come to them it shall not be averted from them* the *reg.* of its *pred.* appears to precede it (IA): hence it is argued that, since يَوْمَ يَأْتِيهِمْ is governed by [مَصْرُوفًا (IA)] the *pred.* [of لَيْسَ (K), and precedes لَيْسَ (IA),] whereas the *reg.*, [being a follower of the *op.* (K),] precedes only where the *op.* precedes, the *pred.* of لَيْسَ may precede لَيْسَ (K, IA). In فَقَالَتْ أَكُلَّ إِلَخ [597] كُلَّ is governed in the *acc.* by مَانِحًا, an instance where the *reg.* of the *pred.* precedes [another sister of] كَانَ (SM).

§ 458. According to IM كَانَ and its sisters may not be immediately followed by the *reg.* of the *pred.* when neither an *adv.* nor *prep.* and *gen.* This comprises two cases:— (1) that the *reg.* alone should precede the *sub.*, the *pred.* itself being posterior to the *sub.*, as كَانَ طَعَامَكَ زَيْدٌ آكِلًا, which is disallowed by the BB, but allowed by the KK: (2) that the *reg.* and *pred.* should precede the *sub.*, and the *reg.* precede the *pred.*, as كَانَ طَعَامَكَ آكِلًا زَيْدٌ, which is disallowed by S, but allowed by some of the BB. It is deducible from his language that the *pred.* and *reg.* may precede the *sub.* when the *pred.* precedes the *reg.*; because then كَانَ is not immediately followed by the *reg.* of its *pred.*, as كَانَ آكِلًا طَعَامَكَ زَيْدٌ *Zaid was eating thy food*: and this is not disallowed by the BB (IA). If the *reg.* be an *adv.* or *prep.* and *gen.* (IA, Sh), it may be put immediately after كَانَ (IA), [so that] كَانَ may be separated from its two *regs.* by the *reg.* of its *reg.* (Sh), according to the BB and KK (IA), without dispute (Sh), as كَانَ عِنْدَكَ زَيْدٌ مُقِيمًا *Zaid was staying with thee* and كَانَ فِيكَ زَيْدٌ رَاغِبًا *Zaid was wishing for thee* (IA), as is proved by CXII. 4. [404], أَحَدٌ being *sub.* of يَكُنْ and كُفُوًا its *pred.* (Sh). S makes a distinction as regards priority or posteriority of the *adv.* between the non-essential and the predicative; approving of priority when it is predica-

tive, like مَا كَانَ فِيهَا أَحَدٌ خَيْرٌ مِنْكَ *Not any one better than thou has been in it*, and posteriority when it is non-essential, like مَا كَانَ أَحَدٌ خَيْرًا مِنْكَ فِيهَا *Not any one has been better than thou in it*: and adds that the people of rudeness [the Arabs of the desert] read وَلَمْ يَكُنْ كُفُوًا لَهُ أَحَدٌ CXII. 4. (M), the *adv.* being *orig.* posterior as adjunct of كُفُوًا (B). Instances where كَانَ and its sisters are apparently followed immediately by the *reg.* of the *pred.*, [such *reg.* not being an *adv.* or *prep.* and *gen.* (J),] are to be explained by holding that كَانَ [or its sister] contains a latent *pron.*, the *pron.* of the case: thus the saying قَنَافِذُ الخ [1], apparently like كَانَ طَعَامَكَ زَيْدٌ آكِلٌ, [which is allowed by the KK, because the *reg.* of the *reg.* is in their opinion a *reg.* of the *op.*, not extraneous to it, but disallowed by the BB, because in their opinion the *reg.* of the *reg.* is not a *reg.* of the *op.*, but extraneous to it, so that separation of the *op.* from its *reg.* by an extraneous (word) results (J),] is explained by the hypothesis of a latent *pron.*, the *pron.* of the case, in كَانَ, which is its *sub.*, the subsequent *prop.* عَطِيَّةُ *inch.* and عَوَّدَ *enunc.* being the *pred.*, and إِيَّاهُمْ the *obj.* of عَوَّدَ, so that كَانَ is not separated from its *sub.* by the *reg.* of the *pred.*, because its *sub.* is understood before the *reg.*;

and the saying [of Ḥumaid Ibn Thaur alArḳaṭ (J)]

فَأَصْبَحُوا وَالنَّوَى عَالِي مُعَرَّسِهِمْ
وَلَيْسَ كُلَّ النَّوَى تُلْقِى الْمَسَاكِينُ

apparently like كَانَ طَعَامَكَ آكِلًا زَيْدٌ, [(or rather) كَانَ طَعَامَكَ يَاكُلُ زَيْدٌ, which is allowed by the KK and some of the BB, namely IS, F, and IU (J),] is also explained [by the majority of the BB (J)] through sub-audition of the *pron.* of the case as *sub.* of لَيْسَ, [lest there result what has been before mentioned, and precedence of the verbal *pred.* of لَيْسَ before its *sub.* (457), which is disallowed (J),] كُلَّ النَّوَى being governed in the *acc.* by تُلْقِى, which with its *ag.* الْمَسَاكِينُ is the *pred.* of لَيْسَ (IA), *And they*, the guests, ate so many dates that they *entered upon the time of morning, while date-stones were rising above their place of lodging in the night, although* (*the case*) *was not* that *the beggarly* wretches *were throwing away all of the date-stones* (J).

CHAPTER IX.

THE VERBS OF APPROPINQUATION.

§ 459. The *vs.* of *app.* are كَادَ, كَرَبَ, أَوْشَكَ, جَعَلَ, أَخَذَ, أَنْشَأَ, عَلِقَ, طَفِقَ, حَرَى, إِخْلَوْلَقَ, عَسَى, هَبَّ, and هَلْهَلَ (Sh). They are a division of the annulling *vs.* It is not disputed that they are *vs.*, except عَسَى (IA), which [correctly (IA)] is a *v.*, [as is proved by the attachment of the ت of the *ag.* and its sisters to it, as عَسِيتُ, عَسِيتُمْ, عَسِيتُنَّ (IA),] not a *p.* [of hope, like لَعَلَّ (J), absolutely (ML),] as held by Th and IS (IA, ML), nor when attached to the *acc. pron.*, as in يَا أَبَتَا عَلَّكَ أَنْ تَفْعَلَ [169], as held by S according to Sf (ML). AH, however, imagines حَرَى to be only حَرِيَ *Fit* with Tanwīn, a *n.* not a *v.*; but he is mistaken, the saying of AlA'shà

إِنْ يَقُلْ هُنَّ مِنْ بَنِي عَبْدِ شَمْسٍ
فَحَرَى أَنْ يَكُونَ ذَاكَ وَكَانَا

If he say, They are of the Banù 'Abd Shams, mayhap that will be, and it will be being cited by lexicologists as an *ex.* of it (Sh). They [are named *vs.* of *app.*, though they do not all denote *app.*, but (IA)]

indicate (1) [the *sub.*'s (Sh)] *app.* [to the *pred.* (Sh)], i. e. كَانَ, كَرُبَ, أَوْشَكَ; (2) [the speaker's (Sh)] hope [for the *pred.* (Sh)], i. e. عَسَى, حَرَى, and إِخْلَوْلَقَ; (3) [the *sub.*'s (Sh)] commencement [of the *pred.*, which are numerous, seven being here mentioned, so that the *vs.* of this *cat.* are completed to 13, like those in the *cat.* of كَانَ (Sh)], i. e. أَنْشَأَ, عَلِقَ, أَخَذَ, طَفِقَ, جَعَلَ (IA, Sh), هَبَّ, and هَلْهَلَ (Sh): therefore naming them *vs.* of *app.* is a sort of synecdoche (IA). They govern like كَانَ; and, were not their *pred.* distinguished by predicaments not belonging to كَانَ and its sisters, they would not be separated by a *cat.* to themselves (Sh). They [are prefixed to the *inch.* and *enunc.*; and (IA)] put the *inch.* into the *nom.* [as their *sub.* (IA)], and the *enunc.* into the [position of an (IA)] *acc.* (IA, Sh) as their *pred.* (IA). Their *pred.* is a verbal *prop.*; and مَسْحًا in فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ XXXVIII. 32. *And he began to cut off* with the sword *the legs and the necks* is not *pred.* of طَفِقَ, but an *inf. n.* to a suppressed *pred.*, i. e. يَمْسَحُ مَسْحًا (ML). It is an *aor.* (IA, C, Sh) *v.*, conjoined with [the infinitival (C)] أَنْ or denuded of it (C, Sh), as عَسَى رَبُّكُمْ أَنْ يَرْحَمَكُمْ XVII. 8. *May be your Lord will have mercy upon you* and يَكَادُ زَيْتُهَا يُضِيءُ XXIV. 35. *Whose*

oil well-nigh giveth light of itself (Sh): rarely a [single (C)] *n.* [after عَسَى and كَانَ (IA)], as in the saying [of Ru'ba Ibn Al'Ajjāj (Jsh)]

أَكْثَرْتَ فِي العَذْلِ مُلِحًّا دَائِمًا * لَا تُكْثِرَنْ إِنِّي عَسِيتُ صَائِمًا

[*Thou hast abounded in railing, persisting with ceaseless* persistence. *Do not thou abound; for verily I, may be I shall be abstaining* from hearkening to thy speech (J)] and فَأَبْتُ إِلَى فَهْمٍ الخ [409] (IA, C); or a nominal *prop.*, as in

وَقَدْ جَعَلَتْ قَلُوصُ ابْنَيْ سُهَيْلٍ * مِنَ الْأَكْوَارِ مِرْتَعُهَا قَرِيبُ

[*The young she-camel of the two sons of Suhail having begun to be* so jaded that *her place of pasturing is near to the camel-saddles* (T, Jsh)]; or *pret. v.*, as in the saying of Ibn 'Abbās فَجَعَلَ الرَّجُلُ إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا *Then the man set about, when he was not able to go forth, sending a message* or *messenger* (C): and has not been heard as an *adv.*, *prep.* and *gen.*, nominal *prop.*, or verbal *prop.* without the *aor.*, when *pred.* of عَسَى or كَانَ (IA). The *nom.* of the *pred.* of كَانَ and its sisters, except عَسَى, must be a *pron.* [relating to the *sub.* (DM)], as كَانَ زَيْدٌ يَمُوتُ, not كَانَ زَيْدٌ أَبُوهُ يَمُوتُ; whereas عَسَى زَيْدٌ أَنْ يَقُومَ or عَسَى زَيْدٌ أَبُوهُ يَقُومُ is allowable, so that the *pred.* governs the connected, [i. e. *n. pre.* to the *pron.* of the *sub.* (DM),]

in the *nom.*, though not the extraneous, as عَسَى زَيْدٌ أَنْ يَقُومَ عَمْرٌو عِنْدَهُ, [save rarely, as عَسَى فَرَجٌ آلخ (below) (J)]: and فَرَجٌ in the saying of Hudba [Ibn Khashram al'Udhrī (N)] عَسَى الْكَرْبُ آلخ [461] is not *sub.* of كَانَ, but an *inch.*, whose *enunc.* is the *adv.*, the *prop.* being *pred.* of كَانَ, the *sub.* of which is the *pron.* of الْكَرْبُ; while ثَوْبِي in وَقَدْ جَعَلَتْ آلخ [467] is a *subst.* of implication for the ت of جَعَلَتْ, not *ag.* of يُثْقِلُنِي (ML). The *vs.* of this *cat.* are not plastic, except كَانَ and أَوْشَكَ, from which the *aor.* is used, as يَكَادُونَ يَسْطُونَ XXII. 71. *They are upon the point of laying violent hands* and يُوشِكُ مَنْ فَرَّ آلخ [466], and in the case of أَوْشَكَ is the tense most frequently used, the use of the *pret.*, though related by Khl and transmitted in poetry, as وَلَوْ سُئِلَ آلخ [466], being rare; and the *act. part.*, as

فَمُوشِكَةٌ أَرْضُنَا أَنْ تَعُودَ * خِلَافَ الْأَنِيسِ وَحُوشًا يَبَابَا

[by Abù Sahm alHudhalī, i. e. ذَاتَ وَحْشٍ, *And our land is on the point of becoming after the cheerful companion* a haunt of *wild beasts, desolate* (J)] and

أَمُوتُ أَسًى يَوْمَ الرِّجَامِ وَإِنَّنِي * يَقِينًا لَرَهْنٌ بِالَّذِي أَنَا كَائِنُ

[by Kuthayyir Ibn 'Abd ArRaḥmān, *And I was almost*

dying of grief on the day of the combat *of ArRijām, when verily I was certainly pledged to what I was on the point* (*of undergoing*), i. e. *determined not to flee from encountering what I expected in it,* أَمُوتُ الخ being *pred.* of وَكِدْتُ in the preceding verse, and the *pred.* of كَائِدٌ, i. e. آتِيَةٌ or أُلَاقِيَةٌ, suppressed; while Ibn Hishām mentions that some relate an *inf. n.* إِيشَاكٌ (J)]. The author of the Inṣāf, however, relates the use of the *aor.* يَعْسَى and *act. part.* عَاسٍ from عَسَى, Jh the *aor.* of طَفِقَ, and Ks the *aor.* of جَعَلَ. The *vs.* عَسَى, إِخْلَوْلَقَ, and أَوْشَكَ are distinguished by being used non-attributively, as before mentioned, and attributively. The *att.* is what is attributed to أَنْ and the *v.*, as عَسَى أَنْ يَقُومَ *It may be that he will stand,* إِخْلَوْلَقَ أَنْ يَأْتِيَ *It was likely that he would come,* and أَوْشَكَ أَنْ يَفْعَلَ *It was near at hand that he should do*; أَنْ and the *v.*, in the position of a *nom.*, being *ag.* of عَسَى, إِخْلَوْلَقَ, and أَوْشَكَ; and they being thereby enabled to dispense with the *acc.*, which is their *pred.* This is when the *v.* after أَنْ is not followed by an explicit *n.* that may be governed in the *nom.* by it. But, if it be so followed, as عَسَى أَنْ يَقُومَ زَيْدٌ [below], the explicit *n.* is governed in the *nom.* by the *v.* after أَنْ,

(1) according to Shl, necessarily; أَنْ and what follows it being *ag.* to عَسَى, which is *att.* and has no *pred.*; so that in the *du.*, *pl.*, and *fem.* you say عَسَى أَنْ يَقُومَ الزَّيْدَانِ and الزَّيْدُونَ and تَقُومَ الْهِنْدَاتُ, without putting a *pron.* in the *v.* [after أَنْ], because it governs the explicit *n.* after it in the *nom.*: (2) according to Mb, Sf, and F, allowably: or by عَسَى, as its *sub.*; أَنْ and the *v.* being in the position of an *acc.* to عَسَى, [as its *pred.*,] preceding the *sub.*; and the *ag.* of the *v.* after أَنْ being a *pron.* relating to the *sub.* of عَسَى, allowed to relate to it though posterior, because it is prior in natural order; so that you say عَسَى أَنْ يَقُومَا الزَّيْدَانِ and يَقُومُوا الزَّيْدُونَ and يَقُمْنَ الْهِنْدَاتُ, putting a *pron.* in the *v.*, because the explicit *n.* is not governed in the *nom.* by it, but by عَسَى (IA). The *pred.* of حَرِيَ and اِخْلَوْلَقَ must be conjoined with أَنْ, [as حَرِيَ زَيْدٌ أَنْ يَفْعَلَ *Mayhap Zaid will do* and اِخْلَوْلَقَتِ السَّمَاءُ أَنْ تَمْطِرَ *The sky was likely to rain* (Sh)]. The *pred.* of عَسَى is generally, [and always in the Ḳur'ān (IA),] conjoined with أَنْ, as XVII. 8. [and فَعَسَى اللّٰهُ أَنْ يَأْتِيَ بِالْفَتْحِ V. 57. *Then may be God will bring victory* (IA)]; and is [seldom according to

S, only in poetry according to the majority of the BB (IA),] denuded of it, as

عَسَى فَرَجٌ يَأْتِي بِهِ اللّٰهُ إِنَّهُ * لَهُ كُلَّ يَوْمٍ فِي خَلِيقَتِهِ أَمْرُ

(IA, Sh) *May be comfort, God will bring it. Verily He every day has business among His creatures* (J) and عَسَى الْكَرْبُ الخ [461] (IA). عَسَى is used in several ways (ML): [followed by أَنْ,] it has two constructions (M): (1) عَسَى زَيْدٌ أَنْ يَقُومَ: (*a*) according to the majority, this is like كَانَ زَيْدٌ يَقُومُ; which is deemed dubious, because the *pred.* is renderable by the *inf. n.*, while the *sub.* is concrete, whereas accident is not identical with substance; but it is replied that a *pre. n.* is supplied before the *sub.*, i.e. عَسَى أَمْرُ زَيْدٍ الْقِيَامُ, or *pred.*, i.e. عَسَى زَيْدٌ صَاحِبُ الْقِيَامِ, or that it is of the *cat.* of زَيْدٌ عَدْلٌ and صَوْمٌ; (*b*) according to S and Mb (ML), عَسَى is [a *v. trans.* (ML),] equivalent to قَارَبَ (M, ML) in sense and government (ML), having a *nom.* and *acc.*, save that its *acc.* must be أَنْ with the *v.*, renderable by the *inf. n.*, like عَسَى زَيْدٌ أَنْ يَخْرُجَ i.q. قَارَبَ زَيْدٌ الْخُرُوجَ (M); or *intrans.*, equivalent to قَرُبَ مِنْ أَنْ, the *prep.* being suppressed by extension (ML): it is best to make أَنْ with its *conj.* a direct *obj.* by ellipse of the *prep.*, and the *v.*

before it *att.*; S says that the أَنْ in عَسَيْتُ أَنْ تَفْعَلَ is equivalent to that in قَارَبْتُ أَنْ تَفْعَلَ or دَنَوْتُ أَنْ تَفْعَلَ, which proves that أَنْ تَفْعَلَ after عَسَى is not a *pred.*; and the truth is that the *vs.* of *app.* are coordinated with كَانَ when the *v.* after them is *not* conjoined with أَنْ, not when it *is* (C): (2) عَسَى أَنْ يَقُومَ زَيْدٌ: here عَسَى is (a) *att.* (ML), equivalent to قَرُبَ, having only a *nom.*, save that its *nom.* is أَنْ with the *v.*, renderable by the *inf. n.* like عَسَى أَنْ يَخْرُجَ زَيْدٌ i. q. قَرُبَ خُرُوجُهُ (M); (b) *non-att.*, زَيْدٌ being its *sub.*, and his *pron.* in يَقُومُ, not in عَسَى, unless indeed the two *ops.* be assumed to contest زَيْدٌ, in which case the *pron.* may be in عَسَى, the 2nd being made to govern: whereas in عَسَى أَنْ يَقُومَ زَيْدٌ فِي الدَّارِ it must be *att.*, lest the *conj.* of أَنْ be separated from its *reg.* [فِي الدَّارِ (DM) and] عَمْرًا by the extraneous زَيْدٌ *sub.* of عَسَى; e. g. عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا XVII. 81. [*It may be that thy Lord will raise thee* on the day of resurrection, and station thee *in a station extolled* (K)]: IM, however, says that in his opinion it is always *non-att.*, but that أَنْ and its *conj.* supply the place of the two terms, as in

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا XXIX. 1. *Have the people thought that they should be left?*, since no one says that حَسِبَ has here become excluded from its general rule: (3) عَسَى زَيْدٌ يَقُومُ, which is uncommon, as عَسَى الْكَرْبُ الخ [461]: (4) عَسَى زَيْدٌ قَائِمًا, which is more uncommon, as عَسَى الْغُوَيْرُ اَبُؤْسًا and the *prov.* اَكْثَرَتْ الخ [460] *Perhaps the little cave may be calamities*: correctly, however, the *pred.* is here suppressed, i. e. اَكُونَ and يَكُونَ اَبُؤْسًا صَائِمًا, [or rather اَنْ اَكُونَ and اَنْ يَكُونَ (MA),] because that preserves the general usage, and because what is hoped for is his being abstaining, not the abstainer himself: (5) عَسَى زَيْدٌ سَيَقُومُ, which is very rare, as عَسَى طَلِيٌّ الخ [578]: and in these [(last) three usages (DM)] عَسَى is indubitably *non-att.*: (6) عَسَاكَ, عَسَاكِ, عَسَاهُ, which is uncommon [169, 462]: (7) عَسَى زَيْدٌ قَائِمٌ transmitted by Th, which is explained by its being *non-att.*, its *sub.* being the *pron.* of the case, and the nominal *prop.* the *pred.* (ML).

§ 460. كَانَ has a *sub.* and *pred.*, its *pred.* being an *aor.* renderable by an *act. part.*, as كَانَ زَيْدٌ يَخْرُجُ *Zaid was on the point of going out*: but مَا كِدْتُ آئِبًا [409] has been transmitted according to the *o. f.*, like عَسَى

الغوير ابؤسا [459] (M). The *pred.* of كاد is generally denuded of أن, as II. 66. [(1) and من بعد ما كاد تزيغ قلوب فريق منهم IX. 118. *After that the case* (167) *was almost* this, *the hearts of a party of them were swerving* (IA)]; and is [seldom according to IM, only in poetry according to the Andalūsians (IA),] conjoined with it, as

كادت النفس أن تفيض عليه * إذ غدا حشو ريطة وبرود

(IA, Sh), by Muḥammad Ibn Manādhir, the poet of AlBaṣra (DM), *The soul was well-nigh expiring over him, when he became the stuffing of a mantle and wraps,* i. e. *enfolded in his grave-clothes* (J), and ما كدت أن أصلي العصر حتى كادت الشمس أن تغرب words of the Prophet *I was not on the point of praying in the afternoon until the sun was about to set* (IA). They say من تانى أصاب أو كاد ومن استعجل اخطا أو كاد (ML) *He that acts deliberately succeeds or almost* (*succeeds*), *and he that acts precipitately fails or almost* (*fails*), suppressing the *pred.* (DM).

§ 461. كاد is applied to denote the *app.* of the act, as كاد النعام يطير *The ostrich almost flies,* because an element of flying is found in him, while أن is applied to denote the delay of the act and its occurrence in future time; so that, when put after كاد, it is inconsistent with

the sense of the latter, and a kind of contradiction results in the sentence: whereas عَسَى is applied to denote expectation, the like of which أَنْ indicates; so that the occurrence of أَنْ after it imports corroboration of the sense. The Arabs have spoken a number of *provs.* in كَادَ, in all of which أَنْ is omitted, as كَادَ ٱلْعَرُوسُ يَكُونُ مَلِكًا *The husband is almost a king* and كَادَ ٱلْمُنْتَعِلُ يَكُونُ رَاكِبًا *The wearer of sandals is almost a rider* (D). In

عَسَى ٱلْكَرْبُ ٱلَّذِى أَمْسَيْتُ فِيهِ * يَكُونُ وَرَاءَهُ فَرَجٌ قَرِيبُ

[*May be the trouble, which I have become in, it* (459) *will be* such that *behind it will be near relief* (J)] عَسَى is assimilated to كَادَ; and in

رَسْمٌ عَفَا مِنْ بَعْدِ مَا قَدِ ٱمَّحَى
قَدْ كَادَ مِنْ طُولِ ٱلْبِلَى أَنْ يَمْصَحَا

[by Ru'ba Ibn Al'Ajjāj, *A ruin, that has become obliterated after having been razed, has well-nigh vanished from length of wear and tear* (Jsh)] كَادَ to عَسَى (M).

§ 462. The Arabs say (1) عَسَيْتَ أَنْ تَفْعَلَ and عَسَيْتُمَا to عَسَيْتُنَّ, عَسَى زَيْدٌ أَنْ يَفْعَلَ and عَسَيَا to عَسَيْنَ, and عَسَيْتُ and عَسَيْنَا (M): عَسَيْتَ (K), عَسَيْتُمْ is the *dial.*

of AlḤijāz (K, B on XLVII. 24.): in لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ XLIX. 11. *Let not men mock at men; it may be that they be better than they: nor women at women; it may be that they be better than they* Abd Allāh reads عَسَوْا أَنْ يَكُونُوا and عَسَيْنَ أَنْ يَكُنَّ, so that عَسَى has a *pred.*, as in XLVII. 24. [below], whereas in the 1st reading it has none, as in II. 213.[464] (K): when a *nom. pron.* of the 1st or 2nd *pers.* or 3rd *pers. pl. fem.* is attached to عَسَى, as عَسِيتُ, عَسِيتَ, عَسِيتِ, عَسِيتُمَا, عَسِيتُمْ, عَسِيتُنَّ, عَسِينَ, its سـ may be pronounced with Kasr or Fatḥ, the Fatḥ being better known (IA): Nāfi' reads فَهَلْ عَسِيتُمْ إِنْ تَوَلَّيْتُمْ XLVII. 24. *May ye then be expected, if ye receive authority?* with Kasr of the سـ (K, IA), which is strange (K); and the rest read with Fatḥ (IA): (2) عَسَى أَنْ يَفْعَلَ and يَفْعَلَا and يَفْعَلُوا (M): the Banù Tamīm do not affix the *pron.* (K, B), saying عَسَى أَنْ تَفْعَلَ and تَفْعَلُوا (K): (3) عَسَاهُنَّ to عَسَاهُ أَنْ يَفْعَلَ, عَسَاكُنَّ to عَسَاكَ أَنْ تَفْعَلَ and عَسَانِي أَنْ أَفْعَلَ and عَسَانَا (M). [Similarly] عَسَى, when preceded by a *n.*, may contain a *pron.* relating to the preceding *n.*, which is the *dial.* of Tamīm [?], or be denuded of it, which is the *dial.* of AlḤijāz (IA): عَسَى

in زَيْدٌ عَسَى أَنْ يَقُومَ (1) contains a latent *pron.* [relating to زَيْدٌ, according to the *dial.* of Tamīm (IA), being *non-att.*, with its *sub.* latent (ML), while أَنْ يَقُومَ is in the position of an *acc.* by it; so that in the *fem.*, *du.*, and *pl.*, you say الزَّيْدَانِ عَسَيَا أَنْ يَقُومَا, هِنْدٌ عَسَتْ أَنْ تَقُومَ, الزَّيْدُونَ عَسَوْا أَنْ يَقُومُوا, and الْهِنْدَاتُ عَسَيْنَ أَنْ يَقُمْنَ (IA)]: (2) is devoid of *pron.*, [according to the *dial.* of AlḤijāz (IA), being *att.* (ML),] while أَنْ يَقُومَ is in the position of a *nom.* by it (IA, ML); so that you say هِنْدٌ عَسَى أَنْ تَقُومَ, الزَّيْدَانِ عَسَى أَنْ يَقُومَا, الزَّيْدُونَ عَسَى أَنْ يَقُومُوا, and الْهِنْدَاتُ عَسَى أَنْ يَقُمْنَ. But the other *vs.* of this *cat.* must contain the *pron.*, as الزَّيْدَانِ جَعَلَا يَنْظِمَانِ *The two Zaids set about versifying*, not جَعَلَ (IA).

§ 463. You say كَادَ يَفْعَلُ to كِدْتُ تَفْعَلُ, كِدْنَ to كِدْتُنَّ, and كِدْتُ أَفْعَلُ and كِدْنَا. And some of the Arabs say كُدْتُ with Ḍamm.

§ 464. عَسَى denotes the *app.* of the matter in the way of hope and longing; you say عَسَى اللهُ أَنْ يَشْفِيَ مَرِيضَكَ *May be God will heal thy sick*, meaning that the nearness of his recovery is hoped for from God, longed

for: whereas كَانَ denotes its *app.* in the way of existence and realization; you say كَادَتِ الشَّمْسُ تَغْرُبُ *The sun was almost setting*, meaning that its nearness to setting had become realized (M). R, [however,] contends that it denotes longing not for the approach of the *pred.*, but for its realization absolutely (MA). It signifies [the speaker's] hope in the case of what is liked, and fear in the case of what is disliked, both combined in وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ II. 213. (ML), where the 1st عَسَى denotes hope (MA, DM), and the 2nd fear (MA), *And it may be that ye dislike a thing*, i. e. warring in the cause of God, pleasant as regards the recompense accruing from it, though apparently unpleasant, *while it is good for you; and it may be that ye like a thing*, i. e. fear of warring in the cause of God, *while it is bad for you* (DM).

§ 465. It is said that كَانَ, (1) when denied, is (a) *aff.* (IH, ML) of the *pred.* (MA), as II. 66. [1] (ML), for they did the sacrifice (DM); or (b) in the past *aff.*, as II. 66, and in the future like other *vs.*, as

إِذَا غَيْرُ الْهَجْرِ الْمُحِبِّينَ لَمْ يَكُنْ
رَسِيسُ الْهَوَى مِنْ حُبِّ مَيَّةَ يَبْرَحُ

(IH), by Dhu -rRumma, *When desertion alters lovers, the constant passion of the love of Mayya will not be near*

departing, the denied كَانَ not importing affirmation, but intensifying the negation of يَبْرَحُ (Jsh): and, (2) when affirmed, is *neg.* [of the *pred.* (MA)], as وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ XVII. 75. *And verily they well-nigh tempted thee away from what We have revealed unto thee*, [the sense being that they did not tempt thee away (DM),] and كَادَتِ النَّفْسُ الخ [(460), the soul not having actually expired (Jsh)]: so that كَانَ يَفْعَلُ means that *he did not*, and لَمْ يَكَدْ يَفْعَلُ that *he did*. So notorious is this that [Abu -l'Alá (Jsh)] alMa'arrī has made a riddle of it, saying

أُنْحُوِيَّ هٰذَا الْعَصْرِ مَا هِيَ لَفْظَةٌ
جَرَتْ فِي لِسَانَيْ جَرْهَمٍ وَثَمُودِ
إِذَا اسْتُعْمِلَتْ فِي صُورَةِ الْجَحْدِ أَثْبَتَتْ
وَإِنْ أُثْبِتَتْ قَامَتْ مَقَامَ الْجُحُودِ

(ML) *O grammarian of this age, what is a word that was current in the tongues of Jurhum and Thamūd, that, when used in the form of denial, affirms, and, if affirmed, stands in the place of denial?* (Jsh). Correctly, however, it is like other *vs.* (IH, ML) in that, when denied, it is *neg.* [of *app.* to the *pred.* (MA)], and, when affirmed, *aff.* [of *app.* to the *pred.* (MA)]. For its meaning is *app.*;

and there is no doubt that كَادَ يَفْعَلُ means *He became near to doing*, and مَا كَادَ يَفْعَلُ *He did not become near to doing*. Its *pred.* is therefore perpetually denied:—(1) when كَادَ is denied; because, when the *app.* of the act is denied, the realization of that act is inferentially denied, as إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا XXIV. 40 [*When he putteth forth his hand, he is not near to seeing it*, much less doth he see it, like إِذَا غَيْرُ إِلَخْ (K, B), i.e. *will not be near to departure*, how then shall it depart? (K)], which is therefore more intensive than *he seeth it not*, because he that sees not is sometimes near to seeing: (2) when the *app.* is affirmed; because predication of the nearness of the thing conventionally requires its non-realization, otherwise the predication would be of its realization, not of its *app.*, since in conventional language it is not good to say of one that prayed *he became near to praying*, although he did not pray until he became near to praying. Nor is there any distinction in what we have mentioned between كَادَ and يَكَادُ: and II. 66., where they did do, since what is meant by the *doing* is sacrificing, and the text has already said فَذَبَحُوهَا *Then they sacrificed her*, is a predication of their state in the beginning of the matter; for at first they were far from sacrificing her, as is shown by their cavilling and reiterated questioning. But since the use of phrases like this is frequent in the case of him

as to whom *app.* to the act at first is denied, but who afterwards does it, this very *v.* [مَا كَادَ (DM)] is imagined to be the indicator of the realization of that very act; whereas it is not so, the realization of the act being understood only from another indication, as from فَذَبَحُوهَا in the text (ML).

§ 466. يُوشِكُ means *Hastens*, because derived from the وَشِيكٌ, i. e. the *hastener to the thing* (D). أَوْشَكَ is used like عَسَى in its two constructions [459], and like كَانَ; as يُوشِكُ أَنْ يَجِيءَ زَيْدٌ, يُوشِكُ زَيْدٌ أَنْ يَجِيءَ, and يُوشِكُ زَيْدٌ يَجِيءُ (M): its *pred.* is [generally (IA, Sh)] conjoined with أَنْ, [as

أَفِي كُلِّ عَامٍ مَرْضَةٌ ثُمَّ نَهْضَةٌ
وَتَنْعَى وَلَا تُنْعَى مَتَى ذَا إِلَى مَتَى
فَيُوشِكُ يَوْمٌ أَنْ يُوَافِقَ لَيْلَةً
يَسُوقَانِ حَتْفًا رَاحَ نَحْوَكَ أَوْ غَدَا

by ʿImrān Ibn Ḥiṭṭān, *In every year shall there be a sickness, then an arising, and shalt thou announce death, nor be announced as dead?* Until *when shall this be, until when? For a day hastens to meet a night; they will*

drive on death, come it to thee at even or at morn! (D), (and) as

وَلَوْ سُئِلَ النَّاسُ التُّرَابَ لَأَوْشَكُوا
إِذَا قِيلَ هَاتُوا أَنْ يَمَلُّوا وَيَمْنَعُوا

(IA, Sh) *And if men were asked for dust, they would be on the point, when it was said, Give, of being disgusted and refusing* (J)]; and أَنْ is [seldom (IA)] suppressed, as

يُوشِكُ مَنْ فَرَّ مِنْ مَنِيَّتِهِ * فِي بَعْضِ غِرَّاتِهِ يُوَافِقُهَا

(D, IA, Sh), by Umayya [Ibn (Abi) -ṣṢalt (Jsh)] ath-Thaḳafī, *He that has fled from his fate* in battle, *will be near to meeting it in one of his heedlessnesses* (J, Jsh).

§ 467. كَرَبَ [usually with Fatḥ of the ر, though Kasr also has been transmitted (IA),] is like كَادَ (M, IA), according to IM (IA), as كَرَبَ يَفْعَلُ (M). Its *pred.* is generally denuded of أَنْ, the only construction mentioned by S, as

كَرَبَ الْقَلْبُ مِنْ جَوَاهُ يَذُوبُ * حِينَ قَالَ الْوُشَاةُ هِنْدٌ غَضُوبُ

[by Kalḥaba alYarbūʿī, *My heart was well-nigh melting from its violence of grief, when the slanderers said, Hind is wroth* with thee (J)]; and is [seldom (IA)] conjoined with it, as

سَقَاهَا ذَوُو الْأَحْلَامِ سَجْلًا عَلَى الظَّمَا
وَقَدْ كَرُبَتْ أَعْنَاقُهَا أَنْ تَقَطَّعَا

[*orig.* تَتَقَطَّعَ (Sh), by Abù Zaid alAslamì, *The possessors of understandings gave them to drink a huge bucketful* of bounty *on account of their thirst* and indigence, *their necks being on the point of being cut off* from extremity of destitution (J)]. The *pred.* of the *vs.* of commencement may not be conjoined with أَنْ (IA, Sh), because of their incompatibility with إِنْ, what is intended by them being the present, while أَنْ denotes the future (IA), as

وَقَدْ جَعَلَتْ إِذَا مَا قُمْتُ يُثْقِلُنِى
ثَوْبِى فَأَنْهَضُ نَهْضَ الشَّارِبِ السَّكِرِ

[by Abù Ḥayya anNumairì, *And indeed I began, whenever I arose—my garment* began (459) *to weigh me down, so that I stood up as stands up the sottish drinker* (SM, Jsh)].

فَأَخَذْتُ أَسْأَلُ وَالرُّسُومُ تُجِيبُنِى
وَفِى الْاِعْتِذَارِ إِجَابَةٌ وَسُؤَالُ

Then I took to questioning, and the traces to answering me: and in making excuse there is answering and questioning,

أَرَاكَ عَلِقْتَ تَظْلِمُ مَنْ أَجَرْنَا

I know thee to have begun oppressing him that we have protected,

أنشأت أعرب عما كان مكنونا

I commenced disclosing what was hidden,

هببت ألوم القلب في طاعة الهوى

I set about upbraiding the heart for obedience to passion, and

وطئنا ديار المعتدين فهلهلت * نفوسهم قبل الاماتة تزهق

We trod the countries of the foes, and their souls began to expire before the slaughter. These two are the most unusual of the *vs.* of commencement; and طَفِقَ the best known, and the one that occurs in the Revelation, namely in two places, وَطَفِقَا يَخْصِفَانِ VII. 21. XX. 119., i.e. *And they began sewing one leaf upon another to cover themselves withal,* where Abu -sSammāl al'Adawī reads وَطَفَقَا with Fatḥ, a *dial. var.* transmitted by Akh, while there is a third *dial. var.* طَبِقَ with ب pronounced with Kasr in place of the ف, and XXXVIII. 32. [459] (Sh). جَعَلَ is (1) i.q. صَارَ and طَفِقَ, being then *intrans.*, as وَقَدْ جَعَلْتُ الخ [459]; (2) i.q. أَوْجَدَ, being then *trans.* to one *obj.* [442], as VI. 1. [177]; (3) i.q. صَيَّرَ [440], being then *trans.* to two *objs.*, as جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا

II. 20. *Hath made for you the earth to become a bed*, the *making to become* being now by deed, now by word or covenant (B on II. 20.).

CHAPTER X.

THE VERBS OF PRAISE AND BLAME.

§ 468. The *vs.* of praise and blame are (1) نِعْمَ and بِئْسَ (M, IH): (a) نِعْمَ and بِئْسَ are *vs.* (D, HM, IA), according to the majority of GG (IA), as proved by the affixion of the [quiescent (IA)] ت of femininization (HM, IA), but *ns.* according to some of the KK, among them Fr, who adduce the prefixion of the *prep.* in the sayings مَا هِيَ بِنِعْمَ الوَلَدُ and نِعْمَ السَّيْرُ عَلَى بِئْسَ العِيرُ, which is explainable, however, by making نِعْمَ and بِئْسَ *regs.* to a suppressed *saying* occurring as *ep.* to a suppressed qualified, which is the *gen.* governed by the *p.*, not نِعْمَ and بِئْسَ, i.e. نِعْمَ السَّيْرُ عَلَى عِيرٍ مَقُولٍ فِيهِ بِئْسَ العِيرُ *Most excellent is the journeying upon (an ass whereof it is said,) Most evil is the ass* and مَا هِيَ بِوَلَدٍ مَقُولٍ فِيهِ نِعْمَ الوَلَدُ *She is not (a child whereof it is said,) Most excellent is the child*; and are aplastic, only their *pret.* being used (IA); applied to denote [general (M) superlative (D)] praise and blame (D, M), as وَاعْتَصِمُوا بِاللهِ هُوَ مَوْلَاكُمْ فَنِعْمَ المَوْلَى وَنِعْمَ النَّصِيرُ XXII. 78. *And trust in God. He is your protector: then most excellent is the Protector, and*

most excellent is the Helper! and وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ XIII. 18. *And their place of returning shall be Hell: and most evil is the resting-place!* (D); and having four *dial. vars.*, فَعُلَ their *o. f.*, as

نَعِمَ السَّاعُونَ فِي الْأَمْرِ الْمَبَرِّ

[by Ṭarafa (R),] *Most excellent are the strivers in the pious matter!*, فَعَلَ with Fatḥ or Kasr of the ف and quiescence of the ع, and فَعِلَ with Kasr of both, as likewise has every *v.* or *n.* upon فَعِلَ, whose 2nd [*rad.*] is a guttural letter, like شَهِدَ and فَخِذٌ (M): (b) سَاءَ is used like بِئْسَ (M, IH, IA), as VII. 176. [475] (M): (c) فَعُلَ, [original or transmuted from فَعِلَ (R), (i. e.) formed from every *tril. v.*, for the purpose of praising or blaming (IA),] is treated like نِعْمَ and بِئْسَ (R, IA) in all their predicaments, as شَرُفَ الرَّجُلُ زَيْدٌ or غُلَامُ الرَّجُلِ زَيْدٌ or رَجُلًا زَيْدٌ, and, according to [R,] IM, and his son, عُلُمَ الرَّجُلُ زَيْدٌ, while others declare that transmutation of عَلِمَ, جَهِلَ, سَمِعَ to فَعُلَ with Ḍamm of the ع is not allowable, because the Arabs, when using them in this way, preserved the Kasra of their ع, and did not transmute it into Ḍamm, so that we must say عَلِمَ الرَّجُلُ زَيْدٌ

(IA); provided that it be made to imply the sense of wonder, for which reason its *ag.* is often (*a*) governed in the *gen.* by the ب, because it is i.q. أَفْعِلْ بِهِ, as ظَرُفَ بِزَيْدٍ, i.e. أَظْرِفْ بِهِ, (*b*) anarthrous, as وَحَسُنَ أُولَئِكَ رَفِيقًا IV. 71. [*And how goodly are those as companions!*, read also وَحُسْنَ (K),] and

قَعَدْتُ لَهُ وَصُحْبَتِي بَيْنَ ضَارِجٍ * وَبَيْنَ الْعُذَيْبِ بَعْدَ مَا مُتَأَمَّلِي

[by Imra alḲais, *I sat for the sake of* gazing at *it*, I *and my companions, between Ḍārij and Al-ʿUdhaib. How far was mine object of contemplation!*, مَا being *red.* (EM)], (*c*) a *pron.* agreeing with what is before it, as جَاءَنِي الزَّيْدَانِ وَكَرُمَا, i.e. مَا أَكْرَمَهُمَا, which is not allowable in نِعْمَ and بِئْسَ [474] (R): (2) حَبَّ in (Jm) حَبَّذَا [476] (IH).

§ 469. The *ag.* of نِعْمَ, بِئْسَ, [and سَاءَ (IA),] is (1) [explicit (M),] (*a*) synarthrous, [as نِعْمَ الرَّجُلُ زَيْدٌ, e.g. نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ VIII. 41. *Most excellent is the Protector, and most excellent is the Helper!* (IA): اَلْ denoting *the genus* (D, IA) *comprehensive by reason of community*, so that it is in the sense of the *pl.*, as in إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ CIII. 2. *Verily man is in loss*, i.e. *Verily men are* (D); properly, so that you praise the whole genus on

account of Zaid, and then particularize Zaid by mention, thus praising him twice; or, according to some, tropically, as though you made Zaid the whole genus for hyperbole: but, as some say, *knowledge* (IA)]: (*b*) *pre.* to the synarthrous, [e.g. وَلَنِعْمَ دَارُ الْمُتَّقِينَ XVI. 32. *And most excellent is the mansion of the pious* (IA)]: (2) pronominal, specified by (*a*) an *indet.* [after it (IA), homogeneous with it (D),] in the *acc.* (D, M, IH, IA) as a *sp.*, e.g. XVIII. 48. [160] (D, IA), i.e. بِئْسَ الْبَدَلُ بَدَلًا, it being made a *pron.*, and expounded by the *indet. acc.* homogeneous with it (D),

لَنِعْمَ مَوْئِلًا الْمَوْلَى إِذَا حُذِرَتْ
بَأْسًا ذَوِي الْبَغْيِ وَاسْتِيلَاءُ ذِي الْأَحَنِ

[By God, such that *most excellent is it*, as though he said *is refuge* or *the refuge, as a refuge is the Protector*, i.e. *God*, or By God, *most excellent is it as a refuge*—(*it*, i.e. *the praised, is*) *the Protector—when the severity of the oppressive and the domination of the rancorous are dreaded* (J)],

تَقُولُ عِرْسِي وَهِيَ لِي فِي عُمْرَةٍ * بِئْسَ امْرَأً وَإِنَّنِي بِئْسَ الْمَرَهْ

[*My wife says, she being with me in a shouting*, Such that *most evil is he*, i.e. *man* or *the man, as a man* (*art thou*); *and verily I*, such that *most evil is*, properly بِئْسَتْ, the ت being elided for the metre, *woman* or *the*

woman (*am I*), the particularized by blame, أنتَ and أنَا, being suppressed (J)], and VII. 176. [475] (IA); or (*b*) مَا [471], e.g. II. 273. [419] (IH). One should not say نِعمَ مِن مدحتَ and بِئسَ مِن ذممتَ, but نِعمَ الرجلُ مِن مدحتَ *Most excellent is the man, he that thou hast praised* and بِئسَ الشخصُ مِن ذممتَ, as says 'Amr Ibn Ma'dīkarib نِعمَ القومُ قومِى عِندَ السيفِ المسلولِ والمالِ المسؤولِ *Most excellent is the people, my people, on the occasion of the drawn sword and the begged property.* The *ag.* may not be particular: and therefore one may not say نِعمَ زيدٌ or نِعمَ أبُو عَلِيٍّ; nor for the like reason نِعمَ هذَا الرجلُ, because الرجلُ is here an *ep.* to هذَا, and the ل in it denotes determination of demonstration and particularity (D). And after the *ag.* is [a *n.* in the *nom.*, which is (M, IA)] the particularized (M, IH, IA) by praise or blame (M, IA); the sign of which is that it should be suitable for being made an *inch.* with the *v.* and its *ag.* as its *enunc.* (IA). The particularized seldom precedes نِعمَ and بِئسَ, as زيدٌ نِعمَ الرجلُ; the *ag.* being still synarthrous, or a *pron.* expounded by what is after it, as in the saying of AlAkhṭal [praising Bilāl (Jsh)]

أبُو مُوسَى نَجدَكَ نِعمَ جَدًّا * وشَيخُ الحَيِّ خَالُكَ نِعمَ خَالَا

(R) *Abù Mūsà* is thy grandsire. *Then thy grandsire, most excellent is he as a grandsire! And the chief of the clan is thy maternal uncle; most excellent is he as a maternal uncle!* (Jsh).

§ 470. The explicit *ag.* and the *sp.*, (1) [according to Mb, IS, F, IM, and his son (J),] may be combined [for corroboration (M),] as

تَزَوَّدْ مِثْلَ زَادِ أَبِيكَ فِينَا * فَنِعْمَ الزَّادُ زَادُ أَبِيكَ زَادَا

(M, IA), by Jarīr (M), *Provision thou thyself*, i. e. *Acquire good repute*, with provisioning *like the provisioning of thy father among us* by justice and liberality: *for most excellent was the provisioning, the provisioning of thy father, as provisioning* (Jsh) and

وَالتَّغْلِبِيُّونَ بِئْسَ الْفَحْلُ فَحْلُهُمْ * فَحْلًا وَأُمُّهُمُ زَلَّاءُ مِنْطِيقُ

[by Jarīr, *And the Taghlabīs, most evil is the sire, their sire, as a sire; and their mother is small in the buttocks, one that wears her waist-wrapper so that her buttocks may be magnified thereby*: whence it is deducible that the *sp.* of the explicit (*ag.*) need not precede the particularized, contrary to the *sp.* of the *pron.*, as in لَنِعْمَ مَوْئِلًا الخ (469) (J)]: (2) according to S [and Sf (J)], may not be combined, [because the *sp.* is for removal of vagueness, and there is no vagueness when the *ag.* is explicit: they make فَحْلًا a *corrob. d. s.*, or the combination a poetic license; and AH says that there is a *pron.* in بِئْسَ, فَحْلًا is a *sp.*

posterior to the particularized الفحل, and فحلهم a *subst.* for the latter: while زادا may be further said to be a direct *obj.* to تزود, and مثل a *d. s.* to it, though it is *indet.*, because the *d. s.* precedes the *s. s.* (J)]: (3) according to some, may be combined, if the *sp.* import a material sense additional to the *ag.*, as نعم الرجل فارسا زيد; but not otherwise, as نعم الرجل رجلا زيد: [and this is declared by IU to be right (J)].

§ 471. ما occurs after نعم and بئس, so that you say نعم ما or نعما and بئس ما, as II. 273. [419] and بئسما اشتروا به انفسهم II. 84. *Most evil is it as a thing that they have sold their souls for*, [*that they should disbelieve*]. There is a dispute about this ما: some say that (IA) in II. 273. [and II. 84.] (M) the *ag.* of نعم [(and) بئس (B)] is a [latent (IA)] *pron.*, and ما an *indet.*, [i. q. شيء (B), neither conjunct nor qualified (M) in نعما (K), (but) qualified by اشتروا (B), governed in the *acc.* as (IA)] the *sp.* [469] (M, IA) of the *ag.*, i. e. فنعم شيئا هي (M) [and] بئس شيئا اشتروا الخ, the particularized by blame being ان يكفروا (K): others say that ما is the *ag.*, a *det. n.* [180]; which is the doctrine of IKh, who ascribes it to S (IA).

§ 472. The particularized [زيد (1) in نعم الرجل زيد (ML)] is (a) [really (ML)] an *inch.*, whose *enunc.* is the preceding *prop.*, [as though the *o. f.* were زيد نعم الرجل (M)]; (b) [as allowed by many GG (ML),] *enunc.* of a [necessarily (IA, ML)] suppressed *inch.* (M, IH, IA, ML), i. e. هو زيد (M, IA), meaning زيد الممدوح [29]; (c) [as allowed by IU (ML),] an *inch.*, whose *enunc.* is [necessarily (ML)] suppressed, i. e. زيد الممدوح (IA, ML), which is refuted by the fact that the *enunc.* is not necessarily suppressed, unless something supply its place [29] (ML): the 1st making one sentence, and the 2nd [and 3rd] two sentences (M): (2) in زيد نعم الرجل must be an *inch.* And in either case the *cop.* is generality or logical repetition of the *inch.*, according as ال denote the genus or knowledge [27] (ML).

§ 473. When previously (D, IA) mentioned (D) [or] indicated (IA), [i. e.] when known (M, IH), the particularized is sometimes suppressed (D, M, IH, IA), the genus alone being mentioned, as ووهبنا لداود سليمن نعم العبد XXXVIII. 29. *And We gave unto David Solomon. Most excellent was the servant (Solomon)!*, i. e. نعم العبد سليمن, his name being suppressed because previously

mentioned and known to the person addressed (D), [and] as إنّا وجدناه صابرًا نعم العبد XXXVIII. 43. 44. *Verily We found him to be patient. Most excellent was the servant (Job)!*, i.e. نعم العبد ايوب (M, IH, IA), ايوب being suppressed because indicated by what precedes it (IA), and فنعم الماهدون LI. 48. *Then most excellent are the Spreaders, (We)!* (M, IH), i.e. فنعم الماهدون نحن (M). S declares that the *sp.* of the *ag.* of نعم and بئس is not suppressed [87] (ML).

§ 474. The *v.* is femininized, and the two *ns.* are dualized and pluralized: you say نعمت المرأة هند or نعم [21]; they say نعمت الدار هذه الدار *This house, most excellent is the dwelling!*, since the بلد is the دار, like من كانت امك [182]; and Dhu -rRumma says

او حرة عيطل ثبجاء مجفرة * دعائم الزور نعمت زورق البلد

Or a she-camel well-bred, long-bodied, broad-backed, large in the supports of the breast—most excellent is the skiff of the desert!: and you say نعم الرجلان اخواك, نعم الرجال اخوتك, نعمت المراتان هند ودعد, and نعمت النساء بنات عمك (M). The form of نعم and بئس is

made *sing.* with the *du.* and *pl.* (HM): the pronominal *ag.* of نِعْمَ and بِئْسَ is *sing.* [*masc.* (R)], not *du.* or *pl.* (R, Sh) or *fem.* (R), latent, not prominent, as نِعْمَ رَجُلًا زَيْدٌ and نِعْمَ رَجُلَيِ الزَّيْدَانِ or نِعْمَ رِجَالًا الزَّيْدُونَ or

نِعْمَ امْرَأً هَرِمٌ لَمْ تَعْرُ نَائِبَةٌ * إِلَّا وَكَانَ لِمَرْتَاعٍ بِهَا وَزَرَا

Most excellent as a man was Harim! Not a catastrophe befell, but he was a refuge for one affrighted by reason of it (Sh): so that they do not say نِعْمَا رَجُلَيْنِ or نِعْمُوا رِجَالًا or نِعْمَتْ امْرَأَةٌ (R).

§ 475. The particularized must be homogeneous with the *ag.* (M, IH): and سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا VII. 176. and LXII. 5. [1] are by suppression of the *pre. n.*, i. e. مَثَلُ الْقَوْمِ, *Evil as a similitude is (the similitude of) the people who have treated Our signs as lies!*, [or سَاءَ أَصْحَابُ مَثَلٍ الْقَوْمُ *Evil as (possessors of) a similitude are the people* (K),] and مَثَلُ الَّذِينَ (M); while سَاءَ مَثَلُ الْقَوْمِ *Evil is the similitude of the people, (their similitude)* is read (K, B) by AlJaḥdarī (K), and the place of الَّذِينَ may be [that of] a *gen.* as *ep.* to الْقَوْمِ (M), the particularized by blame being suppressed (M, B), i. e. بِئْسَ مَثَلُ الْقَوْمِ الْمُكَذِّبِينَ مَثَلُهُمْ (M). It must also be

particular, نِعْمَ الْإِنْسَانُ رَجُلٌ not being allowed, unless you qualify it by what removes the ignorance (R).

§ 476. حَبَّذَا زَيْدٌ is said in praising, and لَا حَبَّذَا زَيْدٌ in blaming, as

أَلَا حَبَّذَا أَهْلَ الْمَلَا غَيْرَ أَنَّهُ ✻ إِذَا ذُكِرَتْ مَيٌّ فَلَا حَبَّذَا هِيَا

(IA), by Kanza (T, J), mother of Shamla alMinḳarī (T), *Now* such that *dearly loved is this* (J) thing, i. e. *beloved among things* (T), *are the people of the desert, save that, when Mayy is mentioned, she is not dearly loved* (J). حَبَّ, [meaning صَارَ مَحْبُوبًا جِدًّا (M),] is *orig.* حَبُبَ (M, R, IA), like ظَرُفَ (R), the ب having been [made quiescent and (J)] incorporated into the ب: if ذَا occur after it, the ح must have Fatḥ (IA): and if it be without ذَا (R, IA), the Ḍamma of its ع may be transferred to its ف, like as it may be elided (R), [so that] its ح may have Fatḥ or Ḍamm (M, IA), Ḍamm being more frequent (J), as

فَقُلْتُ اقْتُلُوهَا عَنْكُمْ بِمِزَاجِهَا ✻ وَحُبَّ بِهَا مَقْتُولَةً حِينَ تُقْتَلُ

(M, R, IA), by AlAkhṭal, *And I said, Dilute ye it,* and ward off its strength *from you with its admixture. And very pleasant is it as diluted* wine *when it is diluted!* (J); and similar is every فَعُلَ when praise or wonder is

meant by it, like بعدَ ما مُتأمِّلي [468]; [the wonderer says حسنٌ الوجهَ وجهكَ (K on IV. 71),] Jh cites

لا يمنعُ النّاسُ منّي ما أردتُ ولا
أعطيهمُ ما أرادوا حسنٌ ذا أدبا

Men withhold not from me what I have desired; nor give I them what they have desired. How good is this as discipline!, and عظمَ البطنِ بطنكَ is related (R). When a word other than ذا occurs after حبّ, it may be governed in the *nom.* by حبّ, as حبّ زيدٌ; or *gen.* by a *red.* ب, as حبّ بزيدٍ. According to F, IB, IKh, who asserts that it is the opinion of S, and IM (IA), حبّ in حبّذا زيدٌ [and لا حبّذا زيدٌ (IA)] is a [*pret.* (IA)] *v.*; ذا, [a *dem.* to الشّيءُ (T), denoting *presence in the heart* (J),] is its *ag.* (IA, ML); and the particularized (IA), زيدٌ (ML), is an *inch.* whose *enunc.* is the preceding *prop.*, [the *cop.* being the *dem.* (ML),] Such that *dearly loved is this* thing *is Zaid*, or *enunc.* of a suppressed *inch.* (IA, ML), i. e. هو زيدٌ, *Dearly*, or *Not dearly, loved is this* thing: (*it*, i. e. *the praised* or *blamed, is*) *Zaid* (IA), or, as is said, a *subst.* for ذا, which is refuted by its not taking the place of the first, [the *ag.* of حبّ being only a *dem.*

(DM),] and by its being indispensable, [the mention of what will make it known being necessary when it is suppressed (DM),] or, as is said, a *synd. expl.*, which is refuted by

وَحَبَّذَا نَفَحَاتٌ مِنْ يَمَانِيَةٍ * تَاتِيكَ مِنْ قِبَلِ الرَّيَّانِ أَحْيَانَا

[by Jarīr, *And pleasant are the fragrant breezes from a Yamānī* woman, *that come to thee from the quarter of ArRayyān at times* (Jsh)], the *det.* not being explicable by the *indet.* (ML): but according to [Mb, IS, IHL, and (IA)] IU, حَبَّذَا is a *n.* [for المَحْبُوبُ (ML),] an *inch.*, the particularized being its *enunc.*, *The beloved is Zaid*, or an *enunc.*, the particularized being an *inch.*, *Zaid is the beloved*, [according to him that allows two constructions in زَيْدٌ الفَاضِلُ (24) (ML); so that حُبَّ is compounded with ذَا, and made one *n.* (IA), the *n.* prevailing because what it indicates is a substance (J)]: and according to some, [among them IDh (IA),] حَبَّذَا is a [*pret.* (IA)] *v.*, and زَيْدٌ its *ag.*; [so that حُبَّ is compounded with ذَا, and made a *v.* (IA), the precedent prevailing over the subsequent (J)]: which is the weakest opinion (IA, ML), because the particularized may be suppressed, as

أَلَا حَبَّذَا لَوْمَا الحَيَاءُ وَرُبَّمَا
مَنَحْتُ الهَوَى مَا لَيْسَ بِالمُتَقَارِبِ

[by Marrār Ibn Hammās (T, Jsh), or Mirdās Ibn Hammām (T), aṭṬā'ī, *Now dearly loved is this, (the commemoration of these women), if modesty (withheld me) not, though often have I given* my *love to what was not near* (T, Jsh)], whereas the *ag.* is not suppressed (ML): or حَبَّ is a *v.*, and the explicit *n.* its *ag.*, ذَا being made otiose; [which is open to the same objection] (J). حَبَّ and ذَا, [being made like one thing (HM),] may not be separated (T, HM). And حَبَّذَا is uniform for the *fem.*, *du.* and *pl.* (HM): ذَا is not altered on account of the alteration of the particularized in gender and number, but keeps to the *sing. masc.*, because it resembles the *prov.*, which is not altered; so that, like as you say اَلصَّيْفَ اَلخ [1] to the *masc.* or *fem.*, *sing.*, *du.*, or *pl.*, uniformly, so you say حَبَّذَا زَيْدٌ or هِنْدٌ or اَلزَّيْدَانِ or اَلْهِنْدَانِ or اَلزَّيْدُونَ or اَلْهِنْدَاتُ (IA). A *sp.* or *d. s.* agreeing with the particularized may occur before or after the latter (IH), as حَبَّذَا زَيْدٌ رَجُلًا or رَجُلًا زَيْدٌ and حَبَّذَا مُحَمَّدٌ رَسُولًا or رَسُولًا مُحَمَّدٌ (R). The *acc.* after حَبَّذَا is said by Akh, F, and Rb to be a *d. s.*; by IAl to be a *sp.*; by some to be a *sp.* if *non-deriv.*, and a *d. s.* if *deriv.*; while some say that the *non-deriv.* is a *sp.*, and the *deriv.*, if restriction of the praise thereby be intended, as in

يَا حَبَّذَا اَلْمَالُ مَبْذُولًا بِلَا سَرَفٍ

[*O lovely is wealth when given bountifully without prodigality!* (Jsh)], is a *d. s.*, and otherwise a *sp.*, as حبذا راكبا زيد (ML), i. e. *I wonder at the love for this rider who is Zaid*, the purpose not being to praise him in the state of riding only (DM). The *sp.* may not be posterior to the particularized with نعم in a case of choice, but may be here; because here it is from the explicit ذا, and there from the covert *pron.*: and is necessary from the *pron.*, allowable from ذا; its omission being allowable here because the explicit is held superior to the *pron.* (R).

CHAPTER XI.

THE TWO VERBS OF WONDER.

§ 477. The *v.* of (IH) wonder has two forms, مَا أَفْعَلَهُ and بِهِ أَفْعِلْ (IH, IA): أَفْعَلَ being proved to be a *v.* by the inseparability of the protective نْ [170] from it when the ى of the 1st *pers.* is attached to it, as مَا أَفْقَرَنِى إِلَى عَفْوِ اللّٰهِ *How much I am in need of God's forgiveness!*; and أَفْعِلْ by the affixion of the *corrob.* نْ to it in

وَمُسْتَبْدِلٍ مِنْ بَعْدِ غَضْبَى صَرِيمَةً
فَأَحْرِ بِهِ مِنْ طُولِ فَقْرٍ وَأَحْرِيَا

[*And* scarce any person *taking in exchange after a hundred camels a small herd of about thirty camels, how meet is he for length of indigence, and how meet is (he)!*, the ف being *red.*, أَحْرِ الخ *enunc.* of the *inch.* مُسْتَبْدِلٍ, مِن i. q. the بِ, and بِهِ suppressed (J)], i. e. وَأَحْرِيَنْ, the light *corrob.* نْ being changed into ا in pause (IA). The two *vs.* of wonder are aplastic (IH, IA); only the *pret.* of أَفْعَلَ and *imp.* of أَفْعِلْ being used (IA). They are formed only from what the أَفْعَلَ of superi-

ority is formed from (M, IH): the *v.* that they are formed from must be (1) *tril.*; (2) plastic; (3) such that what is meant by it admits of emulation, not like مَاتَ and فَنِيَ, where one thing has no superiority over another; (4) *att.*, though the KK allow مَا أَكْوَنَ زَيْدًا قَائِمًا; (5) not *neg.*, necessarily, as in مَا عَاجَ فُلَانٌ بِالدَّوَاءِ *Such a one has not benefited by the medicine*, or allowably, as in مَا ضَرَبْتُ زَيْدًا; (6) such that its *qual.* is not upon أَفْعَلَ, which excludes the *vs.* indicative of colors, like أَسْوَدَ سَوْدَ and أَحْمَرَ حَمْرَ, or defects, like أَحْوَلَ حَوَلَ and أَعْوَرَ عَوَرَ; (7) not *pass.*, so that you do not say مَا أَضْرَبَ زَيْدًا meaning wonder at a beating inflicted on him, lest it be confounded with wonder at a beating inflicted by him (IA). AK mentions that مَا أَسْوَدَ زَيْدًا, مَا أَبْيَضَ هٰذِهِ الْحَمَامَةَ, مَا أَصْفَرَ هٰذَا الطَّائِرَ, مَا أَسْمَرَ عَمْرًا and مَا أَحْمَرَ هٰذَا الْفَرَسَ are wrong when you mean by them wonder at the *colors*, but right when you mean by them wonder at Zaid's *princeliness*, 'Amr's *conversation by night*, the bird's *whistling*, the abundance of the female pigeon's *laying*, and the *stinking of the* horse's *mouth from indigestion* (D). أَشَدَّ, أَشْدُدْ and the like are made connectives [for wonder (IA)] in other cases (IH, IA),

meaning what is not *tril.*, or is from colors or external defects, or is not *att.* (R); the *inf. n.* of the *v.* wanting the conditions being governed in the *acc.* after أَفْعَلُ as an *obj.*, and in the *gen.* after أَفْعَلُ by the ب ; as مَا أَشَدَّ اشْدُدْ بِدَحْرَجَتِهِ وَاسْتِخْرَاجِهِ and دَحْرَجَتِهِ وَاسْتِخْرَاجِهِ *How violent are his rolling down and his extracting!*, مَا أَقْبَحَ أَقْبِحْ بِعَوَرِهِ and عَوَرِهِ *How hideous is his one-eyedness!*, مَا أَشَدَّ حُمْرَتَهُ and أَشْدِدْ بِحُمْرَتِهِ *How intense is his fairness!* (IA), [and] مَا أَشَدَّ كَوْنَهُ قَائِمًا (R). He that means to wonder at colors or visible defects forms the *v.* of wonder from a *tril. v.* corresponding with his intended praise or blame, and afterwards puts what he means to wonder at, as مَا أَحْسَنَ بَيَاضَ هٰذَا الثَّوْبِ *How beautiful is the whiteness of this garment!* and مَا أَقْبَحَ عَوَرَ هٰذَا الْفَرَسِ (D). [Similarly] the rule for [the *v.* of] wonder from the *pass. v.* is that the *pass.* should be a *conj.* to the infinitival مَا occupying the place of the wondered at after مَا أَشَدَّ, أَشْدِدْ, and the like, as مَا أَشَدَّ ضُرِبَ *How severe was his beating!* or *How severely he was beaten!* and أَشْدِدْ بِمَا سُجِنَ *How rigorous was his imprisonment!* or *How rigorously he was imprisoned!*. But as for what is inseparable from negation, like لَيْسَ,

or has no *inf. n.*, like نِعْمَ , بِئْسَ , يَذَرُ , and يَدَعُ , it is impossible to make their *inf. ns.* connectives for wonder from them, since there is no *neg. inf. n.* The *v.* of wonder is sometimes formed from something else than a *v.*, as مَا أَحْنَكَ هٰذِهِ الشَّاةَ *How voracious is this sheep!*, like مَا أَحْنَكَ الشَّاتَيْنِ [353], and similarly مَا آبَلَهُ and مَا أَفْرَسَهُ *How skilful he is in the good management of camels* and *horses!*, the *v.* not being used, though the *ag.* آبِلٌ and فَارِسٌ is; and from an aplastic *v.*, as مَا أَنْعَمَ and مَا أَبْأَسَ: and may be formed from internal defects, as مَا أَحْمَقَهُ [below], مَا أَلَدَّهُ *How quarrelsome he is!*. Extraordinary are مَا خَيْرَهُ and مَا شَرَّهُ *How good*, and *bad, he is!* with elision of the Hamza (R). Such as مَا أَعْطَاهُ *How liberally he gives*, مَا أَوْلَاهُ لِلْمَعْرُوفِ *How beneficent he is!*, مَا أَشْهَاهَا *How eagerly she is desired!*, مَا أَمْقَتَهُ *How hateful he is!* (M), مَا أَخْصَرَهُ *How concise it is!* from أَخْتَصَرَ a *v.* exceeding 3 letters and *pass.*, مَا أَحْمَقَهُ [above] *How stupid he is!* from أَحْمَقُ حَمِقَ , and مَا أَعْصَاهُ and مَا أَعْسَى بِهِ *How well it may be!* from عَسَى an aplastic *v.* (IA), are anomalous (M, IA): and S mentions that they do not say مَا أَقْبَلَهُ , but مَا أَكْثَرَ قَائِلَتَهُ *How frequent is*

his sleeping at noon! (M). The wondered at, i. e. the *acc.* after أَفْعِلْ, and the *gen.* governed by the بِ after أَفْعِلْ, may be suppressed when indicated, as

أَرَى أُمَّ عَمْرٍو دَمْعُهَا قَدْ تَحَدَّرَا * بُكَاءً عَلَى عَمْرٍو وَمَا كَانَ أَصْبَرَا

[by Imra alḲais, *I see Umm 'Amr, her tears having flowed from weeping for 'Amr, and how patient (she) was!* (J)], i. e. أَصْبَرَهَا, the *pron.* being suppressed because indicated by what precedes, [i. e. the *pron.* that دَمْعٌ is *pre.* to (J),] أَسْمِعْ بِهِمْ وَأَبْصِرْ XIX. 39. *How clearly shall they hear, and how clearly shall (they) see*, i. e. وَأَبْصِرْ بِهِمْ, and

فَذَلِكَ إِنْ يَلْقَ الْمَنِيَّةَ يَلْقَهَا * حَمِيدًا وَإِنْ يَسْتَغْنِ يَوْمًا فَأَجْدِرِ

[by 'Urwa Ibn AlWard, *Then that* poor man, *if he meet death, will meet it praised* among men; *and, if he become rich one day, how worthy will (he) be* of riches! (J)], i. e. فَأَجْدِرْ بِهِ, the wondered at being suppressed after أَفْعِلْ, though not coupled to an أَفْعِلْ like it, which is anomalous (IA). The *ag.* is suppressible in such as XIX. 39., because أَحْسِنْ بِزَيْدٍ literally resembles أَمْرُرْ بِزَيْدٍ [478] (ML).

§ 478. أَفْعِلْ in مَا أَفْعَلَ زَيْدًا is a *pret. v.*, its *ag.* a *pron.* relating to مَا, and زَيْدًا a direct *obj.* (KN). The

sense of مَا أَكْرَمَ زَيْدًا is شَيْءٌ جَعَلَهُ كَرِيمًا *Something* [479] *has made Zaid generous*, like أَمْرٌ أَقْعَدَهُ عَنِ الْخُرُوجِ *Some matter has stopped him from going forth* and مُهِمٌّ أَشْخَصَهُ عَنْ مَكَانِهِ *Some concern has made him to go away from his place*, meaning that his stopping and going away were not but for some matter; though this transport from every *v.*, save what is excepted therefrom, is peculiar to the *cat.* of wonder (M). أَفْعِلْ is (1) *imp.* in form, admirative in sense, *orig.* a *tril. v.*, then transmuted into an augmented *pret. v.*, i. e. أَفْعَلَ i. q. صَارَ ذَا كَذَا, like أَغَدَّ الْبَعِيرُ [488], then transmuted into the requisitive mood while the enunciatory sense remains, and made to imply the sense of wonder; so that, its governing the explicit *n.* in the *nom.* being bad, because of its being in the form of the *imp.*, the بِ is redundantly added in its *ag.*, as in XIII. 43. [503], save that the redundance of the بِ in the *ag.* of كَفَى is prevalent, not necessary, as is proved by the saying of Suḥaim

عُمَيْرَةَ وَدِّعْ إِنْ تَجَهَّزْتَ غَادِيًا
كَفَى الشَّيْبُ وَالْإِسْلَامُ لِلْمَرْءِ نَاهِيًا

[*To 'Umaira bid thou farewell, if thou equip thyself going early in the morning. Enough are hoariness and*

AlIslām for man as a prohibitive (SM, Jsh)], but in the *ag.* of this أَفْعَلْ necessary, [except when the *ag.* is أَنْ and its *conj.*, like وَأُحْبِبَ إِلَخْ (480), because of the universality of suppression with أَنْ (514) (J),] for rectification of the expression, since the latter becomes by means of it in the form of the real *imp.* أُمْرُرْ بِزَيْدٍ : so say the majority of the BB (BS): بِهِ is an *ag.* according to S, so that there is no *pron.* in أَفْعَلْ (IH): (2) *imp.* in mood and sense, the commanded being the person addressed, and the *v.* assuming his *pron.*, which is necessarily latent in all numbers and genders, because it is a sentence that follows the course of the *prov.*: the speaker of مَا أَفْعَلَهُ wonders, while the speaker of أَفْعِلْ بِهِ commands another to wonder: so say Fr, Zj, IKh, and Z (BS): أَكْرِمْ بِزَيْدٍ is said to be *orig.* أَكْرَمَ زَيْدٌ, i. e. *Zaid has become possessed of generosity*, but in my opinion is a command to every one to *make Zaid generous*, i. e. qualify him with generosity, the بِ being *red.*, as in II. 191. [503], for corroboration and particularization, or to *pronounce him to be possessed of generosity*, the بِ being to make *trans.* (M): (3) *imp.*, as these say, the commanded being, however, the *inf. n.* indicated by the *v.*, so that أَحْسِنْ بِزَيْدٍ means أَحْسِنْ يَا حُسْنَ بِزَيْدٍ *Make thou Zaid to be goodly*, (O

goodliness), i. e. *Continue in him and cleave to him*; and according to this no apology is needed for the invariability of the *sing. masc.*, because the commanded is *sing. masc.* in all cases: so says IK followed by IT. According to the [last] two opinions (BS) the بِ [is *red.*, if the Hamza denote *making trans.*; and (B on XVIII. 25.)] makes *trans.* (B, BS), if the Hamza denote *becoming* (B), depending [then] upon the *v.* before it; and the *n.* after it is in the position of an *acc.*: but according to the first it does not depend upon anything, like the rest of the *red. ps.*; and the *n.* after it is in the position of a *nom.* (BS). If a poet were constrained to suppress the بِ with anything else than اَنْ after اَفْعِلْ, he would be obliged to use the *nom.* according to [the majority of] the BB, and the *acc.* according to the others (J).

§ 479. مَا [an *inch. n.* by common consent (J)] is (1) according to S [a complete *indet.* (IA), i. q. شَيْءٌ (J), not conjunct, nor qualified (M),] an *inch.*, [allowable as such because of the sense of wonder in it, or because equivalent to the qualified, since the sense is شَيْءٌ عَظِيمٌ (J)], the *prop.* after it being its *enunc.*; [and مَا أَحْسَنَ زَيْدًا is constructively شَيْءٌ أَحْسَنَ زَيْدًا, i. e. جَعَلَهُ حَسَنًا (IA)]: (2) according to AKh conjunct, the *prop.* after it being its *conj.*, and [an *inch.* (M),] the *enunc.* being suppressed; [constructively اَلَّذِي أَحْسَنَ زَيْدًا شَيْءٌ عَظِيمٌ

What has made Zaid goodly (is a great thing) (IA)]: (3) according to some, [Fr and IDh (J),] *interrog.* (M, IA), the *prop.* after it being its *enunc.*; constructively أَيُّ شَيْءٍ أَحْسَنَ زَيْدًا *What has made Zaid goodly?*: (4) according to some, [AKh (J),] a qualified *indet.*, the *prop.* after it being an *ep.* of it, and the *enunc.* suppressed; constructively شَيْءٌ أَحْسَنَ زَيْدًا عَظِيمٌ *A thing that has made Zaid goodly (is great).*

§ 480. The *reg.* of the *v.* of wonder may not precede it, so that you do not say مَا زَيْدًا مَا أَحْسَنَ or مَا زَيْدًا أَحْسَنَ, nor بِزَيْدٍ أَحْسِنْ: nor be separated from it by an extraneous word, so that you do not say مَا أَحْسَنَ مُعْطِيكَ الدَّرَاهِمَ for مُعْطِيكَ الدَّرَاهِمَ; there being no difference between the *gen.* and anything else, so that you do not say مَا أَحْسَنَ بِزَيْدٍ مَارًّا for مَارًّا بِزَيْدٍ, nor مَا أَحْسَنَ عِنْدَكَ جَالِسًا for جَالِسًا عِنْدَكَ. If, however, the *adv.* or [*prep.* and] *gen.* be a *reg.* to the *v.* of wonder, separation of the latter from its [first mentioned] *reg.* by means of either is generally held to be allowable, [when the *reg.* does not contain a *pron.* relating to the *gen.* (J),] as in the saying of 'Amr Ibn Ma'dīkarib لِلّٰهِ دَرُّ بَنِي سُلَيْمٍ مَا أَحْسَنَ فِي الْهَيْجَاءِ لِقَاءَهَا وَأَكْرَمَ فِي اللِّزَبَاتِ عَطَاءَهَا

وَاثْبَتَ فِي الْمَكْرُمَاتِ بَقَاؤُهَا *To God be ascribed the excellence of the Banū Salīm! how goodly in the fray is their meeting! and generous in scarcities their giving! and steadfast in noble deeds their continuing!*, of 'Alī on passing by 'Ammār [Ibn Yāsir al'Absī (Is)] and wiping the dust from his face اَعَزَّ عَلَيَّ اَبَا الْيَقْظَانِ اَنْ اَرَاكَ صَرِيعًا مُجَنْدَلًا *How grievous unto me, Abu -l Yaḳẓān, is that I should see thee prostrate, made to cleave to the stones!*, and of one of the Companions, [Al'Abbās Ibn Mirdās asSulamī (Jsh),]

وَقَالَ نَبِيُّ الْمُسْلِمِينَ تَقَدَّمُوا
وَاَحْبِبْ اِلَيْنَا اَنْ يَكُونَ الْمُقَدِّمَا

[*And the Prophet of the believers said* to the Companions, *Go ye forward* before me in battle against the enemy. *And how dear to us is that he should be the sender forward!* (J)], and [otherwise is necessary, as in (J)]

خَلِيلَيَّ مَا اَحْرَى بِذِي اللُّبِّ اَنْ يُرَى
صَبُورًا وَلٰكِنْ لَا سَبِيلَ اِلَى الصَّبْرِ

(IA) *My two friends, how meet for the possessor of intelligence is that he should be seen to be very patient! But there is no way* even *to patience*, much less to abundance of it!, where بِذِي اللُّبِّ may not be made posterior, lest the *pron.* [in يُرَى] relate to a word posterior literally and in natural order (J).

§ 481. You say مَا كَانَ أَحْسَنَ زَيْدًا *How goodly was Zaid!*, [mentioning كَانَ (S)] to indicate the past (S, M), while it governs nothing (S): and مَا أَصْبَحَ أَبْرَدَهَا *How cool it became!* and مَا أَمْسَى أَدْفَأَهَا *How warm it became!* have been transmitted, the *pron.* belonging to the غَدَاةٌ (M).

CHAPTER XII.

THE TRILITERAL VERB.

§ 482. The *v.* is unaugmented and augmented (IA). The [unaugmented (L)] *v.* is *tril.* and *quad.* (SH, L), not *quin.*, because it would then become heavy by reason of its universal affixes, the aoristic letters, the sign of the *act.* and *pass. parts.*, and the *nom. prons.*, which are like a part of the word (R). The unaugmented *tril.* [*pret.* (SH)] has three (M, SH, L, IA) measures (IA) [or] formations (M, SH, L) for the *act.* voice (L, IA), فَعَلَ, فَعِلَ, and فَعُلَ (M, SH, L, IA), with Fatḥ of the ف, and Fatḥ, Kasr, or Ḍamm of the ع (L, IA), the two first *trans.* and *intrans.*, and the 3rd *intrans.* (M), like ضَرَبَ and ذَهَبَ, عَلِمَ and سَلِمَ, and ظَرُفَ (L); and one for the *pass.*, فُعِلَ with Ḍamm of the ف and Kasr of the ع, like ضُمِنَ (IA). In لَعَلَّهُ IV. 85. *Would know it* لَعَلَّهُ is read by making the ل quiescent, like

فَإِنْ أَهْجُهُ يَضْجَرْ كَمَا ضَجِرَ بَازِلٌ
مِنَ الْأُدْمِ دَبَرَتْ صَفْحَتَاهُ وَغَارِبُهْ

(K) *And if I satirize him, he will groan as groans a youthful he-camel of the intensely white* ones, *whose two sides*

and the top of whose hump have been galled, ضُجِرُ and دُبِرَتْ among *vs.* being lightened as فُخِذٌ is among *ns.* (N). The ع of the *aor.* from فَعَلَ is pronounced with (1) Kasr or Ḍamm (SH, L), the general rule (R), not Fatḥ, when its ع or ل is not guttural; so long as Kasr is not prevented by the notoriety of Ḍamm, as in خَلَقَ ,يَخْرُجُ خَرَجَ ,يَخْلُقُ ,يَقْتُلُ قَتَلَ, or by the *v.*'s being indicative of *superiority*, or by its ع or ل's being a و; nor Ḍamm by the notoriety of Kasr, as in ضَرَبَ ,يَضْرِبُ ,جَلَسَ ,يَجْلِسُ ,حَبَسَ ,يَحْبِسُ, or by its ف's being a و [or ى], or its ع or ل a ى (L): they use the two *dials.* in many words, like عَلَفَ ,يَنْسِلُ نَسَلَ ,يَشْتِمُ شَتَمَ ,يَنْفِرُ نَفَرَ ,يَعْرِشُ عَرَشَ ,يَعْلِفُ ,يَفْسِقُ فَسَقَ ,يَحْسِدُ حَسَدَ (R): (2) Kasr, (a) when its ف is (SH, L) unsound (SH), a و (R, L) or ى (R), as يَعِدُ وَعَدَ (L) [and يَيْسِرُ يَسَرَ]; Ḍamm being discarded because a ى followed by a و or ى before a Ḍamma is deemed heavy (R): (*a*) the *o. f.* is يُوعَدُ; but the و is elided, because deemed heavy when quiescent between a ى pronounced with Fatḥ and an inseparable Kasra; and the *imp.* and *inf. n.* are made to accord with the *aor.*, as عِدْ, وَلَغَ ,يَقَعُ وَقَعَ ,يَضَعُ وَضَعَ ,يَهَبُ وَهَبَ in عِدَةٌ (L); (*b*)

يَلِغُ the *o. f.* is Kasr of the ع in the *aor.* [699], so that the و is elided; the ع being afterwards pronounced with Fatḥ because of the guttural letter : and similar is وَدَعَ يَدَعُ, not used in the *pret.*, except by poetic license, as

لَيْتَ شِعْرِي عَنْ خَلِيلِي مَا الَّذِي
غَالَهُ فِي الْحُبِّ حَتَّى وَدَعَهْ

[*Would that I knew respecting* the state of *my friend, what is that which has destroyed him in love, so that he has abandoned it!* (Jsh)] : and يَذَرُ is made to accord with يَدَعُ, because *syn.* with it ; but its *pret.* is not used even by poetic license : (*c*) the ى of يَيْسِرُ is not elided, because it is lighter than the و, though some of the Arabs treat the ى like the و in elision, which is rare, saying يَسِرُ يَسِرُ (R) : (*d*) يَجِدُ وَجِدَ is weak (SH), the *dial.* of the Banù 'Āmir; says Labīd Ibn Rabī'a al'Āmirī

لَوْ شِئْتَ قَدْ نَقَعَ الْفُؤَادُ بِشَرْبَةٍ
تَدَعُ الصَّوَادِي لَا يَجِدْنَ غَلِيلَا

(R) *If thou hadst willed, it,* i.e. *thy saliva, would have quenched* the thirst of *the heart with a single draught leaving the thirsty* ribs of the breast in such a state that

they would not experience heat of thirst (Jsh): (b) when its ع or ل is a ى (SH, L), as يُكِيلُ كَالَ and يَرْمِى رَمَى (L); but not necessarily, if the ل of the hollow or ع of the defective be guttural, as يَشَاءُ شَاءَ and يَشِيخُ شَاخَ, يَسْعَى سَعَى and يَبْغِى بَغَى (R): (c) when it is reduplicated *intrans.*, as حَنَّ *yearned* يَحِنُّ and أَنَّ *moaned* يَئِنُّ; except 28 *vs.* with Ḍamm, أَبَّ *prepared himself to go away* يَؤُبُّ, أَجَّتِ النَّارُ *made a sound* تَؤُجُّ and أَجَّ [الرَّجُلُ] *hastened* [يَؤُجُّ], أَلَّ اللَّوْنُ *was clear and bright* and الْإِنْسَانُ *made a noise* يَؤُلُّ, ثَلَّ الْحَيَوَانُ *dunged* يَثُلُّ, جَلَّ الرَّجُلُ عَنْ مَنْزِلِهِ *emigrated* يَجُلُّ, جَنَّ اللَّيْلُ عَلَيْهِ *covered* يَجُنُّ, خَبَّ الْفَرَسُ *went at a pace falling short of quick* and النَّبْتُ *became tall* يَخُبُّ, خَشَّ فِى الشَّىْءِ *entered* يَخُشُّ, ذَرَّتِ الشَّمْسُ *rose* تَذُرُّ, رَشَّ الْمُزْنُ *rained* يَرُشُّ, زَمَّ بِأَنْفِهِ *was proud* يَزُمُّ, سَحَّ الْمَطَرُ and الدَّمْعُ *poured down abundantly* يَسُحُّ, شَدَّ *ran* يَشُدُّ, شَقَّ عَلَيْهِ الْأَمْرُ *was hurtful* يَشُقُّ, شَكَّ فِى الْأَمْرِ *doubted* يَشُكُّ, طَشَّ *rained* يَطُشُّ, طَلَّ دَمُهُ *was shed unavenged* يَطُلُّ, عَسَّتِ النَّاقَةُ *pastured alone* تَعُسُّ, عَمَّ النَّبْتُ *became tall* يَعُمُّ, غَلَّ فِيهِ *entered* يَغُلُّ, قَسَّتْ, i. q. عَسَّتْ, تَقُسُّ, قَشَّ

القوم *became well-off after distress* يقشون, كر عليه *returned to attack* يكر, كم النخل *produced date-pods* يكم, هم, تهب هبت الريح, يمل *went quickly* مل, يمر مر به *meditated* يهم; and 18 with either, أث النبات and يئث, الشعر *became plentiful and luxuriant* يؤث and ترت النواة *jumped* تتر, ثرت العين *shed tears copiously* and الناقة *gave milk copiously* تثر, جد في الامر *was diligent* يجد, جم الشيء *became abundant* يجم, حدت المراة على زوجها *discarded ornaments on account of his death* تحد, حر النهار *was hot* يحر, خر الشيء *fell* يخر, در اللبن and درت الناقة *yielded milk abundantly* تدر, شب الحصان *reared* يشب, [يدر] *flowed abundantly*, شذ الشيء *was singular* يشذ, شح *was niggardly* يشح, شطت الدار *was distant* تشط, صد عن الشيء *turned away* عن, طرت اليد *flew off on being severed* تطر, يصد, فحت الافعى *presented itself* يعن, فحم *hissed* تفح, نس الخبز and اللحم *was dry* ينس (L): (3) Ḍamm, (a) when it is reduplicated *trans.* (SH, L), as سل الشيء *drew*

out يَسُلُّهُ, حَلَّهُ *untied* يَحُلُّهُ: Kasr, however, occurs anomalously, like Ḍamm in *intrans. vs.*; alone in حَبَّهُ *loved* يَحِبُّهُ, in accordance with which is the reading of Al'Uṭāridī يَحِبُّكُمُ اللّٰهُ III. 29. [420], [(and) a poet says

أَحِبُّ أَبَا ثَرْوَانَ مِنْ حُبِّ تَمْرِهِ * وَأَعْلَمُ أَنَّ الرِّفْقَ بِالْجَارِ أَرْفَقُ

وَوَاللّٰهِ لَوْلَا تَمْرُهُ مَا حَبَبْتُهُ * وَلَا كَانَ أَدْنَى مِنْ عُبَيْدٍ وَمُشْرِقِ

(K) *I love Abù Tharwān from love of his dates; and know that courtesy to the neighbour is more courteous. But, by God, if it were not for his dates, I should not love him; nor would he be nearer that 'Ubaid and Mushriḳ,* the poet's two sons (N)]; and with Ḍamm according to rule in five *vs.*, بَتَّ الْحُكْمَ and الطَّلَاقَ *made the decree,* and *the divorce, absolute* يَبِتُّهُ, شَدَّ الْمَتَاعَ *made hard* يَشُدُّهُ, عَلَّهُ بِالشَّرَابِ *gave to drink after a first draught* يَعُلُّهُ, نَمَّهُ *carried and divulged* يَنُمُّهُ, هَرَّ الشَّيْءَ *abhorred* يَهُرُّهُ (L): (b) when its ع or ل is a و (SH, L), as قَامَ يَقُومُ, يَغْزُو غَزَا (L); but not necessarily, if the ع of the defective be guttural, as شَآءَ *preceded* يَشَآءُ and يَرْغُو رَغَا, though necessarily, if the ل of the hollow be guttural, as يَنُوءُ نَآءَ and

يَنُوحُ نَائِحٌ (R): (c) when it is indicative of *superiority to the competitor*, and its ف is not a و, nor its ع or ل a ى, as سَابَقَنِي فَسَبَقْتُهُ *He competed, or vied, with me in being foremost, and I surpassed him in being foremost*, أَسْبِقُهُ, جَالَدَنِي فَجَلَدْتُهُ *He contended with me in fighting, and I overcame him in fighting*, أَجْلِدُهُ, خَاصَمَنِي فَخَصَمْتُهُ *He contended with me in disputation, and I overcame him in disputation*, أَخْصِمُهُ: but Kasr, if the ف be a و, or the ع or ل a ى, as بَايَعَنِي فَبِعْتُهُ, وَاعَدَنِي فَوَعَدْتُهُ, قَالَانِي فَقَلَيْتُهُ, *He vied with me in promising* and *selling* and *hating, and I surpassed him in promising* and *selling* and *hating*, أَعِدُهُ, أَبِيعُهُ, أَقْلِيهِ; and, according to Ks, Fatḥ, if the ع or ل be a guttural letter, a Hamza, ء, ع, ح, غ, or خ, as هَازَانِي فَهَزَأْتُهُ, فَاهَمَنِي فَفَهِمْتُهُ, صَارَعَنِي فَصَرَعْتُهُ, أَصْرَعُهُ, whereas others hold that the guttural letters have no effect in this sort, which is shown to be correct by the saying of the Arabs شَاعَرَنِي فَشَعَرْتُهُ [484] *He vied with me in poetizing, and I surpassed him in poetizing*, أَشْعُرُهُ with Ḍamm of the ع (L): (4) Fatḥ, when [فَعَلَ does not denote *superiority to the competitor*, and (L)] the ع or ل is a guttural letter (SII, L) other than ا (SII), which is also a guttural letter (R); so long

as it is not reduplicated, like سَمَّ, شَمَّ, دَعَّ, كَعَّ, nor notorious for Kasr or Ḍamm, like يَنَمُ نَامَ, يَهْنِئُ هَنَأَ, يَبْرُؤُ بَرَأَ, يَشْخَبُ شَخَبَ, يَقْعُدُ قَعَدَ, يَرْجِعُ رَجَعَ, يَصْلَحُ صَلَحَ, يَنْفَخُ نَفَخَ, يَذْهَبُ ذَهَبَ, يَسْأَلُ سَأَلَ. e. g. يَبْعَثُ بَعَثَ, يَقْلَعُ قَلَعَ, يَقْرَأُ قَرَأَ, يَفْخَرُ فَخَرَ, يَنْحَرُ نَحَرَ, يَكْلَحُ كَلَحَ: sometimes together with something else, يَفْسَخُ فَسَخَ, [because the guttural letter makes agreement of the *pret.* and *aor.* in Fatḥ allowable, not necessary (BS),] as يَنْضَحُ نَضَحَ, يَدْبَغُ دَبَغَ, يَصْبَغُ صَبَغَ, يَجْنَحُ جَنَحَ, يَمْنَحُ مَنَحَ, يَنْضَحُ نَضَحَ, يَرْجَحُ رَجَحَ الدِّينَارُ, and أَمْحَاهُ and أَمْحَوْهُ مَحَوْتُ الْكِتَابَ, يَنْبَعُ نَبَعَ الْمَاءُ (L): but يَأْبَى أَبَى is anomalous, يَقْلَى قَلَى 'Āmirī, and يَرْكَنُ رَكَنَ an intermixture (SH) of يَرْكُنُ رَكَنَ and يَرْكُنُ رَكَنَ (R). The ع of the *aor.* from فَعَلَ is pronounced with (1) Fatḥ, [the general rule (R), as سَلَمَ, يَعْلَمُ عَلَمَ, يَسْلَمُ (L)]: (2) Kasr (SH, L), if the ف be unsound (SH), a و, these *vs.* being formed upon Kasr in order that the cause of elision of the و may be produced; though Kasr is not universal in every such *v.* (R): (a) anomalously (L), (*a*) with Fatḥ, [which is more regular (R),] in [4 (or rather 5) *vs.* whose ف is not a و (R), يَبْئِسُ بَئِسَ

and يَبْأَسُ (L),] يَيْئِسُ يَئِسَ , يَنْعِمُ نَعِمَ , يَحْسِبُ حَسِبَ
and يَيْأَسُ , يَيْبِسُ يَبِسَ , and [in] يَحِرُ وَحِرَ and يَوْحَرُ ,
[يَرِعُ وَرِعَ , more often, and يَوْرَعُ (R),] يَغِرُ وَغِرَ and يَوْغَرُ , وَلِهَ
يَلِهُ and [more often (R)] يَوْلَهُ , [يَهِلُ وَهِلَ and يَوْهَلُ
(L)]; (*b*) without it in [some *vs.* whose ف is a و (R),]
يَثِقُ وَثِقَ , يَرِثُ وَرِثَ , [يَرِعُ وَرِعَ , though S transmits
يَوْرَعُ as a *dial. var.* (L),] يَرِمُ وَرِمَ ,[وَرِيَ ٱلْمُخُّ *The marrow*
was compact يَرِي , whereas in وَرِيَ ٱلزَّنْدُ *The fire-stick pro-*
duced fire يَرِي the Kasr of the ع in the *aor.* is not ano-
malous, but an intermixture of two *dial. vars.*, the *aor.* of
وَرَى ٱلزَّنْدُ being used instead of the *aor.* of وَرِيَ ٱلزَّنْدُ (L),]
يَفِقُ وَفِقَ , يَلِي وَلِيَ , يَمِقُ وَمِقَ (R, L): (b) with Fatḥ also
in the *pret.* in two words, يَبِقُ وَبِقَ and يَرِي وَرِيَ ٱلزَّنْدُ :
(c) *orig.* in يَسَعُ وَسِعَ and يَطَأُ وَطِئَ , as is proved by the
elision of the و ; the ع of the *aor.* being afterwards pro-
nounced with Fatḥ because of the guttural letter (R).
And Ṭayyi say يَبْقَى بَقَى in the *conjug.* of يَبْقَى بَقِيَ (SH);
because they allow conversion of every final ى pro-
nounced with an uninflectional Fatḥa and preceded by
Kasr into ا , as بَقَى , دُعَى , نَاصَاةٌ for بَقِيَ , دُعِيَ , and

ناصِيَةٌ (R). The ع of the *aor.* from فَعُلَ is pronounced with Ḍamm (SII, L), as يَظْرُفُ ظَرُفَ, يَشْرُفُ شَرُفَ, not otherwise (L), a rule not broken save in one word كَدُتَ تَكَادُ (R). But [يَفْعُلُ فَعِلَ, as (M)] يَفْضُلُ فَضِلَ, مِتَّ يَنْعُمُ نَعِمَ (SH),] is an intermixture (M, SH) of two *dial. vars.* (M), يَفْضُلُ فَضَلَ and يَفْضَلُ فَضِلَ, مُتَّ تَمُوتُ (M), تَمُوتُ and مِتَّ تَمَاتُ, as

بُنَيَّتِي سَيِّدَةَ الْبَنَاتِ * عَيْشِي وَلَا نَأْمَنُ أَنْ تَمَاتِي

My little daughter, princess of daughters, thou art *my life, and we are not free from fear that thou shouldst die,* نَعِمَ يَنْعَمُ and نَعِمَ يَنْعَمُ (R): and likewise فَعِلَ يَفْعَلُ, as كَدُتَ تَكَادُ [463] (M). The augmented *tril.* becomes, through the augment, of four letters, like ضَارَبَ, or five, like انْطَلَقَ, or six, like اسْتَخْرَجَ (IA). The augment is homogeneous with the letters of the word or heterogeneous, as in *ns.* [369] (M). Among the formations of the augmented [*tril.*] *v.* are (1) فَعَّلَ, as عَلَّمَ; (2) فَاعَلَ, as ضَارَبَ; (3) أَفْعَلَ, as أَعْلَمَ; (4) عَفْعَلَ, as زَهْزَقَ الرَّجُلُ i.q. أَهْزَقَ *laughed much* and دَهْدَمَ الشَّيْءُ i.q. هَدَمَهُ *demolished*; (5) فَعْلَسَ, as خَلْبَسَ قَلْبَهُ *seduced and took away*, transmitted by AZ, and seemingly derived from

خَلَبَهُ *deluded*; (6) فَعْلَمَ, as غَلْصَمَهُ i.q. غَلَصَهُ *cut his* غَلْصَمَةَ; (7) فَعْلَنَ, as قَطْرَنَ البَعِيرَ i.q. قَطَرَهُ *smeared him with pitch*; (8) فَعْلَى, as سَلْقَى الرَّجُلَ *threw him down upon his back*; (9) فَعْتَلَ, as كَلْتَبَ *acted with slyness*, الكَلْتَبَانُ *The pimp* being said by As to be derived from الكَلَبُ *Procuration*; (10) فَعْمَلَ, as جَلْمَطَ رَأْسَهُ i.q. جَلَطَهُ *shaved*; (11) فَعْنَلَ, as قَلْنَسَهُ بِالقَلَنْسُوَةِ i.q. قَلَسَهُ *dressed him with the cap*; (12) فَعْوَلَ, as جَهْوَرَ فِي كَلَامِهِ *spoke loud*; (13) فَعْيَلَ, as عَذْيَطَ الرَّجُلُ *stooled in coition*; (14) فَمْعَلَ, as زَمْلَقَ الفَحْلُ *ejected his semen before insertion*; (15) فَنْعَلَ ,, as سَنْبَلَ الزَّرْعُ i.q. اسْبَلَ *put forth its ears*; (16) فَهْعَلَ, as رَهْمَسَ الشَّيْءَ i.q. رَمَسَهُ *concealed*; (17) فَوْعَلَ, as حَوْقَلَ الرَّجُلُ and جَوْرَبَهُ [485] *became aged*; (18) فَيْعَلَ, as بَيْطَرَ الدَّابَّةَ *treated medically*; (19) تَفْعَلَ, as تَرَمَّسَ الرَّجُلُ *absented himself* from battle, derived from رَمَسَ المَيِّتَ *buried* and الكَلَامَ *uttered in a low tone* and الخَبَرَ *concealed*; (20) سَفْعَلَ, as سَنْبَسَ i.q. نَبَسَ *hastened*; (21) هَفْعَلَ, as هَلْقَمَ الشَّيْءَ i.q. لَقَمَهُ *swallowed*; (22) تَفَعَّلَ, as تَكَلَّمَ; (23) تَفَاعَلَ, as تَغَافَلَ; (24) تَفَعْلَى, as تَرَهْشَفَ; (25) تَفَهْعَلَ, as تَسَلْقَى *quasi-pass.* of سَلْقَى; (26) تَمَفْعَلَ, as تَمَسْكَنَ الرَّجُلُ [483] i.e. رَشَفَ *sucked*;

تَمَدْرَعَ بِالْمِدْرَعَةِ *clad himself with the tunic*, and تَمَنْدَلَ بِالْمِنْدِيلِ *wiped himself with the napkin*; (27) اِفْعَنْلَا, as اِحْبَنْطَا الرَّجُلُ i.q. حَبِطَ *was big-bellied*; (28) اِفْعَنْلَسَ, as اِعْلَنْكَسَ الشَّعْرُ *was intensely black*; (29) اِفْعَنْلَى, as اِسْلَنْقَى عَلَى قَفَاهُ i.q. اِسْتَلْقَى *lay on his back*, اِحْظَنْبَى الرَّجُلُ [432], and اِحْرَنْبَى الدِّيكُ *was wrathful*; (30) اِفْعَمَّلَ, as اِدْلَمَّسَ اللَّيْلُ *was dark* and اِهْرَمَّعَ الرَّجُلُ *was quick and active* in his walk, from اَهْرَعَ *hastened*; (31) اِفْعَوْلَلَ with one of the two ل s *aug.*, as اِعْثَوْجَجَ الْبَعِيرُ i.q. اِعْثَوْثَجَ *was bulky*; (32) اِفْعِيلَّ, as اِهْبِيجَّ الصَّبِيُّ *was fat*; (33) اِفْوَنْعَلَ, as اِحْوَنْصَلَ الطَّائِرُ *bent his neck and stuck out his crop*, coordinated with اِحْرَنْجَمَ by means of the *aug.* و; (34) اِفْعَالَّ, as اِجْفَاظَّ الْقَوْمُ *fled*, from اِجْفَالَّ الرَّجُلُ *was on the brink of death* and جَفَلَ; (35) اِفْلَعَلَّ, as اِسْلَهَمَّ الرَّجُلُ *his body became agitated and altered*, from سَهِمَ الْوَجْهُ *became altered*; (36) اِفْوَعَلَّ with one of the two ل s *aug.*, as اِكْوَالَّ الرَّجُلُ *was short and stunted*, اِكْوَانَّ الشَّيْخُ and اِكْوَهَدَّ *trembled*; (37) اِفْعَلَّ; (38) اِفْعَنْلَ, as اِنْفَصَلَ; (39) اِعْتَدَلَ, as اِفْتَعَلَ

as اِحْمَرَّ الشَّىْءُ *was red*, when its حُمْرَة is permanent, not altering; (40) اِسْتَفْعَلَ, as اِسْتَخْرَجَ ; (41) اِفْعَالَّ, as اِحْمَارَّ الشَّىْءُ *became red*, when it has a حُمْرَة not permanent, e. g. فُلَانٌ يَحْمَارُّ تَارَةً وَيَصْفَارُّ اُخْرَى *Such a one becomes red at one time and yellow at another*; (42) اِفْعَوْعَلَ, as اِغْدَوْدَنَ الشَّعَرُ *was long*, اِخْضَوْضَلَ *was wet*, and اِحْلَوْلَى الشَّىْءُ [494]: (43) اِفْعَوَّلَ, as اِعْلَوَّطَ المُهْرَ *rode* the colt *back-backed*, اِجْلَوَّذَ and اِخْرَوَّطَ *went fast* (L).

§ 483. The formations of the augmented [*tril.*] are (1) [commensurable with the *quad.*, as being (M)] coordinated with (a) دَحْرَجَ, as شَمْلَلَ *hastened*, [فَعْلَمَ, فَعْلَنَ (R),] قَلْسَى, [فَعْأَلَ, e. g. بَرْأَلَ الدِّيكُ *ruffled the feathers of his neck*, فَعْمَلَ (R),] قَلْنَسَ, جَهْوَرَ, [فَمْعَلَ, فَنْعَلَ, e. g. دَنْقَعَ الرَّجُلُ *became poor and clave to the earth* (R),] حَوْقَلَ, بَيْطَرَ, [&c. (R)]; (b) تَدَحْرَجَ, as تَجَلْبَبَ, تَكَلَّمَ, تَغَافَلَ, [but such as تَكَلَّمَ and تَغَافَلَ are not coordinated (R),] تَرَهْوَكَ [485], تَجَوْرَبَ, تَشَيْطَنَ [496], تَمَسْكَنَ, [which also requires consideration, because the *aug.* م in تَمَسْكَنَ, تَمَدْرَعَ, تَمَنْدَلَ, is not for coordination, but of the class of imagination and mistake; they thought that the م

of مِسْكِينٌ, مِدْرَعَةٌ, مُنْدِيلٌ was the ف of the word, like the ق of قُنْدِيلٌ and ذ of دِرْهَمٌ, whereas the regular form was تَمَسْكَنَ, &c., though really تَنَدَّلَ, تَدَرَّعَ, تَسَكَّنَ; so that upon تَفَعْلَلَ (R)]; upon تَمَفْعَلَ, were in their imagination (c) اِحْرَنْجَمَ, as اِقْعَنْسَسَ [496], اِسْلَنْقَى: [the proof of coordination being the unity of the two *inf. ns.* (M):] (2) [commensurable with it, though (M)] not coordinated, as جَرْبٌ, قَاتِلٌ, اُخْرُجْ: [(3) incommensurable with it, as اِغْدَوْدَنَ, اِشْهَابٌّ, اِسْتَخْرَجَ, اِشْهَبَّ, اِقْتَدَرَ, اِنْطَلَقَ (M)] اِعْلَوَّطَ (M, SH). And اِسْتَكَانَ *became low* is said to be [*orig.* اِسْتَكَنَ (R),] اِفْتَعَلَ from السُّكُونُ, [the Fatḥ being made full (R),] in which case the prolongation is anomalous; or اِسْتَفْعَلَ from الكَوْنُ [or الكَيْنُ, the س denoting *transition*, as in اِسْتَحْجَرَ (493), i. e. *he passed to another* كَوْنٌ, i. e. *state*, i. e. *from dignity to lowness*, or *became like the* كَيْنَى *a piece of flesh inside the* فَرْجٌ, i. e. *in softness and lowness* (R),] in which case the prolongation is regular.

§ 484. فَعَلَ denotes many meanings. And the *conjug.* of *contending for superiority*, [by which we mean that one of the two matters should be superior to the other in the

meaning of the *inf. n.* (R),] is formed upon أَفْعَلَة فَعْلَتَة, [then *trans.* only (R),] as كَارَمَنِي فَكَرَمْتَه *He vied with me in nobility, and I surpassed him in nobility,* أَكْرَمَه ; [the *v.*, when not of this *conjug.*, like غَلَبَ, خَصَمَ, كَرُمَ, being transferred to it when this meaning is intended (R)]: except [when the ف is a و, or the ع or ل a ى, as in (R)] the *conjugs.* of وَعَدَت, بِعْت, رَمَيْت, [the *aor.* of] which is أَفْعَلَه with Kasr; and, according to Ks, [when the ع or ل is a guttural letter, as in (R)] شَاعَرَنِي فَشَعَرْتَه [482], أَشْعَرَه with Fatḥ, [whereas AZ has transmitted أَفْخَرَه, فَاخَرْتَه فَفَخَرْتَه, and أَشْعَرَه, شَاعَرْتَه فَشَعَرْتَه with Ḍamm. The *conjug.* of *contending for superiority* is not regular, however: S says "And it is not in everything that this occurs; for you do not say غَلَبْتَه, أَنْزَعَه, نَازَعَنِي فَنَزَعْتَه being used instead" (R)]. In فَعَلَ, [oftener *intrans.* than *trans.*, *accidents*, namely (R)] *ailments*, *griefs*, and *their opps.*, are numerous, as سَقِمَ *was sick*, مَرِضَ *was ill*, حَزِنَ *grieved*, فَرِحَ *rejoiced*: and *colors*, *defects*, and *appearances* all occur upon it, [as أَدِمَ *was tawny*, شَهِبَ *was gray*, شَتِرَ *had an inversion and contraction of the eyelid*, ضَلِعَ *was crooked*, رَسِحَ *had little flesh in the posteriors and thighs*, هَضِمَ *was lank-bellied*; though اِفْعَلَّ and اِفْعَالَّ

are the most prevalent in *colors*, as ابيضّ *was white*, احمرّ *was red*, اصفرّ *was yellow*, ازراقّ *became blue*, اخضارّ *became green*, from which *colors* فَعِلَ and فَعُلَ do not come (R)]: but [فَعُلَ sometimes shares with it in *colors*, *defects*, and *appearances* (R), so that] أَدُمَ, سَمُرَ *was brown*, عَجِفَ *was lean*, حَمُقَ *was stupid*, خَرُقَ *was clumsy*, عَجُمَ *had an impediment in his speech*, رَعُنَ *was foolish*, with Kasr and Ḍamm, occur; [and in *diseases* and *pains*, as سَقُمَ: and in all these meanings mentioned فَعِلَ is *intrans.*; فَرِقَتْهُ *feared him*, فَزِعَتْهُ *was terrified at him*, and خَشِيَتْهُ *dreaded him* being *orig.* فَرِقْتُ مِنْهُ, فَزِعْتُ مِنْهُ, and خَشِيتُ مِنْهُ (R)]. And فَعُلَ is for the *vs.* of *natures*, [i. e. *created qualities* (R),] and *the like*, [what is not a *nature* sometimes following the course of one, when it has some duration (R),] as حَسُنَ *was beautiful*, قَبُحَ *was ugly*, كَبُرَ *was great*, صَغُرَ *was small*, [طَهُرَ *was pure*, and مَكُثَ *tarried* (R)]: and is therefore *intrans.* [432]; رَحُبَتْكَ الدَّارُ *The house was spacious to*, or *with*, *thee*, [said by Az to be from the speech of Naṣr Ibn Sayyār رَحُبَتْكُمُ الدَّارُ, and not to be evidence (R),] i. e. رَحِبَتْ بِكَ, being anomalous, [or rather made *trans.* because implying the sense

of وُسِعَ (R)]; and the Ḍamm in the *conjug.* of سُدْتَهُ *ruled him*, [not *orig.* of the *conjug.* of فُعِلَ with Ḍamm, nor transferred thereto, as is apparently the saying of S and the majority, because they say that قُولَتْ is transferred to قُولَتْ and بِيعَتْ to بِيعَتْ, in order that they may afterwards transfer the Ḍamma of the و and Kasra of the ى to what is before them, so that, after the elision of the و and ى, what may indicate them, i.e. the Ḍamma and Kasra, may remain (R),] being for explanation [of the *v.* as one] of the scions of the و, not for transfer [from one *conjug.* to another (R)]; like which is the *conjug.* of بِعْتَهُ [403], while in that of خِفْتُ they have had regard to explanation of the mode of formation (SH).

§ 485. تَفَعْلَلَ is (1) *quasi-pass.* of فَعْلَلَ, as جَوْرَبَهُ فَتَجَوْرَبَ *He put on him socks, and he put on socks* and جَلْبَبَهُ فَتَجَلْبَبَ *He put on him a shirt, and he put on a shirt*: (2) a *coined* formation, as تَسَهْوَكَ *walked softly* and تَرَهْوَكَ *undulated in his gait* (M).

§ 486. تَفَعَّلَ (1) is *quasi-pass.* of فَعَّلَ, as كَسَّرْتُهُ فَتَكَسَّرَ *I broke it in pieces, and it broke in pieces*: (2) denotes *affecting*, or *endeavouring to acquire*, as تَشَجَّعَ

encouraged himself and تَحَلَّمَ (M, SH): says Ḥātim [aṭ-Ṭā'ī (Jsh)]

تَحَلَّمْ عَنِ الأَدْنَيْنَ وَاسْتَبْقِ وُدَّهُمْ
وَلَنْ تَسْتَطِيعَ الْحِلْمَ حَتَّى تَحَلَّمَا

[*Endeavour thou to acquire forbearance with the nearer* relatives, *and preserve their love. And thou wilt not be capable of forbearance until thou endeavour to acquire forbearance, orig.* تَتَحَلَّمَ (Jsh)]: S says "And this is not like تَجَاهَلَ [487], because this one *seeks to become forbearing*": and hence تَقَيَّسَ and تَنَزَّرَ *attached himself to the tribe of Ḳais* and *Nizār* (M): (3) is i. q. اِسْتَفْعَلَ [in two senses peculiar to اِسْتَفْعَلَ, *believing* the thing *to be of the quality of its root* (R)], as تَكَبَّرَ and تَعَظَّمَ *believed himself to be great* and *grand* (M, SH), and *requiring*, as تَنَجَّزَتْهُ *required the fulfilment of it* (R), تَثَبَّتَهُ, and تَبَيَّنَهُ (M), *sought the settlement*, and *manifestation, of it* (K on IV. 96., XLIX. 6.): Dhu-r Rumma says

فَيَا كَرَمَ السَّكَنِ الَّذِينَ تَحَمَّلُوا
عَنِ الدَّارِ وَالْمُسْتَخْلَفِ الْمُتَبَدِّلِ

Then O the nobleness of the inhabitants who have journeyed away from the abode! And O the baseness *of the substitute taken in exchange!*, meaning وَيَا لُؤْمَ مَا اسْتُخْلِفَتْهُ

الدار واستبدلته (K on IV. 2.), i. e. *the wild cows and gazelles* (N): (4) denotes *repeated action in a leisurely manner*, as تجرّعه *swallowed it in successive gulps*: and hence تفهّم *understood, one thing after another*, [تبصّر *looked*, and تسمّع *listened* (M); though apparently تفهّم denotes *endeavouring to acquire understanding*, like التسمّع and التبصّر (R)]: (5) denotes *taking to*, or *for, oneself*, [as تديّرت المكان and توسّدت التراب *I took the place as an abode* and *the dust for a pillow*: and hence تبنّاه *adopted him as a son* (M)]: (6) denotes *shunning*, as تأثّم and تحرّج (M, SH), i. e. *shunned* الأثم *sin* and الحرج *crime* (M): (7) mostly means the thing's *becoming possessed of its root*, as تأهّل, تأصّل, and تألّب, i. e. *became possessed of* أهل *a wife*, أصل *a root*, ألب *a collection*: so that it is *quasi-pass.* of فعّل denoting *making* the thing *to be possessed of its root*; really, as in ألبته فتألّب *I collected it, and it collected together* and أصلته فتأصّل *I made it to become firmly rooted, and it became firmly rooted*; or constructively, as in تأهّل *took a wife*, since أهّل is not used in the sense of *made to be possessed of a wife*: (8) is sometimes *quasi-pass.* of فعّل meaning *making* the thing *to be its root itself*, really or constructively, as

تَزَبَّبَ الْعِنَبُ *The grapes became* زَبِيب *raisins* and تَكَلَّلَ *It became a* اِكْلِيل *fillet*, i. e. *encircling* (R).

§ 487. تَفَاعَلَ (1) denotes *what is* [*reciprocally*] *done by two and upwards*, as تَضَارَبَا and تَضَارَبُوا *They two*, and *They, fought together*: and is from فَاعَلَ, (*a*) singly *trans.*, as ضَارَبَ *Fought with*, being then *intrans.*; (*b*) doubly *trans.*, as جَاذَبْتُهُ الثَّوْبَ *I contended with him in pulling the garment*, being then singly *trans.*, as تَجَاذَبْنَا الثَّوْبَ *We contended together in &c.* (M): sometimes, however, it denotes *agreement in the root of the v., but not by some's subjecting some to that*, like the saying of 'Alee وَتَعَايَا أَهْلُهُ بِصِفَةِ دَائِهِ *And his family were unequal to the description of his malady* (R): (2) denotes *that the ag. shows you that he is in a state that he is not in*, as تَغَافَلْتُ, تَعَامَيْتُ, and تَجَاهَلْتُ *feigned to be heedless, blind*, and *ignorant*; e. g.

إِذَا تَخَازَرْتُ وَمَا بِي مِنْ خَزَرْ

When I make a show of looking from the outer angle of the eye, while there is not in me any looking &c. (M): (3) is i. q. فَعَلَ, as تَوَانَيْتُ فِي الْأَمْرِ [(M)] *flagged* [*in the matter* and تَجَاوَزَ الْغَايَةَ *passed the goal* (M): there must

be *intensiveness* in it (R)]: (4) is *quasi-pass.* of فَاعَلَ, as باعدتهُ فتباعد *I made him to remove to a distance, and he removed to &c.* (M, SH). IDh says that according to Th's school it is only from two [or more], and is not *trans.*; which is refuted by the saying [of Imra alKais (EM)]

تجاوزت احراسا اليها ومعشرا * على حراصا لو يسرون مقتلي

(ML) *I passed guards* in my going *to her* (EM) *and a band eager for me,* for *keeping secret the slaying of me,* لو يسرون being [in the place of the *gen.* as (Jsh)] a *subst.* of implication for the *pron.* of علي (DM, Jsh).

§ 488. افعل (1) mostly denotes *making* [the *tril.* (R)] *trans.*, as اجلستهُ *seated him*: [(a) what was *ag.* to the *intrans.* is made *obj.* to the meaning of *making to be, ag.* to the *root of the accident*, as before, so that اذهبت زيدا means *I made Zaid to be going away, Zaid* being *obj.* to the meaning of *making to be* imported from the Hamza, *ag.* to the *going away*, as in ذهب زيد; and therefore, if the *tril. v.* be *intrans.*, it becomes through the Hamza *trans.* to one, the *obj.* of the meaning of the Hamza, i. e. *making to be* or *become*: (b) if *trans.* to one, it becomes through the Hamza *trans.* to two, the 1st the *obj.* of the *making to be*, and the 2nd of the *root of the v.*, as احفرت

أَحْفَرْتُ زَيْدًا النَّهْرَ *I made Zaid to be digging the canal*, the 1st being *made to be* and the 2nd *dug*; and the *made to be* takes precedence of the *obj.* of the root of the *v.*, because the meaning of *agency* is in it: (c) if *trans.* to two, it becomes through the Hamza *trans.* to three, the 1st belonging to the *making to be* and the 2nd and 3rd to the *root of the v.*; which is two *vs.* only, أَعْلَمَ and أَرَى: (d) the *tril.* is sometimes *trans.* and *intrans.* in one meaning, as حَزِنَ *sorrowed*, and حَزَّنْتُهُ *made sorrow to be in him*; then we say أَحْزَنْتُهُ denoting *transport of the intrans.*, not of the *trans.*, so that the original meaning is *made him to be sorrowful*: (e) the Hamza in أَسْرَعَ *was quick* and أَبْطَأَ *was slow* does not denote *transport*; but the *tril.* and augmented are both *intrans.*, سَرُعَ and بَطُؤَ, however, being more intensive, because, as it were, (denotative of) *nature*, like صَغُرَ and كَبُرَ: (f) if (Z and) IH said that أَفْعَلَ mostly *makes* the thing *to be possessed of its root*, it would be more general, because that of which the root is a *prim.* would be included in it, as أَجْدَاهُ *gave him a gift*, i. e. *made him to be possessed of a* جَدًا *gift*, and أَذْهَبْتُهُ *gilded it*, i. e. *made it to be possessed of* ذَهَبٌ *gold*: (g) sometimes it denotes *making* the thing *to be its root itself*, as أَهْدَيْتُ الشَّيْءَ *made it to be a* هَدِيَّةً *present* or هَدْيًا *animal led to Makka for sacrifice* (R): (2) denotes *exposing*

[*to the thing* (M), the Hamza importing that you *make* what was *obj.* to the *tril. to be exposed to be obj. to the root of the accident*, whether it become an *obj.* to it or not (R)], as [اقتلته and (M, R)] ابعته [*exposed him to slaughter* and *sale* (M), i. e. *exposed him to become slain*, whether he were slain or not, and *sold* (R), whence (M) اقبرته (M, R) *made for him a grave*, whether he were buried or not (R), اشفيته *prescribed for him a medicine* (M), اسقيته (M, R) *assigned to him drink*, whether he drank or not (R)]: (3) denotes [its *ag.*' s (R)] *becoming possessed of such a thing*, [i. e. *of what it is derived from* (R),] as اغد البعير *became possessed of a* غدّة *pestilential swelling*; [or *of a thing possessed of what it is derived from*, as اجرب الرجل *became possessed of camels having* جرب *scab* (R):] and hence [الأم *incurred blame* (M, R), آرابَ *incurred suspicion*, اصرم النخل *The palm-trees came to the season when their fruit ought to be cut off* (M),] احصد الزرع *The seed-produce attained to the season for being reaped*, [ابشر *rejoiced at an announcement*, افطر *broke his fast* (M), اصبح and امسى *entered upon the morning* and *evening*, اشملنا and اجنبنا *entered upon the time of the north wind* and *south wind*, انجد and اجبل *arrived at Nejd* and *the mountain*, اتسع and الف *amounted to nine*

and *a thousand* (R)]: (4) denotes *finding* [its *obj.* (R)] *to be of a certain quality*, [i. e. *ag. to the root of the v.*, as أبخلتهُ *I found him to be niggardly*; or *obj. to the root of the v.* (R),] as أحمدتهُ *I found him to be such as is praised*, i. e. *praiseworthy* (M, SH): in أفحمتك *I found thee to be silenced*, however, أفعل is transported from أفعل itself, like ما أعطاك للدنانير in wonder, أفحمت الرجل *silenced* being said (R): 'Amr Ibn Ma'dīkarib said to Mujāshi' [Ibn Mas'ūd (R)] asSulamī لله دركم يا بني سليم قاتلناكم فما أفحمناكم وسألناكم فما أبخلناكم وهاجيناكم فما أفحمناكم *To God be ascribed your excellence, O Banū Sulaim! We have fought with you, and not found you to be cowardly; and have asked of you, and not found you to be niggardly; and have competed with you in satire, and not found you to be silenced* (M, R): (5) denotes *depriving* [its *obj. of what it is derived from* (R)], as أشكيتهُ *removed his complaint* [and أعجمت الكتاب *marked the writing with diacritical signs*, when you *remove*, or *do away with*, the شكاية *complaint* and عجمة *barbarism* (M)]: (6) is i. q. فعل (M, SH), as قلت البيع and أقلتهُ *cancelled the sale*, شغلتهُ and أشغلتهُ *busied him*, بكر and أبكر *went forth in the early morning* (M): an augment of meaning is, however, unavoidable, though it be only *corroboration*: (7)

denotes *praying*, as أَسْقَيْتُهُ *prayed for rain for him*, as says Dhu -rRumma

وَقَفْتُ عَلَى رَبْعِ لِمَيَّةَ نَاقَتِي * فَمَا زِلْتُ أَبْكِي عِنْدَهُ وَأُخَاطِبُهُ

وَأَسْقِيهِ حَتَّى كَادَ مِمَّا أُبُثُّهُ * يُكَلِّمُنِي أَحْجَارُهُ وَمَلَاعِبُهُ

[*I halted my she-camel at a home of Mayya's, and ceased not to weep beside it and address it and pray for rain for it, until, from what I was revealing, it was well-nigh speaking to me, its stones* (أَحْجَارُهُ being a *subst.* for the *sub.* of كَانَ, vid. the *pron.* in it) *and its playgrounds* (FA)]; though the commonest in the *cat.* of *praying* is فَعَلَ, as جَدَعَهُ [489]: (8) denotes *other meanings* not having any rule like the rules of the meanings mentioned, as أَبْصَرَهُ *saw him*: (9) is seldom *quasi-pass.* of فَعَلَ, as فَطَرْتُهُ فَافْطَرَ *I made him break his fast, and he broke his fast* and بَشَّرْتُهُ فَابْشَرَ *I rejoiced him by an announcement, and he rejoiced at the announcement* (R).

§ 489. فَعَّلَ (1) mostly denotes *multiplying* [*the root of the v.*, in the *trans.* (R),] as قَطَّعْتُ *cut in pieces* and غَلَّقْتُ *shut*; [and *intrans.*, as (R)] جَوَّلْتُ and طَوَّفْتُ [*multiplied the* جَوَّلَانُ *going about* and *the* طَوَّافُ *going round* (M, R)] and مَوَّتَ الْمَالُ [*The murrain fell among the camels, and death was frequent among them* (R): it is

not said of *one* (M); you say غَلَقْتُ الْبَابَ مَرَّةً, and not غَلَّقْتُهُ from the inconceivability of the idea of *repetition* in the like, but غَلَّقْتُ الْأَبْوَابَ; and جَرَّحْتُهُ means *multiplied his wounds*, whereas جَرَحْتُهُ *wounded him* admits of *multiplying* or not: says AlFarazdak

مَا زِلْتُ أَفْتَحُ أَبْوَابًا وَأُغْلِقُهَا * حَتَّى رَأَيْتُ أَبَا عَمْرِو بْنَ عَمَّارِ

I ceased not to open doors and shut them until I saw Abù 'Amr Ibn 'Ammār, i. e. أُفَتِّحُهَا and أُغَلِّقُهَا (R)]: (2) denotes *making trans.*, [explained in أَفْعَلَ (R),] as فَرَّحْتُهُ *gladdened him*; [where also it would be better to say *making* the thing *to be possessed of its root*, that it might be common to such as فَحَّى الْقِدْرَ *flavoured the pot*, i. e. *made it to be possessed of* فَحًا *aromatic herbs* or *spices*: but this is not *trans.* to three like أَفْعَلَ, except when made to accord with أَفْعَلَ, like حَدَّثَ and خَبَّرَ (R):] and hence فَسَّقْتُهُ *I imputed wickedness to him* [and جَدَّعْتُهُ *I said to him* جَدْعًا لَكَ *God cut off thy nose!* (M)]: (3) denotes *depriving* (M, SH), as جَلَّدْتُ الْبَعِيرَ and قَرَّدْتُهُ *removed the* جِلْد *skin* and *the* قُرَاد *tick* (M): (4) is i. q. فَعَلَ, [in the *intrans.*, as مَشَى and مَشَّى, e. g.

وَدَوِيَّةٍ قَفْرٍ تُمَشِّي نَعَامُهَا * كَمَشْيِ النَّصَارَى فِي خِفَافِ الْأَرَنْدَجِ

Many a desert waste, whose ostriches walk like the walking of the Christians in boots of black leather; and *trans.* (BS),] as زِلْتُهُ and زَيَّلْتُهُ (M, SIJ, BS) *separated it*, e.g. فَزَيَّلْنَا بَيْنَهُمْ X. 29. *And We will separate their union*, and sever the ties that were between them in the world (BS): (5) denotes *imprecating* upon the *obj. the root of the v.*, as جَدَّعْتُهُ [above]; or *blessing* him, as سَقَيْتُهُ *said to him* سَقْيًا لَكَ [41]: (6) denotes *becoming possessed of its root*, as وَرَّقَ *became leafy*: (7) denotes *becoming its root*, as عَجَّزَتِ الْمَرْأَةُ *became an old woman*: (8) denotes *making* its *obj. to become in the state that it is in*, as سُبْحَانَ الَّذِي ضَوَّأَ الْأَضْوَاءَ وَكَوَّفَ الْكُوفَةَ وَبَصَّرَ الْبَصْرَةَ *Extolled be the perfection of Him that hath made the lights to become lights, and made the round heap of red sand to become a round heap of red sand, and made the soft white stone to become soft white stone!*: (9) denotes *doing* something *in the time that it is derived from*, as صَبَّحَ *came at morning*: (10) denotes *going to the place that it is derived from*, as كَوَّفَ *went to AlKūfa*: (11) denotes *other meanings* not governed by rules like those mentioned, as جَرَّبَ *tested* and كَلَّمَ *spoke* (R).

§ 490. فَاعَلَ (1) denotes *that another does to you what you do to him*, as ضَارَبْتُهُ and قَاتَلْتُهُ *fought with him*; and therefore, when you are the superior, you say فَاعَلْتُنِي ففعلته

(M): inasmuch as فَاعَلَ implies the sense of *sharing with* (R), the *intrans.* becomes *trans.*, as كَارَمَتْهُ and شَاعَرَتْهُ; and the *trans.* to one [*obj.*] incongruous with the *ag.* becomes *trans.* to two, as جَاذَبَتْهُ الثَّوْبَ [487], contrary to شَاتَمَتْهُ *vied with him in reviling* (SH), i. e. if the *shared with* here be the *obj.* of the root of the *v.*, the *trans.* to one in the *tril.* is *trans.* to one here also, but, if the *shared with* here be other than the *obj.* of the root of the *v.*, the *v.* then becomes *trans.* to two *objs.*: sometimes, however, the *obj.* added in the *conjug.* of فَاعَلَ is *the* one *affected by the root of the v. not by way of sharing with*, as عَاوَدَتْهُ and رَاجَعَتْهُ *returned to him* (R): (2) is i.q. فَعَلَ, as سَافَرْتُ (M, SH) i.q. سَفَرْتُ *went forth to journey*, though there must be *intensiveness* in سَافَرْتُ: similar is نَاوَلْتُهُ الشَّيْءَ i.q. نَلْتُهُ *gave him the thing*; and إِنَّ اللّٰهَ يُدَافِعُ XXII. 39. *Verily God defendeth* and يُدَافِعُ [*is energetic in defending* with the energy of him that contendeth for superiority in it (K, B)] are read (R): (3) is i.q. أَفْعَلَ (M), denotes *making* the thing *to be possessed of its root*, like أَفْعَلَ and فَعَّلَ (R), as عَافَاكَ اللّٰهُ (M, R) *God make thee to be possessed of* عَافِيَةٌ *health!*, رَاعِنَا سَمْعَكَ *Make thine ear to be possessed of* رِعَايَةٌ *mindfulness for us*, like أَرْعِنَا, and صَاعَرَ خَدَّهُ *turned away his cheek from*

pride, i.e. صَعَرٌ (R): (4) is i.q. فَعَلٌ, [i.e. denotes *multiplying* like فَعَّلَ (R),] as [ضَاعَفْتُ الشَّيْءَ (R)] *doubled* [*the thing*, i.e. *multiplied its likes*, like أَضْعَافٌ, and ضَعَّفْتُهُ, and نَاعِمَةُ اللهِ like نَعِمَهُ, i.e. *multiplied his wealth*. These (last) three *cats.* are most often *trans.* (R)].

§ 491. اِنْفَعَلَ is [*intrans.* (SH),] *quasi-pass.* of فَعَلَ, as كَسَرْتُهُ فَانْكَسَرَ *I broke it, and it broke* (M, SH); except what is anomalous (M), [or] seldom of أَفْعَلَ (SH), as أَسْفَقْتُهُ فَانْسَفَقَ *I shut it, and it shut*, [though اِنْسَفَقَ may be *quasi-pass.* of سَفَقْتُ البَابَ, because سَفَقْتُ and أَسْفَقْتُ are *syn.* (R),] and أَزْعَجْتُهُ فَانْزَعَجَ *I disquieted him, and he was disquieted* It is peculiar to *physical action* and *production of impression*, [because this *conjug.* is applied to denote *quasi-passivity*, i.e. *reception of impression*, which is more appropriate and congruous in what is *apparent to the eyes*, like *breaking* and *cutting* and *pulling*, so that فَهِمَهُ فَانْفَهَمَ and عَلِمَهُ فَانْعَلَمَ are not said; whereas, though فَعَّلَ is applied to denote *quasi-passivity of* فَعَلَ, تَفَعَّلَ and تَفَهَّمَ are allowable, because the *repetition* in it seems to make it *apparent* and *manifest*, so that it becomes like the *sensible* (R)]: and therefore اِنْعَدَمَ is [said to be (SH)]

wrong; [while they say قُلْتُهُ فَانْقَالَ *I said it, and it was said*, because the sayer *works* in moving his tongue (M). But it is not universal in all that is (indicative of) *physical action*; so that طَرَدْتُهُ فَانْطَرَدَ is not said, but فَذَهَبَ, *I drove him away, and he went away* (R)].

§ 492. اِفْتَعَلَ (1) is [mostly (SH) partner with اِنْفَعَلَ in being (M)] *quasi-pass.*, as غَمَمْتُهُ فَاغْتَمَّ *I grieved him, and he grieved* [and شَوَيْتُهُ فَاشْتَوَى *I roasted it, and it was roasted*, اِنْغَمَّ and اِنْشَوَى being also said (M): S says "The *conjug.* in quasi-passivity is اِنْفَعَلَ; and اِفْتَعَلَ is rare, as جَمَعْتُهُ فَاجْتَمَعَ *I collected it, and it collected* and مَزَجْتُهُ فَامْتَزَجَ *I mixed it, and it was mixed*": since, then, it is not applied to denote *quasi-passivity* like اِنْفَعَلَ, it may denote it in other than *physical action*, as غَمَمْتُهُ فَاغْتَمَّ, not فَانْغَمَّ: and it often serves instead of اِنْفَعَلَ as *quasi-pass.* of *vs.* whose ف is a ر, ل, م, ن, or و, as رَمَيْتُ بِهِ فَارْتَمَى *I threw it, and it was thrown*, not اِنْرَمَى, لَأَمْتُ الْجُرْحَ فَالْتَأَمَ *I bound up the wound, and it united*, not اِنْلَأَمَ, نَفَيْتُهُ فَانْتَفَى *I removed it, and it was removed*, not اِنْفَى, وَصَلْتُهُ فَاتَّصَلَ *I joined it, and it was joined*, not اِنْوَصَلَ, though اِمْتَحَى and اِنْمَحَى *was effaced* occur; because

these are letters that the quiescent ن becomes incorporated into (751), while the ن of انفعل is the sign of quasi-passivity, so that its obliteration is disliked; whereas the ت of افتعل in اذّكر and اطّلب, not being peculiar to any meaning like the ن of انفعل, becomes as it were not a sign, since the property of the sign is peculiarity (R)]: (2) is i.q. تفاعل, as اجتوروا [707] *became mutual neighbours*, اختصموا *disputed one with another*, [التقوا *met together* (M)]: (3) denotes *making for oneself*, as اشترى (M, SH) and اذّبح *prepared* شواء *roast meat*, and *a* ذبيحة *slaughtered animal*, *for himself* (M), i. e. [with an *obj.*] denotes your *making* the thing *to be its root*, which should not be an *inf. n.*, apparently *for yourself*, as اشترى اللحم *made the flesh to be* شواء *roast meat for himself* (R): ولهم ما يدّعون XXXVI. 57. means *And they shall have what they ask for themselves*, like اشترى and اجتمل when he *roasts flesh*, and *melts* fat, *for himself* (K, B): says Labíd

وغلام ارسلته امّه * بألوك فبذلنا ما سأل

ارسلته فاتاه رزقه * فاشترى ليلة ريح واجتمل

Many a lad there was *that his mother sent with a message, and we gave bountifully what he asked—that she sent, and his sustenance came to him, so that he roasted* flesh *for himself on a night of wind and melted* fat *for himself* (K): and hence اكتال and اتزن *took*, or *received*, something *measured* and *weighed*: (4) is i. q. فعل, as قرأت and اقترأت *read*, خطف and اختطف *snatched away* (M): (5) denotes (M, SH) *exceeding the meaning thereof* (M), *practising versatility* (SH), i. e. *striving*, and *agitating*, *in producing the root of the v.* (R), as اكتسب [and اعتمل in relation to كسب and عمل (M); for which reason God says لها ما كسبت وعليها ما اكتسبت II. 286. *It shall have what it hath earned*, i. e. whether it strive in good works or not, *and shall answer for what it hath striven to earn*, i. e. shall not be chastised save for the sins that it hath striven to produce (R): S says "As for كسبت, it says *I obtained*, whereas اكتسبت is *practising versatility* and *seeking*; and الاعتمال is equivalent to *agitating*" (M): but others than S make no distinction between كسب and اكتسب: (6) sometimes denotes *something else* not governed by rule, as اتحل الخطبة, *made an exception in the speech* (R)].

§ 493. استفعل [mostly (SH)] denotes (M, SH) *requiring the act* (M), [or] *asking*, plainly, as استكتبته

asked him to write, or constructively, as اِسْتَخْرَجْتُهُ (SH): you say اِسْتَخْفَفْتُهُ and اِسْتَعْمَلْتُهُ and اِسْتَعْجَلْتُهُ when he *requires his* خِفَّةَ *briskness* and عَمَلَ *working* and عَجَلَةَ *hastening*; and مَرَّ مُسْتَعْجِلًا, i. e. *passed, requiring that from himself, tasking himself with it*: and hence اِسْتَخْرَجْتُهُ, i. e. *did not cease coaxing and requesting until he went forth* (M); [and] you say اِسْتَخْرَجْتُ الْوَتِدَ *pulled out the peg*, where *requiring* properly is not possible, as it is in اِسْتَخْرَجْتُ زَيْدًا, save by *seeking to accomplish the extraction of it* and *striving to move it*, as though this were a *requiring* of it *that it should come out*: in. اَخْرَجْتُهُ, then, there is no indication that you *extracted it at once* or *with striving*, contrary to اِسْتَخْرَجَ (R): (2) denotes *becoming transmuted* [*into the thing*, properly or tropically (R),] as اِسْتَحْجَرَ الطِّينُ [*The clay became stone* or *like stone in hardness* (R)] and

إِنَّ الْبِغَاثَ بِأَرْضِنَا تَسْتَنْسِرُ * وَالْآتُنَ فِي أَسْوَاقِنَا تَسْتَحْمِرُ

[*Verily the small birds that do not prey in our land become vultures, and the she-asses in our markets become he-asses* (Jsh)]: (3) is i. q. فَعَلَ, as قَرَّ and اِسْتَقَرَّ *rested* (M, SH), though there must be *intensiveness* in اِسْتَقَرَّ (R), and عَلَا قِرْنَهُ and اِسْتَعْلَاهُ *smote his adversary* (M): (4)

often (R) denotes (M, R) *finding to be of a certain quality* (M), [or] *believing* the thing *to be of the quality of its root* (R), as اِسْتَعْظَمْتُهُ and اِسْتَسْمَنْتُهُ (M, R) *found him to be*, عَظِيم *grand* and سَمِين *fat* (M), [or] *reckoned him to be possessed of* عِظَمَة *grandeur* and سِمَن *fatness*: (5) denotes *making for oneself*, as mentioned in اِفْتَعَلَ, as اِسْتَلَامَ *prepared blame for himself*: (6) denotes *other meanings* not governed by rule.

§ 493.A. اِفْعَلَّ generally denotes *inseparable color* or *sensible defect*, and اِفْعَالَّ *accidental color* or *sensible defect*: but the 1st sometimes occurs in the *accidental*, and the 2nd in the *inseparable* (R). [See § 494.]

§ 494. اِفْعَوْعَلَ is *intensive* (M, R) and *corrob.* (M) in relation to what it is derived from (R); so that اِخْشَوْشَنَ *was very rough*, اِعْشَوْشَبَتِ الْأَرْضُ *produced much green fodder*, and اِحْلَوْلَى الشَّيْءُ *was very sweet* are *intensivenesses* in relation to خَشُنَ, اِعْشَبَّتْ, and حَلَا (M): and is sometimes *trans.*, as اِعْرَوْرَيْتُ الْفَرَسَ *rode the horse bare-backed*. اِفْعَوَّلَ is a *coined* formation, not transferred from a *tril. v.*: and is *trans.*, as اِعْلَوَّطَ [482]; and *intrans.*, as اِجْلَوَّذَ and اِخْرَوَّطَ [482]. Similarly اِفْعَنْلَى is

coined, as اِغرَنْدَى [432]: and sometimes اِنعَوعَلَ, as اِذلَوْلَى *hid himself*; and اِفعَلَّ and اِفعَالَّ, as اِقطَرَّ and اِقطَارَّ *began to dry up*.

§ 494.A. All the *conjugs.* mentioned occur *trans.* and *intrans.*, except اِنفَعَلَ, اِفعَلَّ, and اِفعَالَّ [496]. The meanings mentioned for the preceding *conjugs.* are those prevalent in them and governable by rule: but each *conjug.* sometimes denotes many other meanings not governed by rule, as repeatedly pointed out (R).

CHAPTER XIII.

THE QUADRILITERAL VERB.

§ 495. The unaugmented *quad.* has one (M, SH, L, IA) measure (L, IA) [or] formation (M, SH) for the *act.* voice (IA), فَعْلَلَ (M, L), with Fatḥ of the 1st and 3rd (L), *trans.* (M), like دَحْرَجَ (M, IA) *rolled the stone* [الحَجَرَ (M)] *down*, and *intrans.*, like دَرْبَخَ *lowered his head* (M); one for the *pass.*, like دُحْرِجَ; and one for the *imp.*, like دَحْرِجْ. The augmented *quad.* becomes, through the augment, of five letters, like تَدَحْرَجَ, or six, like اِحْرَنْجَمَ [and اِقْشَعَرَّ] (IA). The augmented [*quad.*] has (M, SH, L) two (M), [or rather] three (SH), formations (M, L), (1) تَفَعْلَلَ (L), as تَدَحْرَجَ [495. A.] (SH, L); (2) اِفْعَنْلَلَ, as (M, L) اِحْرَنْجَمَ (M, SH, L), e. g. خَرَجَتِ النَّعَمُ فَاحْرَنْجَمَتْ *I crowded the camels together, and they crowded together*, اِبْرَنْشَقَ الرَّجُلُ *was joyful*, اِخْرَنْطَمَ *was haughty* (L); (3) اِفْعَلَّ, as (M, L) اِقْشَعَرَّ *shuddered* (M, SH), اِشْمَعَلَّ *hastened*, اِسْبَطَرَّ الشَّعْرُ *became long*, اِسْمَعَدَّ *became swollen* (L): which are *intrans.* (SH).

§ 495. A. تَفَعْلَلَ is *quasi-pass.* of the *trans.* فَعْلَلَ, like تَفَعَّلَ of فَعَّلَ, as دَحْرَجْتُهُ فَتَدَحْرَجَ *I rolled it down, and it rolled down* (R).

§ 496. The [other] two formations of the augmented are [also] *intrans.*: and in the *quad.* are like اِنْفَعَلَ and اِفْعَلَّ in the *tril.* S says "And there is not in the language اِحْرَنْجَمْتُهُ, because it is like اِنْفَعَلْتُ in *trils.*; they have added a ن and *conj.* ا, as they have in this:" and he says "And there is not in the language اِفْعَلَلْتُهُ, nor اِفْعَالَلْتُهُ, e.g. اِحْمَرَرْتُ *was red* and اِشْهَابَبْتُ *became gray*; and the like of that from *quads.* is اِطْمَأْنَنْتُ *was at rest* and اِشْمَأْزَزْتُ *quaked*" (M). And اِفْعَنْلَلَ coordinated with اِحْرَنْجَمَ, like اِقْعَنْسَسَ *went back*, is *intrans.*, like what it is coordinated with: and similarly تَجَوْرَبَ [485] and تَشَيْطَنَ *acted as a devil* coordinated with تَدَحْرَجَ: and اِحْرَنْبَى coordinated with اِحْرَنْجَمَ; though it occurs *trans.* in poetry, as إِنِّى أَرَى ٱلنُّعَاسَ ٱلخ [432] *Verily I see slumber overcome &c.*, as though the *prep.* were suppressed, i.e. يَغْرَنْدِى عَلَىَّ and يَسْرَنْدِى عَلَىَّ.

§ 496. A. The meanings mentioned for the formations mentioned are not peculiar to their *prets.*: but are mentioned in the *pret.* because it is the root of the *conjug.* (R).

PART THE THIRD.

THE PARTICLE.

CHAPTER I.

The Particle in general.

§ 497. The *p.* is what indicates a meaning [realized (Jm)] in another (M, Z, III, Sh) expression (R), [i. e.] conceived in relation to it (Jm); i. e. is a word that indicates its meaning through the medium of something else (AA). It is not independently intelligible, so as to be predicable of or predicable; but requires the addition of another matter (Jm). The expression that the meaning of the *p.* is [realized] in is sometimes a single term, like the [*n.*] made *det.* by the ل; and sometimes a *prop.*, as in هَلْ زَيْدٌ قَائِمٌ *Is Zaid standing?*, since *Zaid's standing* is inquired about (R). The *p.* is therefore inseparable from an accompanying *n.* or *v.*, except in particular positions, wherein the *v.* is suppressed, and the expression restricted to the *p.*, which acts as a substitute, as نَعَمْ [556] يَا زَيْدُ [48], and قَدْ in وَكَانَ قَدْ [577] (M). Sometimes it needs a single term; and sometimes a *prop.*, like the *neg.*, *interrog.*, and *cond. ps.* (R). The *p.* is distinguishable from the *n.* and *v.* by its freedom from their signs. It is (1) [not peculiar, i. e. (IA)] prefixed to *ns.* and *vs.*, like هَلْ, [as فَهَلْ أَنْتُمْ شَاكِرُونَ XXI, 80. *Then will ye be*

thankful? and وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ XXXVIII. 20. *And hath the story of the adversaries come unto thee?* (Sh)]: (2) peculiar to (a) *ns.*, like فِي [in وَفِي السَّمَاءِ رِزْقُكُمْ LI. 22. *And in heaven is your sustenance* (Sh)]; (b) *vs.*, like لَمْ [in CXII. 3. (404) (Sh)]. The *ps.* are [all (IA)] *uninfl.* (IA, Sh), upon quiescence, like هَلْ; Fatḥ, like ثُمَّ; Kasr, like حَيْثُ; or Ḍamm, like مُنْذُ in the *dial.* that makes it govern the *gen.* (Sh). The species of *p.* are (1) the *preps.*, (2) the *ps.* assimilated to the *v.*, (3) the *cons.*, (4) the *neg. ps.*, (5) the premonitory *ps.*, (6) the *voc. ps.*, (7) the *ps.* of assent, (8) the exceptive *ps.*, (9) the *ps.* of allocution, (10) the connective *ps.*, (11) the *expos. ps.*, (12) the infinitival *ps.*, (13) the excitative *ps.*, (14) the *p.* of approximation, (15) the *ps.* of futurity, (16) the *interrog. ps.*, (17) the *cond. ps.*, (18) the causative *p.*, (19) the *p.* of reprehension, (20) the ل s, (21) the quiescent ت of femininization, [(22) the Tanwīn (AA),] (23) the *corrob.* ن, (24) the ٥ of silence (Z), (25) the شْ and سْ of pause, (26) the *p.* of disapproval, (27) the *p.* of trying to remember (AA). The conjunct *ps.* [177, 571] are not mentioned [under that name] by [Z or] IM: they are five, (1) أَنْ, conjoined with the plastic *v.*, *pret.*, as عَجِبْتُ مِنْ أَنْ قَامَ زَيْدٌ *I wondered that Zaid stood*; and *aor.*, as عَجِبْتُ مِنْ أَنْ يَقُومَ زَيْدٌ *should stand*; and

imp., as أشرت اليه بان قم *I signed to him, Stand*: whereas, if an aplastic *v.* occur after it, as وأن ليس للانسان الا ما سعى LIII. 40. *And that* (*the case is* this,) *man hath not ought save that he hath wrought* and وأن عسى أن يكون قد اقترب أجلهم VII. 184. *And that* (*the case is* this,) *haply their end may have drawn near*, it is contracted: (2) أنْ, conjoined with its *sub.* and *pred.*, as أولم يكفهم انا انزلنا XXIX. 50. *And hath it not sufficed them that We have revealed?*: and the contracted أنْ is like the uncontracted, being conjoined with its *sub.* and *pred.*; but its *sub.* is suppressed [525], whereas the *sub.* of the uncontracted is mentioned: (3) كَيْ, conjoined with an *aor. v.* only, as جئت كي تكرم زيدا *Thou camest in order that thou mightest honor Zaid*: (4) ما, infinitival, adverbial, as لا اصحبك ما دمت منطلقا *I shall not accompany thee so long as thou continuest to be departing*; and not adverbial, as عجبت مما ضربت زيدا *I wondered that thou didst beat Zaid*: conjoined with the *pret.*, as exemplified; and *aor.*, as لا اصحبك ما يقوم زيد *so long as Zaid shall stand* and عجبت مما تضرب زيدا *that thou wast beating Zaid*; and nominal *prop.*, as عجبت مما زيد قائم

that Zaid was standing and لَا أُصَحِّبُكَ مَا زَيْدٌ قَائِمٌ *so long as Zaid is standing*: the adverbial infinitival being oftenest conjoined with the *pret.*, or with the *aor.* denied by لَمْ, as لَا أُصَحِّبُكَ مَا لَمْ تَضْرِبْ زَيْدًا *so long as thou dost not beat Zaid*; seldom with the *aor.* not denied by لَمْ, as

أُطَوِّفُ مَا أُطَوِّفُ ثُمَّ آوِي * إِلَى بَيْتٍ قَعِيدَتُهُ لَكَاعِ

[by AlHuṭai'a, *I roam about so long as I roam about; then repair to a home whose housewife is a slut* (J)]: (5) لَوْ, conjoined with the *pret.*, as وَدِدْتُ لَوْ قَامَ زَيْدٌ *I wished that Zaid had stood*; and *aor.*, as وَدِدْتُ لَوْ يَقُومُ زَيْدٌ *would stand.* The sign of the conjunct *p.* is its replaceability by the *inf. n.*, as وَدِدْتُ لَوْ تَقُومُ, i. e. قِيَامَكَ (IA). The *inf. n.* [however] is not given the predicament of أَنَّ or أَنْ and its *conj.* in suppressibility of the *prep.* [514]; nor in supplying the place of the two terms of attribution, which question is common to أَنَّ and أَنْ in the *cat.* of ظَنَّ [440], but peculiar to أَنْ and its *conj.* in that of عَسَى, [according to IM's saying (459) that عَسَى is then *non-att.* (DM),] and to أَنَّ in that of لَوْ [591]: nor are they given its predicament in being a *subst.* for the *adv.* of time [65]. You say

عَجِبْتُ أَنْ تَقُومَ and عَجِبْتُ مِنْ قِيَامِكَ or أَنَّكَ قَائِمٌ, but not قِيَامَكَ, فَإِيَّاكَ إِيَّاكَ الخ [60] being anomalous, [*orig.* مِنَ الْمِرَاءِ (DM)]: and حَسِبْتُ أَنَّهُ قَائِمٌ or أَنْ قَامَ, but not قِيَامَكَ, unless you mention the *enunc.*, [e. g. حَاصِلاً (DM)]; and عَسَى أَنْ تَقُومَ, but not أَنَّكَ قَائِمٌ; and لَوْ جِئْتَنِي صَلَاةُ الْعَصْرِ : and أَنْ تَقُومَ but not أَنَّكَ تَقُومُ, but not أَنْ تُصَلِّيَ الْعَصْرَ, contrary to the opinion of IJ and Z (ML). The conjunct *ps.* must be followed by a *conj.* explaining their meaning (IA). The ن of females is a *p.* in يَذْهَبْنَ النِّسْوَةُ in the *dial.* of أَكَلُونِي الخ [21]. The ء is (1) a *p.* denoting absence, i. e. the ء in إِيَّاهُ [162], the *pron.* being إِيَّا alone: (2) substituted for the *interrog.* Hamza, as وَأَتَى الخ [690]: but rightly this should not be reckoned, because not an *o. f.*; though some assert that the *o. f.* is هٰذَا, the ا being elided. هُوَ and its branches are *ps.* in such as زَيْدٌ هُوَ الْفَاضِلُ, when parsed as a distinctive [166] having no place in inflection; but some say *ns.* The و is (1) the sign of male persons in the *dial.* of Ṭayyi or Azd Shanū'a or BalḤārith, as يَتَعَاقَبُونَ الخ and يَلُومُونَنِي الخ [21], according to S a *p.* indicating plurality, as the ت in قَالَتْ is a *p.* indicating

femininization; and sometimes used for irrational objects, when treated like rational beings, as أَكَلُونِي الخ, *devouring* here, says ISh, being i. q. *injustice* and *wrong*, like

أَكَلَتْ بَنِيكَ أَكَلَ الضَّبِّ حَتَّى * وَجَدَتْ مَرَارَةَ الكَلَإِ الوَبِيلِ

i. e. ظَلَمَتْهُمْ, *Thou wrongedst thy sons as the* ضَبّ *devours* his young, *until thou foundest the bitterness of the unwholesome herbage*, the ideal being likened to the real *devouring*: some attribute to this *dial.* V. 75. [21] and XXI. 3. [1]; but to attribute them to something else is better, because of its weakness: (2) the و of disapproval [620], as الرَّجُلُوْ *What! the man?*: but rightly this should not be reckoned, because it is an impletion of the vowel, as is shown by الرَّجُلَا in the *acc.* and الرَّجُلِيْ in the *gen.*; and like it are the و in مُنُو [183] in imitation, and in انْظُرُو in

وَاَنِّي حَيْثُمَا يَثْنِي الهَوَى بَصَرِي * مِنْ حَوْثُمَا سَلَكُوا اَدْنُو فَاَنْظُرُو

[*And that I, whenever inclination turns mine eye, draw near to wherever they have gone along, and gaze* (Jsh)], and the و of rhymes, as

سُقِيتِ الغَيْثَ اَيَّتُهَا الخِيَامُو

[1]: (3) the و of trying to remember [623], as when he that means to say يَقُومُ زَيْدٌ, and, forgetting زَيْدٌ, wishes to

prolong the sound, in order that he may try to remember, says يَقُومُو : but rightly this is like the one before it: (4) the و substituted for the *interrog.* Hamza preceded by Ḍamm, like the readings وَإِلَيْهِ النُّشُورُ وَأَمِنْتُمْ LXVII. 15. 16. *And unto Him shall be the resurrection. Have ye become safe?* and قَالَ فِرْعَوْنُ وَآمَنْتُمْ بِهِ VII. 120. *Pharoah said, Have ye believed in Him?*: but rightly this also should not be reckoned, because substituted. The ا (1) denotes disapproval, as أَعَمْرَاهُ *What! 'Amr?*: (2) denotes trying to remember, as رَأَيْتُ الرَّجُلَا *I saw the man*: but rightly these two should not be reckoned: (3) ا is the sign of the *du.*, as

أَلْفَيَا عَيْنَاكَ عِنْدَ الْقَفَا * أَوْلَى فَأَوْلَى لَكَ ذَا وَاقِيَهْ

[*Thy two eyes were found at the back of the head* in battles (*meeter and meeter for thee* is this matter) *when keeping guard* (Jsh)], وَقَدْ أَسْلَمَاهُ الخ [21], and

وَرَمَى وَمَا رَمَتَا بِدَاهُ فَصَابَنِي * سَهْمٌ يَعِذُّبُ وَالسِّهَامُ تَرِيعُ

by AlMutanabbi, [*And he shot* me with his glance, *though his two hands shot not. And an arrow inflicting torment hit me, though arrows* kill and *give rest* (W)]: (4) is the restringent ا, as

بَيْنَا نَسُوسُ النَّاسَ وَالْأَمْرُ أَمْرُنَا * إِذَا نَحْنُ فِيهِمْ سُوقَةٌ نَتَنَصَّفُ

[by Ḥuraḳa Bint AnNu'mān, *While we rule the people, and the dominion is our dominion, lo, we are among them subjects taken as servants!* (T)]: but some say the ا is part of the restringent مَا; and some say an impletion, بَيْنَ being *pre.* to the *prop.*, which is confirmed by its being *pre.* to the single term in

بَيْنَا تَعَانَقَهُ الكُمَاةُ وَرَوْغَهُ * يَوْمًا أُتِيحَ لَهُ جَرِيٌّ سَلْفَعُ

[by Abù Dhu'aib alHudhalī, *Amid his embracing*, i. e. *combating, the brave armed men and his eluding, one day was appointed for him a bold daring* man to repel him (Jsh)]: (5) separates the two Hamzas [661], as أَأَنْذَرْتَهُمْ II. 5. [28], allowably not necessarily, whether the 2nd Hamza be softened or sounded true: (6) separates the ن of females and the *corrob.* ن, as أَضْرِبْنَانِّ, necessarily: (7) [55]: (8) is a *subst.* for a quiescent ن, either the *corrob.* ن, as XCVI. 15. [649], وَلَيَكُونًا XII. 32. *And shall surely be*, and وَلَا تَعْبُدْ الخ [649]; or the Tanwīn of the *acc.* [640], as رَأَيْتُ زَيْدًا in the *dial.* of others than Rabī'a, [who pause with quiescence upon the *acc.* pronounced with Tanwīn (DM)]. But the ا substituted for the ن of اَذَنْ may not be reckoned: nor the اْ of multiplication, as قَبَعْثَرَى; of femininization, as حُبْلَى; of coordination, as أَرْطًى; of unbinding, as

مَا هَاجَ أَشْجَانًا وَشَجْوًا قَدْ شَجَا * مِنْ طَلَلٍ كَالَّاتَحَمِّي انْهَجَا

[by Al-'Ajjāj, *What has aroused sorrows and a sadness that has saddened, because of a ruin like the striped Yamanī garment that has become worn out?* (Jsh)]; of dualization, as الزَّيْدَانِ ; of impletion, in imitation, as مِنَا, or elsewhere in case of necessity, as

اعوذ بِاللهِ مِنَ العقرابِ * الشائلاتِ عقدَ الاذنابِ

[*I seek refuge with God from the scorpions raising the joints of the tails* (Jsh)]; that the vowel is made manifest by in pause, i. e. the ا of أَنَا according to the BB [161]; or of making *dim.*, as ذَيَّا and اللَّذَيَّا ; [or substituted for the Hamza of أَلْ on prefixion of the *interrog.* Hamza, as الآنَ *Now?* (DM)]. The ى is a *p.* of (1) disapproval, as ازَيْدَنِيهْ [618]: (2) trying to remember, as قَدِى [621]: but rightly they should not be reckoned, like the ى of making *dim.*, of the *aor.*, of unbinding, [as وَكَانْ قَدِى (DM),] and of impletion, [for imitation, as مِنِى, or anything else (DM),] and the like, [e. g. of the *du.* and *perf. pl. masc.* in the *gen.* and *acc.* (DM)]; because they are parts of words, not words (ML).

CHAPTER II.

THE PREPOSITIONS.

§ 498. The *prep.* is what is applied to conduct, [i. e. make *trans.* (R),] a *v.* or its like, [the *act. part.*, &c., as in the *d. s.* (75) (R),] or its sense, [the *adv.* and *prep.* and *gen.* (R),] to what follows it (III), whether a plain *n.* or renderable by a *n.* (Jm): so that its *gen.*, being a direct *obj.* to that *v.*, is *acc.* in place; and may therefore be coupled to with the *acc.* in وَأَرْجُلَكُمْ V. 8. [130. A.] (R). They are (1) [*ps.* only, vid. (M, R)] مِنْ, إِلَى, حَتَّى, فِي, the ب, the ل, رُبَّ, and the و and ت [of the oath (M, III, KN); (2) *ps.* and *ns.*, vid. (M, R)] عَلَى, عَنْ, the ك, مُذْ, and مُنْذُ (M, III, IM, Sh, KN); (3) *ps.* and *vs.*, vid. (M, R) حَاشَا, عَدَا, and خَلَا (M, III, IM); (4) كَيْ [513] (IM, Sh), لَعَلَّ, and مَتَى (IM). These 20 *ps.* are all peculiar to *ns.*, and govern the *gen.* (IA). The *preps.* govern in the *gen.* (1) the explicit *n.* and the *pron.*, the general rule, vid. مِنْ, إِلَى, عَنْ, عَلَى, the ب, the ل, and فِي, as وَمِنْكَ وَمِنْ نُوحٍ XXXIII. 7. *And from thee and from Noah,* إِلَى اللّٰهِ مَرْجِعُكُمْ V. 53. *Unto God shall be your returning* and X. 4. [41], طَبَقًا عَنْ طَبَقٍ LXXXIV. 19. *Degree*

after degree and رَضِيَ اللهُ عَنهُم وَرَضُوا عَنهُ V. 119. *God shall be satisfied with them, and they shall be satisfied with Him,* وَعَلَيها وَعَلَى الفُلكِ تُحمَلُونَ XXIII. 22. *And upon them and upon the ships ye are carried,* آمَنُوا بِاللهِ وَرَسُولِهِ IV. 135. *Believe in God and His Apostle* and وَآمَنُوا بِهِ XLVI. 30. *And believe in Him,* لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الأَرضِ II. 284. *Unto God belong what is in the heavens and what is in the earth* and كُلٌّ لَهُ قَانِتُونَ II. 110. *All (of them) are obedient unto Him* [117], وَفِي الأَرضِ آيَاتٌ لِلمُوقِنِينَ LI. 20. *And in the earth are signs for the sure knowers* and وَفِيهَا مَا تَشتَهِي الأَنفُسُ XLIII. 71. *And in it shall be what the souls desire* [177]: (2) only the explicit *n.*, but not any particular one exclusively, vid. the ك, حَتَّى, and the و: (3) two particular words, vid. the ت, which governs only اللهُ and رَبّ *pre.* to الكَعبَةِ or the ى, as وَتَاللهِ لَأَكِيدَنَّ أَصنَامَكُم XXI. 58. *And, by God, I will assuredly outwit your idols* and تَرَبِّ الكَعبَةِ or تَرَبِّي *By the Lord of the Ka'ba* or *my Lord*: (4) a particular one, and a particular sort, of the explicit *ns.*, vid. كَي, which governs only (a) the *interrog.* مَا, as كَيمَهْ *For what?*; (b) the understood أَن and its *conj.*, as جِئتُكَ

كَيْ تُكْرِمَنِي [411], if كَيْ be causative, the understood أَنْ with this *v.* being renderable by an *inf. n.* governed in the *gen.* by كَيْ, as though you said لِلْاِكْرَامِ: (5) a particular sort of the explicit *ns.*, vid. مُنْذُ and مُذْ, the *gen.* of which is only a *n.* of time, definite, not vague, and past or present, not future, as مَا رَأَيْتُهُ مُنْذُ يَوْمِ الْجُمُعَةِ or مُذْ *I have not seen him since Friday*, and مُنْذُ يَوْمِنَا or مُذْ *in our day*, not مَا رَأَيْتُهُ مُنْذُ وَقْتِ nor لَا أَرَاهُ مُنْذُ غَدٍ or مُذْ [or مُذٌ]: (6) a particular sort of the *prons.* and explicit *ns.*, vid. رُبَّ, which governs only (a) a *pron.* of the 3rd *pers. sing. masc.*, whereby the *sing. masc.* or anything else is intended, necessarily expounded by an *indet.* after it agreeing with the sense intended and governed in the *acc.* as a *sp.*, as رُبَّهُ رَجُلًا and رَجُلَيْنِ and رِجَالًا and اِمْرَأَةً and اِمْرَأَتَيْنِ and نِسَاءً *Scarce any man* and *two men* and *men* and *woman* and *two women* and *women*, all of which is rare; (b) a qualified *indet.* explicit *n.*, as رُبَّ رَجُلٍ صَالِحٍ لَقِيتُ *Scarce any good man have I met*, which is frequent (Sh). The *adv.* and *prep.* and *gen.* must depend upon (1) the *v.*, or (2) its like, [i. e. the *deriv. n.* governing like the *v.* (DM),] as [صِرَاطَ الَّذِينَ] أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ I. 6. 7. [*The way of them that*] *Thou hast been gracious unto, not of them that Thou art wroth with* and

وَاشْتَعَلَ الْمَبِيضُ فِي مَسْوَدِهِ
مِثْلَ اشْتِعَالِ النَّارِ فِي جَزْلِ الْغَضَا

[149], by Ibn Ḍuraid, [*And the white* hair *has become glowing in its black* hair *with (a glowing) like the glowing of the fire in the dry log of* غَضًا (Jsh)] ; or (3) what is renderable by its like, as XLIII. 84. [177], فِي depending upon الٰه because renderable by مَعْبُود *worshipped*, and

وَإِنَّ لِسَانِي شَهْدَةٌ يُشْتَفَى بِهَا * وَهُوَ عَلَى مَنْ صَبَّهُ اللّٰهُ عَلْقَمُ

[*And verily my tongue is honey whereby convalescence is attained: but it* (161) *against him* (*that*) *God has poured it out* (*upon*) *is colocynth*, *orig.* عَلْقَمٌ عَلَى مَنْ صَبَّهُ اللّٰهُ عَلَيْهِ (DM)], the عَلَى mentioned depending upon عَلْقَمٌ because renderable by صَعْبٌ *hard*, شَاقٌّ *troublesome*, or شَدِيدٌ *severe* ; or (4) what points to its sense, as

أَنَا أَبُو الْمِنْهَالِ بَعْضَ الْأَحْيَانِ * لَيْسَ عَلَى حَسَبِي بِضَوَّانِ

[*I am Abu-lMinhāl sometimes. Mine ancestral glory is not a safeguard over me*, but my safeguard is valour and munificence (Jsh)] and

أَنَا ابْنُ مَاوِيَّةَ إِذْ جَدَّ النَّقَرْ * وَجَارَتِ الْخَيْلُ أَثَابِي زَمَرْ

[by Fadakī {Ibn A'bad (Jsh)} alMinkarī (KF, Jsh), *I am the son of Māwīya, when the cry used for rousing the*

horse becomes vehement, and the cavalry come in troops, in squadrons (Jsh)], بعض and أنْ depending upon the two proper names because of the sense of الشّجاع *the valiant* or الجواد *the munificent* in them: and, if none of these four things be found, one is supplied as وإلى ثمود أخاهم صالحًا VII. 71. *And* (*We sent*) *unto Thamūd their brother Ṣālih*, فى تسع آيات إلى فرعون XXVII. 12. (*Go thou*) *amid nine signs unto Pharoah*, وبالوالدين إحسانًا II. 77. *And* (*do good*) *unto parents with doing good* or *And* (*enjoined upon them*) *respecting parents doing good*, and the بسملة [*In the name of God* (*I recite* or *rehearse*), like بالرفاء والبنين and بالیمن والبركة (*Mayst thou bring home thy wife* or *wed*) *with close union and* begetting of *sons!* and *with happiness and prosperity!*, and

فقلت إلى الطعام فقال منهم * فريق نحسد الانس الطعاما

(K), by AlFarazdak, *Then I said*, (*I invite you*) *to the food. Then a party of them said, We envy mankind* in their eating *food* (N)]. As to whether they depend upon (1) the *non-att. v.*:—those who assert that it does not indicate accident, vid. Mb, F, IJ, Jj, IB, and Shl, disallow that; but the truth is that these *vs.* all indicate it, except ليس, [which also, says R, indicates an accident, i. e. negation

(DM)]: (2) the aplastic *v.*:—F says on وَنِعْمَ مَزْكًا مِنَ الخ [182] that the *adv.* is dependent upon نِعْمَ: (3) the *p.*:—that is commonly disallowed; but IH says on مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ LXVIII. 2. *Thou art not by the grace of thy Lord possessed by a devil* that the [1st] بِ depends upon the *neg.*, since, if it depended upon بِمَجْنُونٍ, it would import negation of a particular demoniac possession, that which is from the grace of God, whereas the meaning is not negation of a particular demoniac possession. Six *preps.* do not depend, (1) the *red. prep.*, as in XIII. 43. [503] and هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ XXXV. 3. *Is there any creator other than God?*; because the dependence means the ideal attachment [of the *op.* to the *gen.* (DM)], some *vs.* failing to reach the *ns.*, and being therefore aided thereto by the *preps.*; whereas the *red.* enters the sentence only to strengthen and corroborate it, not for attachment: but the strengthening لَ may be said to depend upon the strengthened *op.*, as مُصَدِّقًا لِمَا مَعَهُمْ II. 85. *Verifying what is with them*, LXXXV. 16. [31], and إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ XII. 43. *If ye be interpreters of the dream*; being really not a pure *red.*, because of the weakness imagined in the *op.*, which makes it *quasi-intrans.*: (2) لَعَلَّ in the *dial.* of 'Uḳail; because

it is *quasi-red.*, its *gen.* being in the position of a *nom.* by inchoation, since what is after it is in the *nom.* as an *enunc.*, as

فَقُلتُ ادعُ اُخرَى وارفَعِ الصَّوتَ جهرَةً

لَعَلَّ اَبِي المِغوَارِ مِنكَ قَرِيبُ

[by Ka'b Ibn Sa'd alGhanawī, *Then said I, Call thou another* call, *and raise the voice loudly; perchance Abu -lMighwār is near thee* (J)]; and because it is not prefixed to make an *op. trans.*, but to import *expectation*: (3) لَولَا in لَولَاكَ, لَولَاهُ, لَولَاىَ, according to S's saying [169]; for what is after it also is *nom.* in place by inchoation, since لَولَا requires two *props.* [574]: (4) رُبَّ in رُبَّ رَجُلٍ صَالِحٍ لَقِيتُهُ or لَقِيتُ; because its *gen.* is an *obj.* in the 2nd, and an *inch.* in the 1st or an *obj.* with the accusatival *op.* supplied after the *gen.*, *Many a*, or *Scarce any, good man* (*have I met*), *have I met him*, not before the *prep.*, because رُبَّ takes the head [of the sentence]; and it is prefixed only to import *multitude* or *paucity*, not to make an *op. trans.*: (5) the ك of comparison, say Akh and IU, arguing that in زَيدٌ كَعَمرٍو *Zaid is like 'Amr* the *op.*, if اِستَقَرَّ, is not indicated by the ك, and, if a *v.* akin to the ك, i. e. اَشبَهَ, is *self-trans.*; but the truth is that all *preps.* occuring in the position of *enuncs.* and the like indicate اَلاِستِقرَار: (6) the exceptive *p.*, i. e. خَلَا, عَدَا, and حَاشَا;

because they denote removal of the *v.* from what they are prefixed to, which is the reverse of the meaning of making *trans.*, i. e. conducting the meaning of the *v.* to the *n.* The predicament of the *adv.* and *prep.* and *gen.* after *dets.* and *indets.* is that of *props.*: so that they are *eps.* in رَأَيْتُ طَائِرًا فَوْقَ غُصْنٍ or عَلَى غُصْنٍ *I saw a bird above*, or *upon, a branch*, because they are after a pure *indet.*; *ds. s.* in رَأَيْتُ الْهِلَالَ بَيْنَ السَّحَابِ or فِي الْأُفُقِ *I saw the new moon among the clouds* or *in the horizon*, because they are after a pure *det.*; and susceptible of being either in يُعْجِبُنِي الزَّهْرُ فِي أَكْمَامِهِ وَالثَّمَرُ عَلَى أَغْصَانِهِ *Flowers please me in their calices, and fruit upon its boughs*, because the generic *det.* is like the *indet.*, and in هٰذَا ثَمَرٌ يَانِعٌ عَلَى أَغْصَانِهِ *This is ripe fruit upon its boughs*, because the qualified *indet.* is like the *det.* When followed by a *nom.*, (1) if they be preceded by a *neg.*, *interrog.*, qualified [*n.*], conjunct [*n.*], *inch.*, or *s. s.*, [the *qual.*, *conj.*, *enunc.*, or *d. s.* being the *adv.* (DM),] as مَا فِي الدَّارِ أَحَدٌ and جَاءَ الَّذِي مَرَرْتُ بِرَجُلٍ مَعَهُ صَقْرٌ and أَفِي الدَّارِ زَيْدٌ and مَرَرْتُ بِزَيْدٍ عَلَيْهِ and زَيْدٌ عِنْدَكَ أَخُوهُ and فِي الدَّارِ أَبُوهُ جُبَّةٌ, there are three opinions as to the *nom.*, that it is (a) preferably an *inch.*, whose *enunc.* is the *adv.* or [*prep.* and] *gen.*; (b) preferably an *ag.*, which IM adopts, the *o. f.* being absence of *hyst.-prot.*; (c) necessarily an *ag.*:

and, when it is parsed as an *ag.*, then whether its *op.* be the suppressed *v.*, or the *adv.* or [*prep.* and] *gen.*, because *substs.* for اِسْتَقَرَّ, and approximate to the *v.* as being supported, [the *v.* being supported upon the subject especially, and upon such as the *interrog.*, which is mostly prefixed to *vs.* (DM),] is disputed; the preferable opinion being the 2nd, because the *d. s.* may not precede in زَيْدٌ فِي الدَّارِ جَالِسًا, whereas, if the *op.* were the *v.*, it might, and because of فَإِنَّ فُؤَادِي الخ [26], the *pron.* being latent only in its *op.*, [so that the *adv.* is the *op.* of the *pron.*, and therefore, if there be no *pron.* in it, because of the presence of the *nom.* after it, is the *op.* of that *nom.* (DM)]: (2) if they be not supported, as فِي الدَّارِ زَيْدٌ or عِنْدَكَ, the majority hold inchoation to be necessary; but Akh and the KK allow both constructions. They must depend upon a suppressed [*op.*], (1) when they (a) occur as (*a*) an *ep.*, as فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ II. 18. [24], (*b*) a *d. s.*, as XXVIII. 79. *Then he went forth unto his people with* [502] *his pomp*, the اِسْتِقْرَار in فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ XXVII. 40. *And when he saw it resting before him* meaning *motionlessness*, not *unrestricted existence* and *coming to pass*, so that it is a *particular being*, (c) a *conj.*, as وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ XXI. 19. *And unto Him belong they that are in the heavens*

and the earth: and they that are before Him deem not themselves too great, (*d*) an *enunc.*, though it sometimes appears in poetic license, as لَكَ الْعِزُّ الخ [26]; (b) govern the explicit *n* in the *nom.*, as XIV. 11. and II. 18. [24]: (2) when the *op.* is (a) used suppressed in a *prov.* or the like, as حِينَئِذٍ الْآنَ [67] and بِالرِّفَاءِ الخ; (b) expounded, as ايوم الجمعة صمت فيه [67] and بزيد مررت به, when allowed on the authority of the reading [of Ibn Mas'ūd (K)] وللظالمين اعد لهم LXXVI. 31. [*And* (*hath prepared*) *for the evil-doers, hath prepared for them* (K)], though most hold that the *prep.* must be dropped and the *n.* governed in the *nom.* or *acc.* [62]: (3) in the oath with any [*prep.*] other than the ب, as وَاللَّيْلِ اذَا يَغْشَى XCII. 1. *By the night when it covereth*, XXI. 58., and لِلّٰهِ لَا يُؤَخِّرُ الاجل [653]; and, if the *v.* were expressed, the ب would be necessary. The necessarily suppressed *op.* is a *v.* without dispute in the oath and *conj.*, because they are only *props.*; and in the *ep.* in رجل فِي الدَّارِ [32], because the ف is allowed in رجل فلهُ درهم, but disallowed in رجل صالح فلهُ الخ, the saying

كل امرٍ مباعدٍ او مدانٍ * فمنوطٌ بحكمة المتعالي

[*Every matter, removing far or bringing near, is suspended upon the justice of the Most High* (Jsh)] being extraordinary: and most supply the *v.* in the *enunc.*, *ep.*, and *d. s.*, because it is the *o. f.* in government; but some the *qual.*, because the *o. f.* in the *enunc.*, *ep.*, and *d. s.* is the single term, and because the *v.* in them must be constructively a *qual.*, and, say they, because lessening the supplied is better, [the *v.* with its *ag.* being a *prop.*, but the *qual.* with its *nom.* equivalent to the single term (DM),] which is of no account, because we do not suppress the *pron.*, but transport it to the *adv.*, so that the suppressed is a *v.* or *qual.*, each a single term: and in distraction it is supplied according to the exponent, the *v.* being supplied in أيوم الجمعة تعتكف فيه (*Wilt thou devote thyself to prayer*) *on Friday, wilt thou devote thyself to prayer on it?*, and the *qual.* in أيوم الجمعة أنت معتكف فيه. In the oath it is أقسم; in distraction like the spoken; in the *prov.* [and the like (DM)] according to the sense; and in the remainder *unrestricted being*, i. e. كائن or مستقر or their *aor.*, if the present or future be meant, and كان or استقر or their *qual.*, if the past, and, when you are ignorant of the meaning, the *qual.*, it being suitable in all times; not *particular being*, like قائم and جالس, save because of indication, in which case the

suppression is allowable, not necessary, and a *pron.* is not transported from the suppressed to the *adv.* and [*prep.* and] *gen.* It is generally supplied preceding them, like the rest of the *ops.* with their *regs.*: but sometimes following, preferably, as in فِي الدَّارِ زَيْدٌ, because the suppressed is the *enunc.*, which is *orig.* posterior to the *inch.*; or necessarily, as in إِنَّ فِي الدَّارِ زَيْدًا, because إِنَّ is not followed immediately by its *nom.*; while he that supplies it as a *v.* must supply it following in both cases, because the *enunc.*, when a *v.*, does not precede the *inch.* As they allow themselves more latitude in the *adv.* and [*prep.* and] *gen.* than in anything else, they (1) separate therewith (a) the *non-att. v.* from its *reg.* [458]; (b) the *v.* of wonder from the wondered at [480]; (c) the annulling *p.* from its annulled, as فَلَا تَلُمْنِي الخ [34]; (d) the *interrog.* from قَالَ treated like ظَنَّ, as أَبَعْدَ بَعْدٍ الخ [441]; (e) the *pre. n.* and *prep.* from their *gens.*, as اشْتَرَيْتُهُ بِوَاللهِ دِرْهَمٍ [1,125] and هٰذَا غُلَامُ وَاللهِ زَيْدٍ *I bought it for (by God!) a dirham*; (f) إِذَنْ and لَنْ from their *subjs.*, as

إِذَنْ وَاللهِ نَرْمِيَهُمْ بِحَرْبٍ
يُشِيبُ الطِّفْلَ مِنْ قَبْلِ الْمَشِيبِ

[by Ḥassān Ibn Thābit, *In that case, by God, we will cast them into a war that will make the little child hoary before the entry into the period of hoariness* (Jsh)] and

لَن مَا رَأَيتُ أَبَا يَزِيدَ مُقَاتِلًا * أَدَعَ القِتَالَ وَأَشهَدَ الهَيجَا

[*I will not, so long as I see Abù Yazìd fighting, leave off fighting and witnessing the fray* (Jsh)]: (2) make them precede (*a*) the *sub.*, when *preds.* in the *cat.* of إِنَّ [34], as إِنَّ فِى ذٰلِكَ لَعِبرَةً III. 11. *Verily in that is an ensample*, or *regs.* of the *pred.* in the *cat.* of مَا [107], as

بِاهبَةٍ حَزمٍ لَدٰى وَإِن كُنتَ آمِنًا
فَمَا كُلُّ حِينٍ مِن تُوَاتِى مُوَاتِيَا

Take thou as a buckler the armament of prudence, even though thou be feeling safe; for not at every time is he that thou agreest with agreeing with thee, whereas its government is nullified if the *reg.* be anything else, as

وَقَالُوا تَعرِفُهَا المَنَازِلَ مِن مِنًى
وَمَا كُلُّ مَن وَافَى مِنًى أَنَا عَارِفُ

[by Muzāḥim Ibn AlḤārith al'Uḳailī, *And they said, Inquire thou about her at the halting-places of Minà; but not every one that has come to Minà am I acquainted with* that I should inquire (SM, Jsh)]; (*b*) [the conjunct,] when *regs.* of the *conj.* of أَلْ, as وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ

XII. 20. *And were of the listless about him* in one saying; (*c*) the *v.* denied by مَا, as

وَنَحْنُ عَنْ فَضْلِكَ مَا اسْتَغْنَيْنَا

فَثَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا

وَأَنْزِلَنْ سَكِينَةً عَلَيْنَا

[by ʿAbd Allāh Ibn Rawāḥa aṣṢaḥābī, *And we have not become independent of Thy favor. Wherefore make Thou the feet steadfast if we encounter* them; *and do surely send down mercy and blessing, whereby the heart may become calm, upon us* Companions (Jsh)]; (*d*) the *id. op.*, as أَكُلَّ يَوْمٍ لَكَ ثَوْبٌ *Every day hast thou a garment?*. Some *preps.* sometimes act as *substs.* for others; though the BB and their followers hold that the *p.* retains its own sense, the *op.* being made to imply the sense of an *op. trans.* by means of that *p.*, because the use of a trope is easier in the *v.* than in the *p.* (ML).

§ 499. مِنْ denotes (1) *beginning* (M, Z, IH, IA, ML) *of extent* (M, AA, R, IA, ML), *in other than time*, [according to the BB, whether its *gen.* be a place or otherwise (R), as XVII. 1. مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى *From the Sacred Mosque* at Makka *to the Farthest Mosque* at Jerusalem (IA, ML) and XXVII. 30. إِنَّهُ مِنْ سُلَيْمَانَ *Verily it is from Solomon* (ML)]; and *in time* [also, accord-

ing to the KK (R, ML) and Akh, Mb, and IDh (ML)], as لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوَى مِنْ اَوَّلِ يَوْمٍ IX. 109. *Assuredly a Mosque that was founded upon piety from the first day* (R, IA, ML), اِذَا نُوْدِىَ لِلصَّلٰوةِ مِنْ يَوْمِ الْجُمُعَةِ LXII. 9. *When the call is sounded for prayer on* [below] *Friday*,

لِمَنِ الدِّيَارُ بِقُنَّةِ الْحِجْرِ * اَقْوَيْنَ مِنْ حِجَجٍ وَمِنْ دَهْرِ

(R), by Zuhair, *Whose are the dwellings in the height of the abodes of Thamūd, that have been empty* of inmates *from* many *years and from* past *time?* (Jsh), فَمُطِرْنَا مِنَ الْجُمُعَةِ اِلَى الْجُمُعَةِ *And we were rained upon from Friday to Friday* in tradition (ML), and

تُخُيِّرْنَ مِنْ اَزْمَانِ يَوْمِ حَلِيْمَةٍ
اِلَى الْيَوْمِ قَدْ جُرِّبْنَ كُلَّ التَّجَارِبِ

(IA, ML), by AnNābigha (ML) adhDhubyānī, *They have been chosen from the times of the day of Halīma until to-day, having been proven with all provings* (J): in the two texts indeed مِنْ is i. q. فِى, being often so in *advs.*, as جِئْتُ مِنْ قَبْلِ زَيْدٍ and مِنْ بَعْدِهٖ *I came in* a time *before*, and *after* the time of the coming of *Zaid* and وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ XLI. 4. *And in between us and thee is a veil*, and the meaning is *on account of* (*the lapse of*) *years &c.*; but apparently the opinion of the

KK is correct: the inceptive مِن is known by the appropriateness of إلى, or what imports the sense thereof, in opposition to it, as أعوذُ باللهِ مِنَ الشيطانِ الرجيمِ *I betake myself for refuge*, or *flee, unto God from the accursed devil* (R): (2) *partition*, [as خُذْ مِن أموالِهم صدقةً IX. 104. *Take thou of their goods an alms* (R), whence ومِنَ الناسِ مَن يقولُ آمنّا باللهِ II. 7. *And of the men are they that say* (182), *We believe in God* (IA): its sign is its replaceability by بعضَ, like Ibn Mas'ūd's reading حتّى تُنفقوا بعضَ ما تحبّون III. 86. *Until ye expend part of what ye love* (ML)]: (3) *explanation* (III, AA, IA, ML) *of genus* (IA, ML), being replaceable by الذي (AA), after (*a*) ما and مهما, often, because of their excessive vagueness, as ما ننسخ مِن آيةٍ II. 100. *Whatever verse We abrogate* and VII. 129 [419]; (*b*) something else (ML), as فاجتنبوا الرجسَ مِنَ الأوثانِ XXII. 31. (AA, R, IA, ML) *Wherefore shun the abomination, which is idols* (AA): the مِن in لقيتُ مِن زيدٍ أسدًا, however, is not this one; but a *pre. n.* is suppressed, i. e. *I met from* (*meeting*) *Zaid a lion* (R): (4) *exchange*, as أرضيتم بالحيوةِ الدنيا مِنَ الآخرةِ IX. 38. *Have ye become satisfied with the present life in exchange for the* life *to come?* (R, IA, ML),

فَلَيْتَ لَنَا مِنْ مَاءِ زَمْزَمَ شَرْبَةً
مُبَرَّدَةً بَاتَتْ عَلَى الطَّهْيَانِ

Then would that we had instead of the water of Zamzam a draught chilled, that had been all night on the mountain-peak! (R), لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ XLIII. 60 *We would make instead of you angels in the earth succeeding* you, the saying, [says IM (ML),]

جَارِيَةٌ لَمْ تَأْكُلِ الْمُرَقَّقَا * وَلَمْ تَذُقْ مِنَ الْبُقُولِ الْفُسْتُقَا

(I.Ḥ, ML), by Abù Nukhaila [Ya'mar Ibn Ḥazn, This is *a maid that has not eaten the broad thin cake of bread, nor tasted instead of herbs the pistachio* (J)], III. 8. [below] *in lieu of* obedience to *God*, وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ *Nor shall fortune profit the possessor of fortune in lieu of* obedience to *Thee*, and

أَخَذُوا الْمَخَاضَ مِنَ الْفَصِيلِ غَلَبَةً
ظُلْمًا وَيُكْتَبُ لِلْأَمِيرِ أَفِيلًا

[by ArRā'ī *They seized* from us *the she-camels big with young instead of the weanling by main force; but "A small young camel" is recorded for the ruler* (Jsh)], أَفِيلًا being in the *acc.* by imitation, because they record أَدَّى فُلَانٌ أَفِيلًا *Such a one has paid &c.* (ML): it is known by its replaceability by بَدَلٌ (R): (5) *causation* (R, ML), as

مِمَّا خَطَايَاهُمْ أُغْرِقُوا LXXI. 25. *Because of their sins were they drowned,* وَذٰلِكَ مِنْ نَبَإِ الخ [1], and

يُغْضِي حَيَاءً وَيُغْضَى مِنْ مَهَابَتِهِ * فَلَا يُكَلَّمُ إِلَّا حِينَ يَبْتَسِمُ

by AlFarazdak (ML), *He contracts his eyelids from modesty; but eyelids are contracted from awe of him, so that none speaks save when he smiles* (Jsh): in

لَا تَنْكِحَنَّ عَجُوزًا إِنْ أُتِيتَ بِهَا
وَاخْلَعْ ثِيَابَكَ مِنْهَا مُمْعِنًا هَرَبَا

Do not thou wed an old woman if thou be brought her; and strip off thy garments on account of her, going far, fleeing مِنْهَا may mean مِنْ اجْلِهَا (T): (6) *i. q. the* بِ, as يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ XLII. 44. *Looking with faint eye,* says Y (ML): [and,] with Ḍamm and Kasr of the مِ, *i. q. the* بِ *of the oath,* prefixed only to رَبِّ, as مُرَبِّي *By my Lord,* like the تُ to اللّٰهِ, prefixion of each to the *reg.* of the other being anomalous, as تُرَبِّي and مُ اللّٰهِ *By God*; a *prep.* according to S, whose مِ may be pronounced with Ḍamm in the oath exclusively, while some say the مُ is abbreviated from يَمِينِي, and the مُنْ from ايمن (R): (7) *i. q.* فِي (R, BS, ML) in

لَكِنَّهَا خُلَّةٌ قَدْ سِيطَ مِنْ دَمِهَا * فَجْعٌ وَوَلْعٌ وَإِخْلَافٌ وَتَبْدِيلُ

by Ka'b, *But she is a mistress in whose blood are mingled tormenting and falsehood and faithlessness and fickleness* (BS), as in أَرُونِي مَا ذَا خَلَقُوا مِنَ الْأَرْضِ XXXV. 8. *Show me what they have created in the earth* and LXII. 9. (BS, ML); [and] in *advs.*, as above (R): (8) *i. q.* عَنْ, as فُوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللّٰهِ XXXIX. 23. *Then woe unto them whose hearts are hard to the mention of God!* and يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هٰذَا XXI. 97. *O woe unto us, we have been in heedlessness of this!*: IM asserts that (ML) the [comparatival (R)] مِنْ [in such as زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو (ML)] denotes *passing* (R, ML), as though *Zaid has surpassed 'Amr in excellence* were said: (9) *i. q.* عِنْدَ, as لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللّٰهِ شَيْئًا III. 8. *Their goods shall not avail them, nor their children, before God aught*, says AU: (10) *i. q.* رُبَّمَا, when conjoined with مَا, as

وَإِنَّا لَمَّا نَضْرِبِ الْكَبْشَ ضَرْبَةً
عَلَى رَأْسِهِ تُلْقِي اللِّسَانَ مِنَ الْفَمِ

[by Abū Ḥayya anNumairī, *And verily we often strike the chief a stroke upon his head that casts the tongue out of the mouth* (Jsh), say Sf, IKh, ITr, and Am, who thus

explain S's saying وأعلم انهم مما يحذفون كذا *And know thou that they sometimes suppress such a thing!* (11) *i. q.* على, as ونصرناه من القوم XXI. 77. *And We helped him against the people:* (12) *distinction*, which is the one prefixed to the 2nd of two opposites, as واللّٰه يعلم المفسد من المصلح II. 219. *And God knoweth the marrer from the mender* and حتّى يميز الخبيث من الطيّب III. 173. *Until He distinguish the bad from the good*, says IM: (13) *extreme*: S says "And you say رايته من ذلك الموضع *I saw it from that position*, making it an *extreme* for your sight, i. e. *a place of beginning* and *ending*": (14) *designation of generality*, which is the *red.* in ما جاءنى من رجل *Not any man has come to me*; for before its prefixion this admits of meaning *negation of genus* and *negation of unity*: (15) *corroboration of generality*, which is the *red.* in ما جاءنى من أحد or من ديّار *Not any one has come to me*; for أحد and ديّار are forms of generality (ML) after negation (DM). [Thus] it is [sometimes (AA)] *red.* (IH, AA, IA), i. e. suppressible (AA), in the *non-aff.* (IH) sentence (Jm), as ما جاءنى من أحد (AA, IA), i. e. أحد (AA). The conditions of its redundance [in the two sorts (ML), according to the majority of the BB (IA),] are (1) precedence of negation, prohibition, or

interrogation [by means of هَلْ, as وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا VI. 59. *Nor doth any leaf fall but He knoweth it,* لَا يَقُمْ مِنْ أَحَدٍ *Let not any one stand,* and هَلْ تَرَى مِنْ فُطُورٍ LXVII. 3. *Seest thou any flaws?*; and F adds condition, as

وَمَهْمَا تَكُنْ عِنْدَ امْرِئٍ مِنْ خَلِيقَةٍ
وَإِنْ خَالَهَا تَخْفَى عَلَى النَّاسِ تُعْلَمِ

(ML), by Zuhair, *And whatever any disposition be in a man, though he fancy it to be unnoticed by men, it will be known* (EM)]: (2) indeterminateness of its *gen.* (IA, ML): (3) its [*gen.*'s] being an *ag.*, direct *obj.*, or *inch.* It is *red.* in the *acc.* and *nom.* in مَا اتَّخَذَ اللّٰهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلٰهٍ XXIII. 93., where you may construe كَانَ to be *att.*, *God hath not gotten any offspring, nor hath there been with Him any god*, because its *nom.* is an *ag.*; or *non-att.*, *nor hath any god been with Him*, because its *nom.* is like the *ag.*, and *orig.* an *inch.* The restriction of the *obj.* as direct is IM's phrase, as though its redundance were disallowed in the concomitate, causative, and adverbial *objs.* because i. q. the *gen.* governed by مَعَ, the لِ, and فِي, with which مِنْ is not combined; but no cause appears for the disallowance in the unrestricted *obj.*, and AB thus explain مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

VI. 38. *We have not been remiss in the Writing at all*, i. e. تَفْرِيطًا. By analogy it should not be *red.* in the 2nd *obj.* of ظَنَّ or 3rd of أَعْلَمُ, because *orig.* an *enunc.*; and the reading [of Abù Ja'far alMadanì (K)] مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ XXV. 19. *It behoved not us to be taken besides Thee to be lords* is anomalous. Akh does not prescribe the two 1st conditions, citing وَلَقَدْ جَاءَكَ مِنْ نَبَإِ الْمُرْسَلِينَ VI. 34. *And assuredly the tale of the Apostles hath come unto thee* and يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ XLVI. 30. *He will forgive you your sins*; nor the KK the 1st, citing قَدْ كَانَ مِنْ مَطَرٍ *There has been rain* and

وَيُنْمِي لَهَا حُبُّهَا عِنْدَنَا * فَمَا قَالَ مِنْ كَاشِحٍ لَمْ يَضُرْ

by 'Umar Ibn Abì Rabì'a [alMakhzùmì, *And her love grows for her beside us, so that what a dissembling foe has said harms not* (Jsh)]. The مِنْ prefixed to قَبْلُ and بَعْدُ, say the majority, denotes *beginning of extent*; but IM asserts that it is *red.* In أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ VII. 79. *What! will ye indeed lie with men out of lust* (*begun*) *from others than women?*, [i. e. *from men* (DM),] مِنْ denotes *beginning* (ML). In وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ

IV. 27. مِنْ نِسَائِكُمُ depends upon رَبَائِبُكُمُ, *And the mothers of your wives, and your step-daughters, who are in your bosoms, by your wives that ye have gone in unto*, مِنْ denoting *beginning* [*of extent*, like بَنَاتُ رَسُولِ اللّٰهِ صَلَّعَمَ مِنْ خَدِيجَةَ *The daughters of the Apostle of God by Khadīja* (K)]; not upon the أُمَّهَاتُ also, unless مِنْ denote (16) *connection*, i. e. *connected with your wives*, like الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ IX. 68. *The men hypocrites and the women hypocrites are some of them connected with some* (K).]

إِذَا حَاوَلْتَ فِي أَسَدٍ فُجُورًا * فَإِنِّي لَسْتُ مِنْكَ وَلَسْتَ مِنِّي

When thou contrivest wickedness concerning Asad, verily, I am not connected with thee, nor art thou connected with me (K, B), and [the Prophet's saying (K on XXI. 31.)] مَا أَنَا مِنْ دَدٍ وَلَا الدَّدُ مِنِّي *I am not connected with pastime, nor is pastime connected with me* (K). And 'Amr Ibn Sha's says

فَإِنْ كُنْتِ مِنِّي أَوْ تُرِيدِينَ صُحْبَتِي
فَكُونِي لَهُ كَالسَّمْنِ رُبَّتْ لَهُ الْأُدُمُ

Wherefore, if thou be (17) *agreeing with me, or desiring my society, be to him* good *like the clarified butter that the skins have been seasoned with inspissated date-juice for,*

that it may not go bad; from فُلَانٌ مِنَّا *Such a one is of us*, i. e. *agrees with us* (T). مِنْ is exclusively distinguished by governing in the *gen.* قَبْلَ, بَعْدَ, عِنْدَ, لَدَى, لَدُنْ, مَعَ, and بِلَهْ, and also عَنْ and عَلَى when *ns.* (R).

§ 500. إِلَى denotes (1) *ending* (M, Z, III, IA, ML) *of extent* (M, R, IA, ML), *temporal* and *local*, as ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ II. 183. *Then complete the fast until the night* (R, ML) and XVII. 1. [199] (ML); and governs the last [part] and anything else, as سِرْتُ الْبَارِحَةَ إِلَى آخِرِ اللَّيْلِ or إِلَى نِصْفِهِ (IA): the two limits, *beginning* and *end*, are oftener not included in the limited; so that in اشْتَرَيْتُ مِنْ هٰذَا الْمَوْضِعِ إِلَى ذَاكَ الْمَوْضِعِ the *two places* are apparently not included in the *buying*, but may be with context (R): [for,] when a context indicates the inclusion of what is after it, as قَرَأْتُ الْقُرْآنَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ *I recited the Ḳur'ān from its beginning to its end*, or its exclusion, as II. 183. and II. 280. [447], it is acted upon (ML); but [otherwise (ML)] what is after إِلَى is not [necessarily (AA)] included (AA, ML) in the predicament of what is before it (AA): (2) *i. q.* مَعَ (III, ML), seldom (III), when you join a thing to another (ML), as in وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ IV. 2. *Nor devour*

their goods with your goods (R): so say the KK and many of the BB on مَنْ أَنْصَارِي إِلَى اللهِ III. 45. *Who will be my helpers with God?* and الذَّوْدُ إِلَى الذَّوْدِ إِبِلٌ *Camels from* 3 *to* 10 *with camels from* 3 *to* 10 *are a herd of camels*, i. e. *Little joined to its like becomes much*: (3) *explanation of the agency of its gen.*, after a *v.* of wonder or *n.* of superiority importing love or hatred, as رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ XII. 33. *My Lord, the prison is more pleasing unto me*: (4) *i. q. the* ل, as وَالْأَمْرُ إِلَيْكَ *And command belongeth unto Thee* (ML): (5) *i. q.* فِي, as is said [by many (ML)], in

فَلَا تَتْرُكَنِّي بِالْوَعِيدِ كَأَنَّنِي
إِلَى النَّاسِ مَطْلِيٌّ بِهِ الْقَارُ أَجْرَبُ

(R, ML), by AnNābigha adhDhubyānī, *Then do not thou leave me to be because of the threat as though I were among men a* he-camel *that pitch is smeared upon, mangy* (Jsh), and

وَإِنْ يَلْتَقِ الْحَيُّ الْجَمِيعُ تُلَاقِنِي
إِلَى ذُرْوَةِ الْبَيْتِ الْكَرِيمِ الْمُصَمَّدِ

[by Ṭarafa (EM),] *And if the whole tribe meet together, thou wilt meet me among the highest of the noble house repaired to* by men (R), whence, says IM, may be لِيَجْمَعَنَّكُمْ

إِلَى يَوْمِ الْقِيَامَةِ IV. 89. *He will assuredly gather you together on the day of resurrection*: (G) *beginning* [*of extent* (DM)], as

تَقُولُ وَقَدْ عَالَيْتُ بِالْكُورِ فَوْقَهَا
أَيُسْقَى فَلَا يَرْوَى إِلَيَّ ابْنُ أَحْمَرَا

(ML), by 'Amr Ibn Aḥmar alBāhilī (Jsh), *She says, when I have raised the camel-saddle above her, Shall Ibn Aḥmar be given to drink and not quench his thirst from*, i. e. *ride and not be weary of riding, me?* (DM): (7) *i. q.* عِنْدَ (R, ML), as in

أَمْ لَا سَبِيلَ إِلَى الشَّبَابِ وَذِكْرُهُ
أَشْهَى إِلَيَّ مِنَ الرَّحِيقِ السَّلْسَلِ

(ML), by Abū Kabīr alHudhalī, *Or is there no way to youth, when its remembrance is more delicious to me than mellow wine?* (Jsh), [and,] it is said, in أَنْتَ إِلَيَّ بَغِيضٌ or حَبِيبٌ *Thou art dear*, or *hateful, to me* and جَلَسْتُ إِلَيْهِ *I sat by him* (R): (8) *corroboration*, which is the *red.*, authorized by Fr, citing the reading فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ XIV. 40. *Wherefore make Thou hearts of men to love them* (ML).

§ 501. حَتَّى [and عَتَّى a Hudhailī *dial. var.*, a *prep.*, *con.*, and inceptive *p.* (R), used in one of three senses,

ending of extent, prevalently, and *causation*, and *i. q.* إِلَّا *in exception*, the rarest of them and mentioned by few (ML),] is (1) [a *prep.* (R, I, ML),] *syn.* with إِلَى (M, R, I, ML) and كَيْ (R, I) and sometimes إِلَّا (I); governing, when *syn.* with كَيْ [or إِلَّا], only an *inf. n.* paraphrased by the *v.* governed in the *subj.* after it by the understood أَنْ, as أَسْلَمْتُ الخ [414], not حَتَّى دُخُولِ الجَنَّةَ; and, when *syn.* with إِلَى, the same, as سِرْتُ حَتَّى تَغِيبَ الشَّمْسُ *I journeyed until the sun set*, and the plain *n.* also, as XCVII. 5. [below] (R): it differs from إِلَى in that [(a) it must be preceded by a thing having parts, expressed, as ضَرَبْتُ القَوْمَ حَتَّى زَيْدٍ; or supplied, as نِمْتُ حَتَّى الصَّبَاحِ, i. e. نِمْتُ اللَّيْلَةَ (R):] (b) its *gen.* is not a *pron.*, [the saying

أَتَتْ حَتَاكَ تَقْصِدُ كُلَّ فَجٍّ * تُرَجِّي مِنْكَ أَنْهَا لَا تَخِيبُ

being a poetic license (ML), *She came unto thee, betaking herself to every road, hoping from thee that she should not be disappointed* (Jsh), (and) حَتَّى in

وَاكْفِهِ مَا يَخْشَى وَاعْطِهِ سُؤْلَهُ
وَالْحِقْهُ بِالْقَوْمِ حَتَّاهُ لَاحِقُ

being inceptive, i. e. حَتَّى هُوَ, *And I will suffice him against what he dreads, and give him his request, and join him to the people, so that he shall be joined*, and the saying

فَلَا وَاللّٰهِ لَا يُلْفِى أُنَاسٌ * فَتًى حَتَّاكَ يَابْنَ أَبِى زِيَادِ

anomalous (R), *Then no, by God, men will not find a hero until* they find *thee, O son of Abù Ziyād* (J)]; and, [when preceded by a thing having parts (ML),] must be the last, or contiguous to the last, part [of the thing (M)], as أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا *I ate the fish even to its head* [and سَلَامٌ هِىَ حَتَّى مَطْلَعِ الْفَجْرِ XCVII. 5. *Peace is it until the time of rising of the dawn* (R, ML), the time of rising of the dawn not being part, but contiguous to the last part, of the night (R)], not حَتَّى نِصْفِهَا, [the saying objected by IM

عَيَّنَتْ لَيْلَةً فَمَا زِلْتُ حَتَّى * نِصْفُهَا رَاجِيًا فَعُدْتُ يَؤُوسَا

not being a case in point, because he does not say فِى تِلْكَ اللَّيْلَةِ حَتَّى نِصْفِهَا, though he means it (ML), *She appointed a night; and I ceased not until its middle to be hoping, then returned despairing* (Jsh); and ought to be precise, because it is a limit, فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّى حِينٍ XXIII. 56. *Then leave thou them in their ignorance until a time* being i. q. the precise, i. e. *the time of their chas-*

tisement (R)]: (c) what is after it is [apparently (R)] included (M, R, ML) in [the predicament of (R)] what is before it (M, R), when there is no context requiring its inclusion, as in

أَلْقَى الصَّحِيفَةَ كَيْ يُخَفِّفَ رَحْلَهُ

وَالزَّادَ حَتَّى نَعْلَهُ أَلْقَاهَا

[by Abù Marwān anNaḥwī, *He threw away the letter, that he might lighten his luggage, and the provision for the journey, even to his sandal, he threw it away* (Jsh)], or its non-inclusion, as in

سُقِيَ الْحَيَا الْأَرْضَ حَتَّى أَمْكِنٍ عُزِيَتْ

لَهُمْ فَلَا زَالَ عَنْهَا الْخَيْرُ مَجْدُودَا

(ML) *May the rain water the earth as far as places related to them, and may good cease not to be cut off from them!* (Jsh); so that in the *ex.* of the fish the head has been eaten (M): (d) the *v.* made *trans.* by حَتَّى must dispose of all the parts of the [thing] divided into parts before حَتَّى, part by part, until it reaches the part or [thing] contiguous after حَتَّى; while, if إِلَى be preceded by a thing having parts, and followed by a part or [thing] contiguous, its predicament is the same, but otherwise not (R): (e) كَتَبْتُ إِلَى زَيْدٍ *I wrote to Zaid* and سِرْتُ مِنَ الْبَصْرَةِ إِلَى الْكُوفَةِ *I journeyed from AlBaṣra to AlKūfa* are

allowable; but not حَتَّى زَيْدٍ or حَتَّى الْكُوفَةَ: (f) the *aor. subj.* may occur after حَتَّى, as سِرْتُ حَتَّى أَدْخُلَهَا [414], constructively حَتَّى أَنْ أَدْخُلَهَا, the understood أَنْ and the *v.* being renderable by an *inf. n.* governed in the *gen.* by حَتَّى; whereas سِرْتُ إِلَى أَدْخُلَهَا is not allowable: the *subj.* is governed by أَنْ understood, not by حَتَّى itself; and حَتَّى prefixed to the *aor. subj.* is *syn.* with إِلَى, as XX. 93. [411], and the causative كَيْ, as وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ II. 214. *And they will not cease to fight with you in order that they may pervert you*, both admissible in فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللّٰهِ XLIX. 9. *Fight ye against that which doeth wrongfully, until it*, or *to the end that it may, return to the command of God*, and إِلَّا in exception, as

لَيْسَ الْعَطَاءُ مِنَ الْفُضُولِ سَمَاحَةً
حَتَّى تَجُودَ وَمَا لَدَيْكَ قَلِيلُ

[by AlMukanna' alKindı, *Giving from superfluities is not liberality, unless thou be bountiful when what is with thee is little* (T)] and

وَاللّٰهِ لَا يَذْهَبُ شَيْخِي بَاطِلًا * حَتَّى أُبِيرَ مَالِكًا وَكَاهِلًا

(ML), by Imra alKais, *By God*, the blood of *my sire shall not go in vain, unless I destroy* the tribes of *Mālik and*

Kāhil (Jsh): (2) a *con.* [540], [like the *prep.* in the sense of *ending*, but not *syn.* with كَيْ (or إِلَّا) (R)]: (3) an inceptive *p.* (M, R, I, ML), as

سَرَيْتُ بِهِمْ حَتَّى تَكِلَّ مَطِيُّهُمْ
وَحَتَّى الْجِيَادُ مَا يُقَدْنَ بِأَرْسَانِ

by Imra alḲais, *Have I made to journey by night, so that their riding-beasts are weary, and so that the generous coursers are not led with leading-ropes* (M), prefixed to (a) the nominal (R, I, ML) *prop.*, as فَمَا زَالَتِ الْقَتْلَى الخ [1] (I, ML) and

فَوَا عَجَبًا حَتَّى كُلَيْبٌ تَسُبُّنِي * كَأَنَّ أَبَاهَا نَهْشَلٌ أَوْ مُجَاشِعُ

by AlFarazdaḳ, *Then, ah my wonder!* men revile me, *so that even* the tribe of *Kulaib reviles me, as though its forefather were Nahshal or Mujāshi'!* (ML); (b) the verbal (R, ML), whose *v.* is (ML) an *aor.* [*ind.* (I)], as II. 210. [414] with the *ind.* [and

يَغْشَوْنَ حَتَّى مَا تَهِرُّ كِلَابُهُمْ * لَا يَسْأَلُونَ عَنِ السَّوَادِ الْمُقْبِلِ

by Ḥassān (ML) Ibn Thābit, *They are visited* by a multitude of guests, *so that their dogs whine not. They ask not concerning the approaching person* (Jsh),] or a *pret.*, as حَتَّى عَفَوْا وَقَالُوا VII. 93. *So that they multiplied, and said* (I, ML): and importing either *vilifying*, as فَوَا عَجَبًا الخ; or *magnifying*, as فَمَا زَالَتِ الخ (R). The

position is sometimes suitable for the 3 kinds of حَتَّى, as أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا ; and

عَمَّتْهُمْ بِالنَّدَى حَتَّى غُوَاتَهُمْ

فَكُنْتَ مَالِكَ ذِي غَيٍّ وَذِي رَشَدِ

Thou includedst them all with bounty, even to, or *even, their erring ones*, or *so that even their erring ones (were included); so that thou wast master of possessor of error and possessor of right direction* and حَتَّى نَعْلَهُ أَلْقَاهَا *even to*, or *even*, or *so that even, his sandal, he threw it away* are related with the three cases, though the *nom.* in the 1st verse is anomalous, because the *enunc.* is not mentioned, as say the BB, who require, when you say حَتَّى رَأْسِهَا, that you should say مَأْكُولٌ [1] (ML).

§ 502. فِي denotes (1) *adverbiality* (M, IH, IA, ML), often (IA), (a) *real* (DM), *local* or *temporal*, both combined in الٓمٓ غُلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ فِي بِضْعِ سِنِينَ XXX. 1—3. *Alif-Lām-Mīm. The Greeks have been overcome in the nearest of the land* of the Arabs unto them; *but they after their being overcome shall overcome in from three to nine years*; (b) *tropical*, as وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ II. 175. *And in the retaliation ye will have life* : (2) *accompaniment*, as

ادخلوا فى امم VII. 36. *Enter ye* [*in*, or *among*, (*an aggregate*, and *crowd*, *of*) *races*, *accompanying them*, i. e. (K)] *with races* and XXVIII. 79. [498] (ML); [similarly] وحق عليهم القول فى امم XLI. 24. means *And the sentence* of chastisement *became due upon them in*, or *among*, (*an aggregate of*) *races*, like

إِنْ تَكُ عَنْ أَحْسَنِ الصَّنِيعَةِ مَأْ
فُوكًا فَفِى آخَرِينَ قَدْ أُفِكُوا

[by 'Urwa Ibn Udayya, *If thou be perverted from the best of kind dealing*, thou art *amongst others that have been perverted* from that also (N)], i. e. *in*, or *among*, (*an aggregate*, and *number*, *of*) *others*, *not singular in that* (K): (3) *causation*, as إن امرأة دخلت النار فى هرة حبستها *Verily a woman entered Hell-fire about a she-cat that she tied up* (IA, ML), words of the Prophet (IA), and فذلكن الذى لمتننى فيه XII. 32. *Then that is he that ye blamed me for* (*enticing*) [126] (ML): (4) *i. q.* على (III, BS, ML), seldom (IH), in Ka'b's saying

تُمِرُّ مِثْلَ عَسِيبِ النَّخْلِ ذَا خُصَلٍ
فِى غَارِزٍ لَمْ تَخَوَّنْهُ الْأَحَالِيلُ

That passes a tail *like the leafless branch of the palm-tree*, *possessed of tufts of hair*, *over an udder that the outlets of*

the milk have not wasted (BS), as in وَلَأُصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ XX 74. *And will assuredly crucify you upon the trunks of palm-trees,*

بَطَلٌ كَأَنَّ ثِيَابَهُ فِي سَرْحَةٍ
يُحْذَى نِعَالَ السِّبْتِ لَيْسَ بِتَوْأَمِ

(BS, ML), by 'Antara, He was *a man of valour*, tall of stature, *as though his garments were* put *upon a great tree*, for whom *sandals of the* kingly *ox-hide tanned with* قَرَظٌ *are cut out*, [strong (Jsh),] *not a twin* (EM, Jsh), and

هُمْ صَلَبُوا الْعَبْدِيَّ فِي جِذْعِ نَخْلَةٍ
فَلَا عَطَسَتْ شَيْبَانُ إِلَّا بِأَجْدَعَا

[by Suwaid Ibn Abi Kāhil alYashkurī (Jsh)], *They have crucified the man of 'Abd Shams on the trunk of a palm-tree: then may* the tribe of *Shaibān sneeze not save with a mutilated (nose)!*: (5) *i. q. the* ب, as

وَيَرْكَبُ يَوْمَ الرَّوْعِ مِنَّا فَوَارِسٌ
بَصِيرُونَ فِي طَعْنِ الْأَبَاهِرِ وَالْكُلَى

[by Zaid alKhail, *And horsemen of us ride on the day of battle, skilful in spearing the aortas and the kidneys* (Jsh)]: (6) *i. q.* إِلَى, as رَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ XIV. 10. *And they put their hands to their mouths*: (7) *i. q.* مِنْ, as

أَلَا عِمْ صَبَاحًا أَيُّهَا الطَّلَلُ الْبَالِي
وَهَلْ يَعِمَنْ مَنْ كَانَ فِي الْعُصُرِ الْخَالِي
وَهَلْ يَعِمَنْ مَنْ كَانَ أَحْدَثُ عَهْدِهِ
ثَلَاثِينَ شَهْرًا فِي ثَلَاثَةِ أَحْوَالِ

[by Imra alKais (Jsh), *Now, happy be thou at morn*, O *thou worn ruin! And shall he be happy that was* here *in time past? And shall he be happy the most recent of whose meeting* with his mistress *was thirty months* ago *out of three years?* (DM)]: (8) *comparison*, which is the one introduced between a preceding inferior and subsequent superior, as فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ IX. 38. *For the commodity of the present life in comparison with the life to come is not* aught *but little*: (9) *compensation*, which is the one *red.* for compensation for another suppressed, as ضَرَبْتُ مَنْ رَغِبْتَ فِيهِ, *orig.* ضَرَبْتُ فِيمَنْ رَغِبْتَ *I beat him that thou likedst*, allowed by IM alone: (10) *corroboration*, which is the one *red.* not for compensation, allowed by F in case of necessity, as

أَنَا أَبُو سَعْدٍ إِذَا اللَّيْلُ دَجَا * يُخَالُ فِي سَوَادِهِ يَرَنْدَجَا

[by Suwaid Ibn Abì Kāhil alYashkurī, *I am Abù Sa'd, when the night is dark, its blackness being fancied to be* like the blackness of *black leather*, i. e. سَوَادِهِ (Jsh)]; and by some in وَقَالَ ارْكَبُوا فِيهَا XI. 43. *And he said, Go ye on board it* (ML), i. e. ارْكَبُوهَا (DM).

§ 503. The ب denotes (1) *adhesion*, [as بِهِ دَاءٌ *A disease has adhered to him* (M, R), and *infected him* (M), *real*, as اَمْسَكْتُ بِزَيْدٍ *I laid hold of Zaid*; and *tropical* (ML), as مَرَرْتُ بِزَيْدٍ (IA, ML), i. e. *I made my passing to adhere to a place near Zaid* (ML)]: (2) *instrumentality*, [as كَتَبْتُ بِالْقَلَمِ *I wrote with the pen* (M, R, IA, ML) and بِتَوْفِيقِ اللّٰهِ حَجَجْتُ *With God's assistance I performed the pilgrimage* (M, R), whence, it is said, the ب of the بَسْمَلَةٌ (ML)]: (3) *accompaniment* (M, IH, IA, ML), *i. q.* مَعَ (R, IA), as V. 66. [68] (R, ML) and اِهْبِطْ بِسَلَامٍ XI. 50. *Descend with safety* (ML), whence, [it is said (ML),] فَسَبِّحْ بِحَمْدِ رَبِّكَ XV. 98. *Then extol thou God's perfection with praise of thy Lord* (IA, ML): (4) *requital*, [as هٰذَا بِذَاكَ *This is in return for that* (R, ML) and اُدْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ XV. 34. *Enter ye Paradise in return for what ye were wont to do* (ML), whence اُولٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ II. 80. *Those are they that have purchased the present life in return for the* life *to come* (IA)]: (5) *making trans.*, [which is also named the ب of *transport*, and is the one that alternates with the Hamza in making the *ag.* become an *obj.*, oftener with the *intrans. v.* (ML), as ذَهَبَ اللّٰهُ بِنُورِهِمْ II. 16. (178)

(IA, ML), also read ذهب الله نورهم, which means the same (ML), *orig.* ذهب نورهم (DM); but sometimes with the *trans.*, as II. 252. (29) *God's making men some of them to repel some, orig.* دفع بعض الناس بعضا (ML), or rather دفع بعض الناس بعض (DM)]: (6) *adverbiality* (IH, IA, ML), as ولقد نصركم الله ببدر III. 119. *And assuredly God helped you at Badr* and LIV. 34. [64] (ML), whence وانكم لتمرون عليهم مصبحين وبالليل XXXVII. 137. 138. *And verily ye pass by them, when entering upon the time of morning and at night* (IA): (7) *causality*, [a branch of *instrumentality* (R), as فبظلم من الذين هادوا IV. 158. *And because of wrong from them that were Jews* (R, IA) and

غلب تشذر بالذحول كانها * جن البدي رواسيا اقدامها

(R), by Labīd, They were men *thick necked* like lions, *threatening* one another *because of rancours, as though they were the Jinn of* the valley *AlBadī, their feet steadfast* in disputing and wrangling (EM), whence انكم ظلمتم انفسكم باتخاذكم العجل II. 51. *Verily ye have wronged your own souls because of your taking the calf for yourselves* as a god, فكلا اخذنا بذنبه XXIX. 39. *And every one did We chastise for his sin,* لقيت بزيد الاسد *I met because of (my meeting) Zaid the lion,* and

قد سقيت ابالهم بالنار * والنار قد تشفى من الاوار

(ML) *Their camels have been watered because of* the brand with an iron heated in *the fire; and fire sometimes cures of the heat of thirst* (Jsh)]: (8) *i. q.* عن (R, IA, ML), as سال سائل بعذاب واقع LXX. 1. *An asker asked about a chastisement befalling* (R, IA), said by some to be peculiar to *asking*, as فاسأل به خبيرا XXV. 60. *And ask about it one having knowledge*, and by some not, as يسعى نورهم بين ايديهم وبايمانهم LVII. 12. *Their light running before them and from their right hands* and ويوم تشقق السماء بالغمام XXV. 27. *And on the day that the heaven shall be rent asunder from the clouds* (ML): (9) *partition*, as is said (R, ML) by As, F, Kb, IM, and, some say, the KK (ML), i. q. من (R, IA), as عينا يشرب بها عباد الله LXXVI. 6. *A fount whereof the servants of God shall drink* and, [it is said (ML),] V. 8. [130. A.] (R, ML), whence

شربن بماء البحر ثم ترفعت * متى لجج خضر لهن نئيج

[by Abù Dhu'aib alHudhalī, describing the clouds, *They drank of the water of the sea, then rose aloft from green deeps, having rushing and noise* (Jsh), and

فلثمت فاها آخذا بقرونها * شرب النزيف ببرد ماء الحشرج

(ML), by Jamīl, *And I kissed her mouth, taking hold of her locks*, and drank from it *as the parched* man *drinks of the cool clear water running over pebbles* (SM)]: (10) *exchange*, as فَلِيتَ لِي بِهِمُ الخ [73] (IA, ML) and in tradition مَا يَسُرُّنِي بِهَا حُمْرُ النَّعَمِ *Red camels delight me not in lieu of them* (IA): [thus] بِمَا صَبَرْتُمْ XIII. 24: may mean *Instead of the hardships and wearinesses of patience that ye suffered* (*are these delights and blisses*), like

أَرَى الوَحْشَ تَرْعَى اليَوْمَ فِي سَاحَةِ الحِمَى
بِمَا قَدْ أَرَى فِيهَا أَوَانِسَ بُدَّنَا

(K) *I see the wild animals grazing to-day in the area of the prohibited pasture instead of my sometimes seeing in it sociable, plump* women (N): (11) *superiority of position*, as مَنْ إِنْ تَأْمَنْهُ بِقِنْطَارٍ III. 68. *He that, if thou give him charge over an hundredweight*, وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ LXXXIII. 30. *And, when they pass by them, to wink one to another*, and

أَرَبٌّ يَبُولُ الثُّعْلُبَانُ بِرَأْسِهِ

on the evidence of هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَى أَخِيهِ مِنْ قَبْلُ XII. 64. *Shall I give you charge over him save as I gave you charge over his brother before?*, XXXVII. 137., and the 2nd hemistich

لَقَدْ هَانَ مَنْ بَالَتْ عَلَيْهِ الثَّعَالِبُ

[by Rāshid Ibn 'Abd Rabbihi asSulami asSahābī, *Is* he *a lord* that *the two foxes piss upon the head of? Assuredly vile is he that the foxes have pissed upon* the head of*!* (Jsh)] : (12) *swearing*, being its original *p.*, and therefore exclusively distinguisbed by expressibility of the *v.*, prefixion to the *pron.*, and employment in adjuration [654] : (13) [*ending of* (DM)] *extent*, as وَقَدْ أَحْسَنَ بِي XII. 101. *And hath shewn favor unto me* : [one says أَحْسَنَ إِلَيْهِ and بِهِ, and similarly أَسَاءَ إِلَيْهِ and بِهِ, as

أَسِيئِي بِنَا أَوْ أَحْسِنِي لَا مَلُومَةً ✻ لَدَيْنَا وَلَا مَقْلِيَّةً إِنْ تَقَلَّتِ

(K), by Kuthayyir, *Do evil unto us or do good, not blamed in our opinion, nor hated if she hate* (N) :] (14) *corroboration*, which is the *red.* (ML). It is *red.* (M,IH,IA,ML) in the *acc.*, as وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ II. 191. *And cast not yourselves to perdition*, بِأَيِّكُمُ الْمَفْتُونُ LXVIII. 6. *Him of you that is the demented*, and

هُنَّ الْحَرَائِرُ لَا رَبَّاتُ أَخْمِرَةٍ ✻ سُودُ الْمَحَاجِرِ لَا يَقْرَأْنَ بِالسُّوَرِ

[by ArRā'ī, *They are the well-born* dames, *not mistresses of mufflers, black in the parts of the face appearing from out of the muffler, that recite not the Chapters* of the Ḳur'ān (SM)] ; and *nom.*, as كَفَى بِاللّٰهِ شَهِيدًا XIII. 43. *God sufficeth as a witness*, بِحَسْبِكَ زَيْدٌ [24], and

أَلَا هَلْ أَتَاهَا وَالْحَوَادِثُ جَمَّةٌ
بِأَنَّ امْرَأَ الْقَيْسِ بْنَ تَمْلِكَ بَيْقَرَا

by Imra alḲais (M), *Now has it come to her (and mishaps are many) that Imra alḲais the son of Tamlik has taken up his abode in a city* of Greece? (Jsh); [and] strangely in the *gen.*, as

فَأَصْبَحْنَ لَا يَسْأَلْنَهُ عَنْ بِمَا بِهِ
أَصَعَّدَ فِي عُلْوِ الْهَوَى أَمْ تَصَوَّبَا

(R), by AlAswad Ibn Ya'fur atTamīmī, *Then they became in the morning not asking him about what ailed him, whether it ascended in the height of love or descended* (Jsh): (1) in the *enunc.* or *pred.* (IH,IA,ML), regularly (IH,ML), often (IA), when *non-aff.* (ML), in negation (IH,IA) by means of لَيْسَ and مَا [108] (R,IA), as أَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهُ XXXIX. 37. *Is not God sufficient for His servant?* and وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ XI. 123. *And thy Lord is not heedless of what they do* (IA), and interrogation (IH) by means of هَلْ, as هَلْ زَيْدٌ بِقَائِمٍ *Is Zaid standing?* (R); seldom when *pred.* of لَا, as

فَكُنْ لِي شَفِيعًا يَوْمَ لَا ذُو شَفَاعَةٍ
بِمُغْنٍ فَتِيلًا عَنْ سَوَادِ بْنِ قَارِبِ

[by Sawād Ibn Ḳārib aṣṢahābī, *Then be thou*, O Apostle of God, *an intercessor for me on the day that no* other *author of intercession will avail Sawād Ibn Ḳārib* so much as *a white filament in the cleft of a date-stone* (J)], or of كَانَ [538] denied by [مَا or] لَمْ, as

وَإِنْ مُدَّتِ الْأَيْدِي إِلَى الزَّادِ لَمْ أَكُنْ
بِأَعْجَلِهِمْ إِذْ أَجْشَعُ الْقَوْمِ أَعْجَلُ

(IA), by AshShanfarà alAzdī, *And, if the hands* of the people *be stretched out to the provisions, I am not the hasty* one *of them, since the greedy* one *of the people is hasty* (J); sometimes when an [original] *enunc.* denied in the *cat.* of ظَنَّ, as مَا ظَنَنْتُهُ بِخَارِجٍ *I did not think him to be going out*, or a *pred.* of أَنَّ after the *cat.* of رَأَيْتُ denied, as أَوَلَمْ يَرَوْا أَنَّ اللّٰهَ الَّذِي خَلَقَ السَّمٰوَاتِ وَالْأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَادِرٍ XLVI. 32. *What! thought they not that God, Who created the heavens and the earth, nor was unequal to the creation of them, is able?*, [as though أَلَيْسَ اللّٰهُ بِقَادِرٍ were said (K)]; anomalously (R), as matter of hearsay (ML), when *aff.*, as X. 28. [1] *is the like thereof* [and

فَلَا تَطْمَعْ أَبَيْتَ اللَّعْنَ فِيهَا * وَمَنْعُكَهَا بِشَيْءٍ يُسْتَطَاعُ

Wherefore covet her not (*mayst thou avoid being cursed!*). *And debarring thee* from *her is a thing that is practicable*

(ML)], according to Akh [and his followers, while IM says on بِحَسْبِكَ زَيْدٌ that زَيْدٌ is a *postpos. inch.* (ML); and seldom when *pred.* of لٰكِنَّ, as

وَلٰكِنَّ اَجْرًا لَوْ فَعَلْتَ بِهَيِّنٍ
وَهَلْ يُنْكَرُ الْمَعْرُوفُ فِي النَّاسِ وَالْاَجْرِ

But a recompense, if thou didst, would be easy. And are kindness and recompense disapproved among men?: (2) sometimes after لَيْتَ, as

نَدِمْتُ عَلَى لِسَانٍ كَانَ مِنِّي * فَلَيْتَ بِاَنَّهُ فِي جَوْفِ عَكْمِ

I have repented of language that has been from me. Then would that it had been in the hollow of a pannier! (R)]: (3) in the *d. s.* [whose *op.* is (ML)] denied, [as

فَمَا رَجَعَتْ بِخَائِبَةٍ رِكَابٌ * حَكِيمُ بْنُ الْمُسَيَّبِ مُنْتَهَاهَا

(ML) *And* riders of *camels returned not disappointed, whose goal was Ḥakīm Ibn AlMusayyab* (Jsh) and

كَاَيِّنْ دُعِيتُ اِلَى بَاسَاءَ دَاهِمَةٍ * فَمَا انْبَعَثْتُ بِمَزْؤُودٍ وَلَا وَكِلِ

(ML) *How oft was I summoned to a sudden calamity, and hurried not, frightened or incapable!* (Jsh), as IM mentions (ML)]: (4) in the [direct (R)] *obj.*, [as matter of hearsay, often (R),] as

نَحْنُ بَنُو ضَبَّةَ اَصْحَابُ الْفَلَجْ * نَضْرِبُ بِالسَّيْفِ وَنَرْجُو بِالْفَرَجْ

[*We are the Banù Ḍabba, the companions of victory. We smite with the sword, and hope for the removal of grief* (Jsh), II. 191., وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ XIX. 25. *And shake towards thee the trunk of the palm-tree,* فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ XXII. 15. *Let him stretch a rope to the roof,* وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ XXII. 26. *And whoso purposeth iniquity therein,* XXXVIII. 32. (459), and سُودُ الْمَحَاجِرِ الخ (ML)] ; and [regularly (R), often (ML),] in the *obj.* of عَرَفْتُ , [عَلِمْتُ , جَهِلْتُ , سَمِعْتُ , تَيَقَّنْتُ , and أَحْسَنْتُ (R), and the like (ML), سَمِعْتُ بِزَيْدٍ and عَلِمْتُ meaning *I heard*, and *knew*, (*the state of*) *Zaid* (R) ; seldom in the *obj.* of the doubly *trans.*, as

تَبَلَّتْ فُؤَادَكَ فِي الْمَنَامِ خُرَيِّدَةٌ * تَسْقِي الضَّجِيعَ بِبَارِدٍ بَسَّامِ

(ML), by Ḥassān Ibn Thābit, *A bashful* maid, *that quenches the thirst of the bedfellow with cool* saliva from *much smiling* teeth, *has made thy heart lovesick in sleep* (Jsh); and occasionally in the *obj.* of the singly *trans.* كَفَى, whence the tradition كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ *It suffices the man as to lying that he should tell all that he has heard,*

فَكَفَى بِنَا فَضْلًا عَلَى مَنْ غَيْرُنَا * حُبُّ النَّبِيِّ مُحَمَّدٍ إِيَّانَا

(ML), by Ḥassān Ibn Thābit, *And the Prophet Muḥammad's loving us suffices us as superiority over any person* (182) *other than us* (Jsh), and

كَفَى بِجِسْمِي نُحُولًا أَنَّنِي رَجُلٌ

لَوْلَا مُخَاطَبَتِي إِيَّاكَ لَمْ تَرَنِي

by AlMutanabbi, *It suffices my body for emaciation that I am a man* so wasted that, *were it not for my speaking to thee, thou wouldst not see me* (ML)]: (5) in the *inch.* [حَسْبُكَ (R) in بِحَسْبِكَ دِرْهَمٌ (ML), regularly (R); and (in) خَرَجْتُ فَإِذَا بِزَيْدٍ *I went forth, and, lo, there was Zaid!*, كَيْفَ بِكَ إِذَا كَانَ كَذَا *How wilt thou be when such a thing takes place?*, and, according to S, LXVIII. 6. *Which of you is &c.*: and strangely in what was *orig.* an *inch.*, i. e. the *sub.* of لَيْسَ, provided that it be postponed to the position of the *pred.*, as in the reading لَيْسَ الْبِرُّ بِأَنْ تُوَلُّوا II. 172. *It is not piety that ye should turn* and

أَلَيْسَ عَجِيبًا بِأَنَّ الْفَتَى * يُصَابُ بِبَعْضِ الَّذِي فِي يَدَيْهِ

(ML), by Maḥmūd anNaḥḥās, *Is it not marvellous that the youth is smitten by part of what is in his hands?* (Jsh)]: (6) in the *ag.* (R,ML), (*a*) necessarily in such as أَحْسِنْ

بِزَيْدٍ in the saying of the majority [478]; (*b*) prevalently in the *ag.* of كَفَى, [when i. q. حَسْبَ, *intrans.* (DM),] as XIII. 43., though Zj says it is prefixed because كَفَى implies the sense of اِكْتَفَ *Be content* [*with God &c.*], which is verified by their saying اِتَّقَى اللّٰهَ الخ [421], i. e. لِيَتَّقِ and لِيَفْعَلْ, and necessitated by their saying كَفَى بِهِنْدٍ with omission of the ت, the separative making [omission of the ت (DM)] allowable not necessary, as is proved by VI. 59. [499], [whereas we do not see them express the ت in it at all (DM)]; but not when i. q. اَجْزَأَ and اَغْنَى, nor when i. q. وَقَى, the 1st *trans.* to one, as

قَلِيلٌ مِنْكَ يَكْفِينِى وَلٰكِنْ * قَلِيلُكَ لَا يُقَالُ لَهُ قَلِيلُ

[*A little from thee satisfies me; but thy little, "little" is not said of it* (Jsh)], and the 2nd to two, as فَسَيَكْفِيكَهُمُ اللّٰهُ II. 131. *And God will guard thee from them*, though it occurs *red.* in the *ag.* of كَفَى *trans.* to one in AlMutanabbi's saying

كَفَى ثُعَلًا فَخْرًا بِأَنَّكَ مِنْهُمُ
وَدَهْرٌ لِأَنْ أَمْسَيْتَ مِنْ أَهْلِهِ أَهَلْ

[i. e. وَلْيَفْخَرْ دَهْرٌ says IJ, *It suffices Thu'al for glory that thou art of them; and* (*let*) *an age worthy of thy having*

become one *of its people* (*glory*)*!* (W)]; (*c*) by poetic license, as

أَلَمْ يَأْتِيكَ وَالأَنْبَاءُ تَنْمِي * بِمَا لَاقَتْ لَبُونُ بَنِي زِيَادِ

[by Ḳais Ibn Zuhair al'Absī, *Came not to thee* (*and tidings grow apace*) *what the milch-camels of the sons of Ziyād experienced?* (Jsh),] and

مَهْمَا لِي اللَّيْلَةَ مَهْمَا لِيَهْ * أَوْدَى بِنَعْلَيَّ وَسِرْبَالِيَهْ

What [181] *is* in store *for me to-night, what is* in store *for me? My two sandals and my shirt have perished!*: (7) in the *corrobs.* نَفْسٌ and عَيْنٌ, whence, as some hold, II. 228. [235] *shall themselves wait* (ML). It is understood, often with اللّٰهِ in the oath [655], as اللّٰهِ لَأَفْعَلَنَّ (*By*) *God*, *I will surely do*; and anomalously, seldom, in something else, as in Ru'ba's saying خَيْرٍ [515] (R).

§ 504. The ل is pronounced with Kasr with the explicit *n.*, [except the invoked to help next to يَا (ML), and similarly the wondered at (DM), with which it is pronounced with Fatḥ (ML), because they occupy the place of the *pron.* in اُدْعُوكَ (DM)]; and with Fatḥ with the *pron.* (R, ML), except the ى of the 1st *pers.*, with which it is pronounced with Kasr (ML). The ل denotes (1) *peculiarity* (M, IH, ML), by reason of ownership (R),

as الْمَالُ لِزَيْدٍ *The property belongs to Zaid* (M, R); or otherwise, as الْجُلُّ لِلْفَرَسِ *The horse-cloth belongs to the horse* (R), whence هٰذَا الشِّعْرُ لِحَبِيبٍ *This poem is by Habīb* (ML): (2) *ownership* (IA, ML), as II. 284. [498] and الْمَالُ لِزَيْدٍ : (3) *quasi-ownership*, as الْجُلُّ لِلْفَرَسِ (IA): (4) *making owner*, as وَهَبْتُ لِزَيْدٍ دِينَارًا *I gave to Zaid a dīnār* : (5) *making quasi-owner*, as جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا XVI. 74. *Hath made for you from yourselves wives* : (6) *deserving*, as I. 1. [141] and LXXXIII. 1. [25] (ML): (7) *causation* (IH, IA, ML), as وَإِنِّي لَتَعْرُونِي الخ [72] (IA), like

وَيَوْمَ عَقَرْتُ لِلْعَذَارَى مَطِيَّتِي * فَيَا عَجَبًا مِنْ كُورِهَا الْمُتَحَمَّلِ

[by Imra alḲais, *And a day when I slaughtered for the maidens my riding-camel—then O my wonder at her carried saddle!* (EM)]: whence the 2nd ل in يَا لَزَيْدٍ لِعَمْرٍو [48] ; and the ل prefixed literally to the *aor.*, [but in sense to the *inf. n.* (DM),] in XVI. 46. [411]: (8) *corroboration of negation*, which is the one prefixed literally to the *v.*, when preceded by مَا كَانَ or لَمْ يَكُنْ *non-att.* and attributed to what the *v.* conjoined with the ل is attributed to, as III. 174. [411] and لَمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ IV. 136. *God was not minded to forgive them*, which

most name the ل of denial, but Ns says should rightly be named the ل of negation; the reason of the *corroboration* in it, according to the BB, being that the *o. f.*, is مَا كَانَ قَاصِدًا لِلْفِعْلِ, and negation of the intention of doing is more intensive than negation of doing: كَانَ, however, is sometimes suppressed before the ل of denial, as

فَمَا جَمْعٌ لِيَغْلِبَ جَمْعَ قَوْمِى * مُقَاوَمَةً وَلَا فَرْدٌ لِفَرْدِ

And not a host (has been intending) to surpass the host of my people in withstanding, nor has a single man *been* a match *for a single* man of my people (ML): (9) *i. q.* إِلَى (R, ML), *ending of extent*, seldom (IA), as سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ [432], i. e. اِسْتَمَعَ اللّٰهُ إِلَى مَنْ حَمِدَهُ *May God hearken unto him &c.* (R), whence كُلٌّ يَجْرِى لِأَجَلٍ مُسَمًّى XIII. 2. *Every* one *runneth its course until a period named* (IA, ML) and بِأَنَّ رَبَّكَ أَوْحَى لَهَا XCIX. 5. *Because thy Lord hath inspired her* (ML): (10) *i. q.* عَلَى [in *superiority of position, real* (ML)], as وَتَلَّهُ لِلْجَبِينِ XXXVII. 103. *And he threw him down upon the side of the forehead*, وَيَخِرُّونَ لِلْأَذْقَانِ XVII. 109. *And they fall down upon the chins*, [and

ضَمَمْتُ إِلَيْهِ بِالسِّنَانِ قَمِيصَهُ * فَخَرَّ صَرِيعًا لِلْيَدَيْنِ وَلِلْفَمِ

(ML) *I pinned to him with the spear-head his shirt; and he fell prostrate upon the two hands and upon the mouth*

(Jsh); and *tropical*, as وَإِنْ أَسَأْتُمْ فَلَهَا XVII. 7. *And, if ye do evil*, your evil-doing will be *against them* (ML)]: (11) *i. q.* فِى, [as is said, in جَامِعُ النَّاسِ لِيَوْمٍ III. 7. *Wilt gather mankind together on a day* (R), as in وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ XXI 48. *And We will set up just balances on the day of resurrection* and مَضَى لِسَبِيلِهِ *He went on his way*, whence, it is said يَا لَيْتَنِى قَدَّمْتُ لِحَيَوتِى LXXXIX. 25. *O would that I had prepared* righteous works *in my life!* (ML)] : (12) *i. q.* بَعْدَ (R, ML), as is said, in كَتَبْتُهُ لِثَلَاثٍ خَلَوْنَ *I wrote it after three* nights *that passed* (R), as in أَقِمِ الصَّلوٰةَ لِدُلُوكِ الشَّمْسِ XVII. 80. *Perform thou prayer after the declining of the sun at noon*, the tradition صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ *Fast ye after the sight thereof, and break your fast after the sight thereof*, and

فَلَمَّا تَفَرَّقْنَا كَأَنِّى وَمَالِكًا ✻ لِطُولِ اجْتِمَاعٍ لَمْ نَبِتْ لَيْلَةً مَعَا

(ML), by Mutammim Ibn Nuwaira alYarbū'ī, *And, when we parted, it was as though I and Mālik after length of union had not spent a night together* (Jsh) : (13) *i. q.* قَبْلَ, as is said, in لِثَلَاثٍ بَقِينَ *before three* nights *that remained* (R): (14) *i. q.* عِنْدَ, as كَتَبْتُهُ لِخَمْسٍ خَلَوْنَ *I wrote it at five* nights *passed*, whence, according to IJ

[and Z], AlJaḥdarī's reading بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ L. 5. [*But they charged falsehood upon the truth at its coming to them* (K)]: (15) *i. q.* مَعَ, as some say, citing this verse, [*notwithstanding length &c.* (Jsh)]: (16) *i. q.* مِنْ, as سَمِعْتُ لَهُ صُرَاخًا *I heard from him a cry* and Jarīr's saying

لَنَا الْفَضْلُ فِى الدُّنْيَا وَأَنْفُكَ رَاغِمٌ
وَنَحْنُ لَكُمْ يَوْمَ الْقِيَامَةِ أَفْضَلُ

[*We have excellence in the world, while thy nose is abased; and we shall be more excellent than you on the day of resurrection* (Jsh)]: (17) *communication*, which is the one governing the *n.* of the hearer of a saying or of what is in its sense, as قُلْتُ لَهُ *I said to him*, أَذِنْتُ لَهُ *I gave leave to him*, and فَسَّرْتُ لَهُ *I expounded unto him* (ML): (18) *i. q.* عَنْ (IH, ML), with *saying* (IH), as وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ XLVI. 10. *And they that disbelieved said of them that believed, If it had been good, they should not have outstripped us in betaking themselves to it* (R, ML): so says IH, but IM and others say it is the ل of causation, [*for the sake of* blaming *them that believed* (DM)]; and, whenever the ل is prefixed to other than the [person] spoken to, it is to be rendered according to one of these senses, as قَالَتْ أُخْرَاهُمْ

لِأُولَاهُم رَبَّنَا هَؤُلَاءِ أَضَلُّونَا VII 36. *Their last will say of,* or *for the sake of* blaming, *their first, Our Lord, these led us astray* and

كَضَرَائِرِ الحَسنَاءِ قُلْنَ لِوَجْهِهَا * حَسَدًا وَبُغْضًا إِنَّهُ لَدَمِيمُ

[by Abu-lAswad adDu'alī (Jsh), *Like the fellow-wives of the beautiful* wife, *saying of* (DM, Jsh), or *for the sake of* blaming (DM), *her face out of envy and hatred, Verily it is ugly* (DM, Jsh)]: (19) *eventuality*, which is also named the ل of result and the ل of ultimate condition, as XXVIII. 7. [411],

فَلِلْمَوْتِ تَغْذُو الْوَالِدَاتُ سِخَالَهَا

كَمَا لِخَرَابِ الدَّوْرِ تُبْنَى الْمَسَاكِنُ

[*Then for death do mothers nourish their lambs, like as dwellings are built for the ruin of houses* (Jsh)], and

فَإِنْ يَكُنِ الْمَوْتُ أَفْنَاهُمُ * فَلِلْمَوْتِ مَا تَلِدُ الْوَالِدَهْ

[by 'Abd Allāh Ibn AzZibaʿrà alḲurashī, *Then, if death have annihilated them, what the mother bears is for death* (Jsh)]: (20) *swearing and wonder* together, which is peculiar to لَلّٰهِ, as

لِلّٰهِ يَبْقَى عَلَى الْأَيَّامِ ذُو حِيَدٍ * بِمُشْمَخِرٍّ بِهِ الظَّيَّانُ وَالْآسُ

[by 'Abd Manāt alHudhalī, *By God, a possessor of knotted horns will not last out against the days in a high mountain wherein are wild jasmine and myrtle* (Jsh)]: (21) *wonder* divested of swearing, which is used in the *voc.*,

as in their saying يَا لَلْمَاءِ وَيَا لَلْعُشْبِ *Oh! the water! And oh! the fresh herbage!*, when they wonder at their abundance, and فَيَا لَكَ مِنْ لَيْلٍ الخ [48]; and elsewhere, as in لِلّٰهِ دَرُّهُ فَارِسًا [85] and

شَبَابٌ وَشَيْبٌ وَافْتِقَارٌ وَثَرْوَةٌ * فَلِلّٰهِ هٰذَا الدَّهْرُ كَيْفَ تَرَدَّدَا

(ML), by AlA'shà, *Youth and hoariness, and poverty and wealth—then to God be ascribed this fortune, how it has fluctuated!* (Jsh): (22) *making trans.*, as XIX. 5. [423] (IA, ML), as exemplified by IM; but in my opinion it is better exemplified by مَا أَضْرَبَ زَيْدًا لِعَمْرٍو وَمَا أَحَبَّهُ لِبَكْرٍ *How hard Zaid strikes 'Amr, and how dearly he loves Bakr!*: (23) *corroboration*, which is the *red.* (ML): (a) it is [sometimes (M)] *red.* (M, IH, IA), as رَدِفَ لَكُمْ XXVII. 74. *Have become close behind you* (M, R) and فَلَا وَاللّٰهِ الخ [134], though here the 2nd may be a *lit. corrob.* (R): regularly, as لِزَيْدٍ ضَرَبْتُ, whence XII. 43. [498]; and by hearsay, as ضَرَبْتُ لِزَيْدٍ (IA): and hence the ل (R, ML) (*a*) intervening between the *trans. v.* and its *obj.*, as

وَمِنْ يَكُ ذَا عَظْمٍ صَلِيبٍ رَجَا بِهِ
لِيَكْسِرَ عُودَ الدَّهْرِ فَالدَّهْرُ كَاسِرُهُ

[by Tauba Ibn AlḤumayyir, *And whoever is possessor of a hard bone, by reason whereof he hopes to break the rod of fortune, fortune breaks him* (Jsh)] and

وَمَلَكْتَ مَا بَيْنَ الْعِرَاقِ وَيَثْرِبٍ * مُلْكًا أَجَارَ لِمُسْلِمٍ وَمُعَاهِدِ

[by Ibn Mayyāda, *And thou hadst dominion over what is between AlIrāk and Yathrib with a dominion that protected Muslim and confederate* (Jsh)], but not XXVII. 74., رَدِفَ being made to imply the sense of اِقْتَرَبَ, *have drawn near to you* (ML); (*b*) after which اَنْ is supplied, after the *vs.* of الْاَمْر and الْاِرَادَة (R), in such as IV. 31., VI. 70. [411], and

أُرِيدُ لِأَنْسَى ذِكْرَهَا فَكَأَنَّمَا * تُمَثَّلُ لِي لَيْلَى بِكُلِّ سَبِيلِ

[by Kuthayyir, *I desire to forget the remembrance of her; and it is as though Laylà were imaged to me in every road* (Jsh)], as is said; (*c*) named interpolated, which is the one intervening between the *pre.* and *post. ns.*, as يَا بُؤْسَ لِلْحَرْبِ الخ [101], and governs what is after it in the *gen.* in preference to the *pre. n.*, because the ل is nearer, and because the *prep.* is not suspended, whence لَا اَبَا لِزَيْدٍ and لَا اَخَا لَهُ and لَا غُلَامَى لَهُ, according to S; (*d*) named the ل of strengthening, which is the one made *red.* to strengthen an *op.* weak because either posterior, as هُدًى

وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ VII. 153. *Guidance and mercy for them that fear their Lord* and XII. 43., or subordinate in government, as II. 85. [498], LXXXV. 16. [31], and ضَرْبِي زَيْدًا حَسَنٌ *My beating Zaid is good*, both combined in وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ XXI. 78. *And We were witnesses of their judgment*; and, as IM says, is not made *red.* with a doubly *trans. op.*, [when both *objs.* precede or follow the *op.*, whereas, when one precedes and the other follows, this is allowable by common consent (DM)]; but is prefixed to one of the two *objs.*, notwithstanding their posteriority, in

أَحَجَّاجُ لَا تُعْطِي الْعَصَاةَ مُنَاهُمْ * وَلَا اللّٰهُ يُعْطِي لِلْعَصَاةِ مُنَاهَا

by Laylà [alAkhyalīya, *O AlḤajjāj, thou shalt not give the rebellious their desires, when God gives not to the rebellious their desires* (Jsh)], which is anomalous because of the strength of the *op.*; (*e*) of the person invoked to help, according to Mb, which IKh prefers, because it may be dropped, while many say it is not *red.*, and the KK assert that it is a remnant of a *n.*, i. e. آلَ, *orig.* أَهْلُ, يَا آلَ زَيْدٍ *O family of Zaid*: (b) contrariwise the ل is suppressed, as تَبْغُونَهَا عِوَجًا III. 94. *Seeking (for) it crookedness*, وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ XXXVI. 39. *And the moon, We have appointed (for) it mansions*, LXXXIII. 3. [432],

وَلَقَدْ جَنَيْتُكَ أَكْمُؤًا وَعَسَاقِلًا * وَلَقَدْ نَهَيْتُكَ عَنْ بَنَاتِ الْأَوْبَرِ

[*And assuredly I gathered (for) thee mushrooms, and large white mushrooms; and assuredly I interdicted thee from the small dust-colored mushrooms* (Jsh)], and

فَتَوَلَّى غِلْمَتُهُمْ ثُمَّ نَادَى * أَظَلِيمًا أَصِيدُكُمْ أَمْ حِمَارَا

[*And their young man went away, then called out, "A male ostrich shall I hunt (for) you, or a wild ass?"* (Jsh)]: (24) *explanation*: this is what explains (a) the *obj.* from the *ag.*; which [ل] depends upon a mentioned [*op.*], and occurs after a *v.* of wonder or *n.* of superiority importing love or hatred: you say مَا أَحَبَّنِي and مَا أَبْغَضَنِي; then, if you say لِفُلَانٍ, you are the *ag.* of the love and hatred, and he their *obj.*, *How I love*, or *hate, such a one!*; but, if you say إِلَى فُلَانٍ, the converse is the case [500], *How loved*, or *hated, I am by such a one!*: (b) agency not liable to be confounded with objectivity, and (c) objectivity not liable to be confounded with agency, when the [*gen.*] accompanied by each [ل] is either not known from what is before the ل, or known, but explained to strengthen and corroborate the plainness; in all of which the ل depends upon a suppressed [*op.*]: the *ex.* of the one *expl.* of objectivity is سُقْيًا لِزَيْدٍ [41] and جَدْعًا لَهُ [489], the ل being *expl.* of the blessed or cursed, if he be not known, and *corrob.* of the plainness, if he be known, and the full phrase being أَرَادَتِي لِزَيْدٍ [a reply to a supplied question (62) (DM)];

and the *ex.* of the one *expl.* of agency is تَبًّا لِزَيْدٍ and وَيْحًا لَهُ *May Zaid become lost!* and *perish!*, these [*acc. inf. ns.*] being i. q. خَسِرَ and هَلَكَ ; and in أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنَّكُمْ مُخْرَجُونَ هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ XXIII. 37. 38. *Doth he threaten you that ye, when ye die and are dust and bones, that ye* [524] *shall be brought forth? Far, far off is it, (my meaning is) for what ye are threatened with!* the *ag.* [of هَيْهَاتَ] is said to be a latent *pron.* relating to the resurrection or the being brought forth, so that the ل denotes [corroboration of (DM)] *explanation* [of the *ag.* (DM)]; and in وَقَالَتْ هَيْتُ لَكَ XII. 23. *And said, Come thou, (my meaning is) for,* or *(I say) unto, thee* هَيْتُ is said to be i. q. أَقْبِلْ and تَعَالَ, so that the ل denotes [corroboration of (DM)] *explanation*, i. e. أُرَادَتِي لَكَ or أَقُولُ لَكَ (ML), the supplied question in the latter case being "Unto whom sayest thou?" (DM).

§ 505. رُبَّ is a *prep.*, [according to the BB (R),] contrary to the opinion of [Akh and (R)] the KK that it is a *n.* [*uninfl.* (DM)]: and in the saying [of Thābit Kuṭna (Jsh)]

إِنْ يَقْتُلُوكَ فَإِنَّ قَتْلَكَ لَمْ يَكُنْ
عَارًا عَلَيْكَ وَرُبَّ قَتْلٍ عَارُ

[cited by Akh as evidence of its being a *n.* (R),] it is not an *inch.*, [whose *enunc.* is عَارٌ (R),] as is said [by him (R) (and) by them (ML)]; but عَارٌ is *enunc.* of a suppressed [*inch.* (R)], the *prop.* being an *ep.* of the *gen.* (R, ML), whose *enunc.* is suppressed, i. e. رُبَّ قَتْلٍ هُوَ عَارٌ حَاصِلٌ [144] (DM); or is *enunc.* of the *gen.*, which is in the position of an *inch.* (ML), *If (they boast because,* or *it appear that,) they slew thee, verily thy slaughter was not a shame upon thee: and many a slaughter is a shame!* (Jsh). رُبَّ denotes (1) *paucity* (M, IH, ML), *orig.* (R), [but] seldom, whence

وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ
ثِمَالُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ

[below], by Abù Ṭālib, [*And* (*scarce any*) *fair* man, *through* the grace of *whose face rain is besought* (*from*) *the clouds*, i. e. مِنَ الْغَمَامِ (514), *the support of orphans, a defence for widows!* (Jsh),] meaning the Prophet, and

أَلَا رُبَّ مَوْلُودٍ وَلَيْسَ لَهُ أَبٌ
وَذِي وَلَدٍ لَمْ يَلْدَهُ أَبَوَانِ
وَذِي شَامَةٍ سَوْدَاءَ فِي حُرِّ وَجْهِهِ
مُخَلَّدَةٍ لَا تَنْقَضِي لِأَوَانِ

[*Now scarce any child not having a father, and parent that two parents have not begotten* (663), *and possessor of a black spot in the raised part of its face, perpetuated, that ends not after a time!* (Jsh)], meaning Jesus, Adam, and the moon (ML): (2) *multitude*, [so (R)] often (R, ML) that it has become in this sense quasi-proper, and in that of *paucity* quasi-tropical, needing context [to explain it], as

مَارِيَّ يَا رُبَّتَمَا غَارَةٍ * شَعْوَاءَ كَاللَّذْعَةِ بِالْمِيسَمِ

(R), by Ḍamra Ibn Ḍamra anNahshalī, *Māwīya, O many a raid spreading abroad like the burn with the branding-iron!* (Jsh), whence رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ XV. 2. *Often shall they that have disbelieved wish that they had been Muslims!*, يَا رُبَّ, [2] يَا رُبَّ كَاسِيَةٍ الخ صَائِمَةٍ لَنْ يَصُومَهُ وَيَا رُبَّ قَائِمَةٍ لَنْ يَقُومَهُ [*O many a faster therein shall not fast therein* hereafter *! And O many a spender of the night in prayer therein shall not spend the night in prayer therein* hereafter *!* (DM)], heard from an Arab of the desert after the ending of Ramaḍān,

فَيَا رُبَّ يَوْمٍ قَدْ لَهَوْتُ وَلَيْلَةٍ * بِآنِسَةٍ كَأَنَّهَا خُطَّ تِمْثَالِ

[by Imra alḲais, *And O many a day that I have sported* (*in*), *and night* (*that I have sported in*) (147), *with a familiar* woman, *as though she were* in beauty *a lineament of a portrait!* (Jsh)], and

رُبَمَا أَوْفَيْتُ فِي عَلَمٍ * تَرْفَعَنْ ثَوْبِي شَمَالَاتُ

(ML), by Jadhīma alAbrash, *Often have I gone up into a mountain! North winds do raise my garment!* (SM).

رُبَّ has the following peculiarities (M, ML):—(1) it is put at the head (IH, ML) of the sentence (IH): (2) it governs only an *indet.*, [(a) explicit (M, IA, ML), qualified (M, IH, ML) by a single term or *prop.*, as رُبَّ رَجُلٍ جَوَادٍ or جَادَنِي or أَبُوهُ كَرِيمٌ *Scarce any man munificent* or *that has come to me* or *whose father is generous* (M), according to the correctest (IH) opinion, that of F, IS, and their followers (147) (R)]; and [(b) sometimes (IH, IA), anomalously (IA),] a [vague (IH), *indet.* (R).] *pron.* [168] (M, IH, IA, ML) of the 3rd *pers.* (IA), *sing. masc.* (IH, ML), contrary to the opinion of the KK that it agrees with the *sp.* (IH) in number and gender (Jm), expounded by (M, IH, ML) an [*indet.* governed in the (IH)] *acc.* (M, IH) as a *sp.* (Jm), [vid.] what agrees with the sense [498] (ML), as

وَاهًا رَابَتْ وَشِيكًا صَدْعَ أَعْظُمِهِ
وَرُبَّهُ عَطِبًا أَنْقَذْتُ مِنْ عَطَبِهِ

(IA) (*Many*) *a frail* person *have I quickly set the fracture of the bones of, and many a perishing* man *have I saved from his perdition!* (J): (3) the *v.* (M, IH, DM) or (DM) the [like (DM)] *op.* (ML) made *trans.* by it (M, ML) (*a*) must be posterior to it (M); (*b*) is mostly suppressed, [because of the presence of (explanatory) contexts (Jm), as says AlA'shà

رُبَّ رِفْدٍ هَرْقَتَهُ ذٰلِكَ أَلْيَو * مٍ وَأَسْرَى مِنْ مَعْشَرٍ أَقْتَالِ

Many a bowl that thou emptiedst that day, and captives of a band, foemen!, هَرْقَتَهُ and مِنْ مَعْشَرٍ being *eps.* of رِفْدٍ and أَسْرَى (147), and the *v.* suppressed (M)]; (*c*) is [mostly (ML)] a *pret.* (M, IH, ML), as رُبَّ رَجُلٍ كَرِيمٍ قَدْ لَقِيتُ *Scarce any generous man have I met* (M): (4) it is made *op.* when suppressed [515], after the ف often, the و oftener, بَلْ seldom, and without them seldomer, as

فَمِثْلِكِ حُبْلَى قَدْ طَرَقْتُ وَمُرْضِعٍ

فَأَلْهَيْتُهَا عَنْ ذِي تَمَائِمَ مُحْوِلِ

[by Imra alḲais, *For* (*many*) a woman *like thee pregnant have I visited at night, and* many a one *giving suck, and have distracted her from a* child *possessor of amulets, a year old!* (EM)], وَأَبْيَضَ الخ [above],

فَقَالَتْ أُمُّ العَمْرِو لَمَّا اصْطَبَحْتُمُ * بَلْ بَلْدَةٍ ذِي صُعُدٍ وَأُكَامِ

[*Then said the mother of 'Amr, and afterwards the boon-companions, Nay, (many) a city possessed of ascents and mounds!* (Jsh)], and

رَسْمِ دَارٍ وَقَفْتُ فِي طَلَلِهِ * كِدْتُ أَقْضِي الحَيَاةَ مِنْ جَلَلِهِ

[by Jamīl, (*Many*) *a vestige of a dwelling, in the ruins whereof I have stood, have I been on the point of ending life for the sake of!* (J)]: (5) it is *red.* in inflection, not

in sense; so that the place of its *gen.* in رُبَّ رَجُلٍ صَالِحٍ عِنْدِي is a *nom.* as an *inch.*, in رُبَّ رَجُلٍ صَالِحٍ لَقِيتُ is an *acc.* as an *obj.*, and in رُبَّ رَجُلٍ صَالِحٍ لَقِيتُهُ is a *nom.* or *acc.* [498]: (6) its [*gen.*'s (DM)] place may often be observed, as

وَسِنٍ كَسُنَيْقٍ سَنَاءً وَسَنَمَا * ذَعَرْتُ بِمِدْلَاجِ الْهَجِيرِ نَهُوضِ

(ML), by Imra alḲais, *And* (*many*) *a wild bull, like* mount *Sunnaiḳ in height, and huge cow, have I frightened with a* horse *sweating much at mid-day, galloping much!* (DM). مَا [affixed to it (R, IA, ML) (1) mostly (R, ML)] restrains it (M, R, IA, ML) from government (IA, ML): and it is then prefixed to the verbal *prop.* (M, R, ML), mostly (ML), [or,] as S says, only, رُبَّمَا الْجَامِلُ الخ [below] being anomalous according to him, but regular according to Jz (R); the *v.* being [mostly (ML)] a *pret.* [in letter and sense, as رُبَّمَا أَوْفَيْتُ الخ (ML)]; and sometimes (R, ML) an *aor.* (R), future, as XV. 2., the proof that what follows it may be future being the saying [of Jaḥdar Ibn Mālik (Jsh)]

فَإِنْ أَهْلِكْ فَرُبَّ فَتًى سَيَبْكِي * عَلَيَّ مُهَذَّبٍ رَخْصِ الْبَنَانِ

[*Then, if I perish, many a pure-minded youth, delicate in the tips of the fingers, will weep for me!* (Jsh)] and the saying [of Hind Bint 'Utba, wife of Abù Sufyān (Jsh)]

يَا رُبَّ قَائِلَةٍ غَدًا * يَا لَهْفَ أُمِّ مُعَاوِيَهْ

(ML) *O many a* woman *saying to-morrow, O the grief of the mother of Mu'āwiya!* (Jsh): and to the nominal *prop.* (M, ML), as

رُبَّمَا الْجَامِلُ الْمُؤَبَّلُ فِيهِمْ * وَعَنَاجِيجُ بَيْنَهُنَّ الْمِهَارُ

(M, IA, ML), by Abù Duwād (ML) Juwairiya Ibn AlḤajjāj alIyādi (Dh, Jsh), *Often were the herd of camels with their pastors and owners, gotten* for tribute, *among them, and fine horses, among which were the colts!* (Jsh): (2) is sometimes *red.* (R, IA), not restraining it from government, which is rare (IA): and it is [then] made *op.* (ML), as

رُبَّمَا ضَرْبَةٍ بِسَيْفٍ صَقِيلٍ * بَيْنَ بُصْرَى وَطَعْنَةٍ نَجْلَاءَ

(R, ML), by 'Adī Ibn ArRa'lá alGhassānī, *Many a stroke with a polished sword amid* the places of *Buṣrà* chanced to light, *and thrust* whose wound was *gaping!* (Jsh), like مَارِيَّ الْخ (R, IA). The *v.* is sometimes suppressed after رُبَّمَا, when there is a context [to explain it], as

فَذَلِكَ إِنْ يَلْقَ الْكَرِيهَةَ يَلْقَهَا
حَمِيدًا وَإِنْ يَسْتَغْنِ يَوْمًا فَرُبَّمَا

Then that man, *if he meet disaster, will meet it praised* among men; *and, if he become rich one day,* (*that is*) *often* (*to be expected*), i. e. فَرُبَّمَا يُتَوَقَّعُ ذَلِكَ (R). رُبَّ

has [16 (ML)] *dial. vars.*, [رُبَّ (R, ML), the commonest R),] رُبَ , رُبُ , رُبْ , رَبَّ , رَبَ , [رَبْ , رُبُّ (ML),] رُبَّتَ , رُبَتَ (M, R, ML), رَبَّتَ , رَبَتَ , رُبَّتْ , رُبَتْ , رَبَّتْ , and رَبَتْ M, ML). The و of رُبَّ , [as in

وَلَيْلٍ كَمَوْجِ الْبَحْرِ أَرْخَى سُدُولَهُ
عَلَيَّ بِأَنْوَاعِ الْهُمُومِ لِيَبْتَلِي

(ML), by Imra alḲais, *And (many) a night like the wave of the sea, that let down its curtains upon me with* divers *kinds of troubles to try* me! (EM),] is prefixed [only (ML)] to a [qualified (IH)] *indet.* (IH, ML); as وَبَلْدَةٍ لَيْسَ بِهَا أَنِيسُ الخ [88] (R): and is really the *con.* و, the *gen.* being governed by رُبَّ suppressed, contrary to the opinion of the KK [515] and Mb. Their argument is that odes begin with it, as in

وَقَاتِمِ الْأَعْمَاقِ خَاوِي الْمُخْتَرَقِنْ
مُشْتَبِهِ الْأَعْلَامِ لَمَّاعِ الْخَفَقِنْ

[608], by Ru'ba [Ibn Al'Ajjāj, *And (many) a* place *dusky as to the edges* from the dust, *empty as to the wide thoroughfare, confused as to the marks of the way, much glistening as to the quivering* of the mirage *(have I traversed)!* (J)]: but the coupling may be to something in the mind of the

speaker; and that it is a *con.* is made manifest by the fact that the *con.* و is not prefixed to it, as it is to the و of the oath, as وَاللّٰهِ لَوْلَا الخ [482] (ML).

§ 506. The و [of the oath (M, IH, ML), used as a *subst.* for the ب denoting *adhesion* (M, R) in أَقْسَمْتُ بِاللّٰهِ (M), only (IH) upon suppression of the *v.* (M, IH), depending only upon a suppressed (ML) أُقْسِمُ (DM); denoting only *swearing* (IH, IA) *not being adjuration* (IH);] is prefixed only to an explicit *n.*, [as وَالْقُرْآنِ الْحَكِيمِ XXXVI. 1. *By the wise Ḳur'ān*: and, if it be followed by another و, as وَالتِّينِ وَالزَّيْتُونِ XCV. 1. *By the fig-tree and the olive-tree*, the 2nd is a *con.*; otherwise each of the two *ns.* would need a *correl.* (ML)]. The ت, [used as a *subst.* for the و (M, R) in تَاللّٰهِ exclusively (M); like the و (IH, IA) in its three peculiarities (R), (but) peculiar to *wonder* (ML);] is prefixed only to (M, IH, IA, ML) a [single (M)] explicit *n.* (M, IA), اللّٰهِ (IH, IA, ML): and [to رَبّ *pre.* to الْكَعْبَةِ, so that (IA)] تَرَبِّ الْكَعْبَةِ is (M, R, IA, ML) transmitted by Akh (M, R), [being] sometimes said (IA, ML), and تَرَبِّي [498] (R, ML), which are anomalous (R); and تَالرَّحْمٰنِ *By the Compassionate* (IA, ML); and, as Khf mentions in the exposition

of the Book, تَحْيَاتَكَ *By thy life*, which is strange. The *v.* of *swearing* may not be mentioned with them (IA).

§ 507. عَلَى is firstly a *p.* Many assert that it is only a *n.*, [an *adv.*, i. q. فَوْقَ (DM)]; and ascribe this [assertion] to S: but we have (1) the saying [of 'Urwa Ibn Ḥizām al'Udhrī (Jsh)]

تَحِنُّ فَتُبْدِي مَا بِهَا مِنْ صَبَابَةٍ
وَأُخْفِي الَّذِي لَوْلَا الْأَسَى لَقَضَانِي

[*She utters a yearning cry, and reveals what is in her of desire: but I conceal what, were it not for examples to take comfort by, would kill me* (Jsh)], i. e. لَقَضَى عَلَيَّ, so that it is suppressed, and its *gen.* made an *obj.*, [whereas suppression of the *adv.* of place, and substitution of the *post. n.* for it, is not only rare, but peculiar to the case where the *post.* is an *inf. n.* (65) (DM),] and, as explained by Akh, II. 235. [433], i. e. عَلَى سِرٍّ meaning بِنِكَاحٍ, and similarly لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ VII. 5. *Assuredly I will lie in wait for them* (*upon*) *Thy right way*, i. e. عَلَى صِرَاطِكَ; (2) their saying نَزَلْتُ عَلَى الَّذِي نَزَلْتَ, i. e. عَلَيْهِ, like وَيَشْرَبُ مِمَّا تَشْرَبُونَ XXIII. 35. *And drinketh of what ye drink* (*of*), i. e. مِنْهُ (ML), whereas suppression of the *rel.* governed in the *gen.* by the like of what the

conjunct is governed in the *gen.* by is authorized when the word governing the *gen.* is a *p.*, not a *n.* [177] (DM).

عَلَى denotes (1) *superiority of position* (M, IH, IA, ML), often (IA), (a) really (R), as زَيْدٌ عَلَى السَّطْحِ *Zaid is upon the flat roof* (R, IA), with respect to the *gen.*, mostly, as XXIII. 22. [498], or to what is near it, as أَوْ أَجِدُ عَلَى XX. 10. [*Or shall find upon* (*the place near*) *the fire guidance* (K, B)] and

تُشَبُّ لِمَقْرُورَيْنِ يَصْطَلِيَانِهَا
وَبَاتَ عَلَى النَّارِ النَّدَى وَالْمُحَلَّقُ

(ML), by AlA'shà, *That is kindled for two frozen* persons, *who warm themselves thereat. And munificence and AlMuḥallik have passed the night upon* (*the place near*) *the fire* (Jsh); (b) tropically (R), ideally (ML), as عَلَيْهِ دَيْنٌ *He owes a debt* (M, R), فُلَانٌ عَلَيْنَا أَمِيرٌ *Such a one is ruler over us* (M), كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا XIX. 72. [*It is an ordinance decreed* imposed *upon thy Lord* by Himself (K, B)], and إِنِّي تَوَكَّلْتُ عَلَى اللهِ XI. 59. *Verily I have relied upon God* (R), whence وَلَهُمْ عَلَيَّ ذَنْبٌ XXVI. 13. *And they have against me a* charge of *crime* and فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ II. 254. *We have made some of them*

superior to some (ML): (2) *i. q.* فِى, as وَدَخَلَ الْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ XXVIII. 14. *And he entered the city in a time of inadvertence* [and وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ II. 96., i. e. *And they followed what the devils recited in* (*the time of*) *the kingdom of Solomon* (ML)]: (3) *i. q.* عَنْ, as

اِذَا رَضِيَتْ عَلَىَّ بَنُو قُشَيْرٍ * لَعَمْرُ اللّٰهِ أَعْجَبَنِى رِضَاهَا

(IA, ML), by AlḲuhaif Ibn Khumair al'Āmirī, *When the Banū Ḳushair are satisfied with me, by the life of God, their satisfaction pleases me* (Jsh), and فِى لَيْلَةٍ لَا نَرَى الخ [88] (ML): (4) *i. q.* مَعَ (K, ML) in اَلْحَمْدُ لِلّٰهِ الَّذِى وَهَبَ لِى عَلَى الْكِبَرِ إِسْمٰعِيلَ وَإِسْحٰقَ XIV. 41. *Praise be to God, Who hath given to me notwithstanding old age Ishmael and Isaac*, like

إِنِّى عَلَى مَا تَرَيْنَ مِنْ كِبَرِى * أَعْلَمُ مِنْ حَيْثُ تُؤْكَلُ الْكَتِفُ

(K) *Verily I notwithstanding what thou seest*, O beloved, *of mine old age know from which end the shoulder is eaten*, a *prov.* applied to the sagacious man (N), as in وَآتَى الْمَالَ عَلَى حُبِّهِ II. 172. *And giveth property notwithstanding the love of it*, and وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ XIII. 7. [16] *for men notwithstanding their wrong-*

doing: (5) *causation*, like the ل, as وَلِتُكَبِّرُوا اللّٰهَ عَلَى مَا هَدَاكُمْ II. 181. *And that ye may magnify God for that He hath guided you* and

عَلَامَ تَقُولُ الرُّمْحَ يُثْقِلُ عَاتِقِي
إِذَا أَنَا لَمْ أَطْعَنْ إِذَا الْخَيْلُ كَرَّتِ

[by 'Amr Ibn Ma'dīkarib azZubaidī, *Wherefore thinkest thou the spear burdens my shoulder, when I thrust not when the horsemen charge?* (Jsh)]: (6) *i. q.* مِنْ, as إِذَا LXXXIII. 2. *When they take by measure from men, take fully*: (7) *i. q. the* ب, as حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللّٰهِ VII. 103. *Meet not to say of God*, [like رَمَيْتُ عَلَى الْقَوْسِ *I shot with the bow* (508) (B),] read by Ubayy with the ب, [i. e. بِأَنْ (K),] and their saying اِرْكَبْ عَلَى اسْمِ اللّٰهِ *Mount thou in the name of God*: (8) *emendation* and *digression*, as

فَوَاللّٰهِ لَا أُنْسَى قَتِيلًا رُزِئْتُهُ
بِجَانِبِ قُوسَى مَا بَقِيتُ عَلَى الْأَرْضِ
عَلَى أَنَّهَا تَعْفُو الْكُلُومُ وَإِنَّمَا
نُوَكَّلُ بِالْأَدْنَى وَإِنْ جَلَّ مَا يَمْضِي

[by Abù Khirāsh alHudhalī, *And, by God, I shall not forget a slain* man *that I was bereft of in the region of Ḳūsà so long as I remain upon the earth, although the fact is* this (167), *wounds become effaced, and we are occupied only with the nearest* event, *even if what passes be great* (T),] and

بِكُلِّ تَدَاوَيْنَا فَلَمْ يَشْفِ مَا بِنَا
عَلَى أَنَّ قُرْبَ الدَّارِ خَيْرٌ مِنَ الْبُعْدِ
عَلَى أَنَّ قُرْبَ الدَّارِ لَيْسَ بِنَافِعٍ
إِذَا كَانَ مِنْ تَهْوَاهُ لَيْسَ بِذِي وُدِّ

[by 'Abd Allāh Ibn AdDumaina alKhath'amī, *With every* medicine *have we dosed overselves, and it has not healed what ails us, although nearness of the abode is better than distance. Albeit nearness of the abode is not profitable, when the one that thou lovest is not affectionate* (T)]: and the dependence of this عَلَى upon what is before it is like that of حَاشَا, because it conducts the sense thereof to what is after it by way of digression and exclusion ; or it [with its *gen.* (DM)] is *enunc.* of a suppressed *inch.*, i. e. وَالتَّحْقِيقُ عَلَى كَذَا, which construction IH prefers. It is *red.*, (1) for compensation, as in

إِنَّ الْكَرِيمَ وَأَبِيكَ يَعْتَمِلْ
إِنْ لَمْ يَجِدْ يَوْمًا عَلَى مَنْ يَتَّكِلْ

[*Verily the generous, by thy father, himself works, if he finds not one day one that he relies (upon)* for that work (Jsh)], i. e. مَنْ يَتَّكِلُ عَلَيْهِ, as IJ says; (2) otherwise, as in the saying of Ḥumaid Ibn Thaur [alHilālī aṣṢaḥābī (Jsh)]

أَبَى اللّٰهُ إِلَّا أَنَّ سَرْحَةَ مَالِكٍ

عَلَى كُلِّ أَفْنَانِ الْعِضَاهِ تَرُوقُ

as IM says, which requires consideration, because وَافَقَ الشَّيْءُ means *pleased him*, which has no sense here, what is meant being تَعْلُو and تَرْتَفِعُ (ML), *God dislikes* everything *but that the tree*, i. e. *wife, of Mālik should overtop all the branches of the great thorn-trees*, i. e. *the rest of women*, in beauty (Jsh). And it is [secondly (ML)] a *n.* (M, IH, IA, ML), i. q. فَوْقَ (IA, ML), (1) when مِنْ is prefixed to it (IH, IA, ML), as

غَدَتْ مِنْ عَلَيْهِ بَعْدَ مَا تَمَّ ظِمْؤُهَا

تَصِلُّ وَعَنْ قَيْضٍ بِزِيزَاءَ مَجْهَلِ

(M, R, IA, ML), by Muzāḥim Ibn AlḤārith al'Uḳailī, *She went in the early morning from over it*, i. e. *her chick, after that the term of her abstinence from water was complete, making a sound from her intestines from severity of thirst, and off an egg-shell in rugged ground, a place wherein were no marks to guide the wayfarer* (J), i. e. مِنْ فَوْقِهِ (M, IA): (2) adds Akh, when its *gen.* and the

ag. of what it depends upon are *prons.* for one denominate, as أَمْسِكْ عَلَيْكَ زَوْجَكَ XXXIII. 37. *Keep thou thy wife to thyself* and

وَهُوِّنْ عَلَيْكَ فَإِنَّ الْأُمُورَ * بِكَفِّ الْإِلٰهِ مَقَادِيرُهَا

[by Akhzam as Simbisī, *And reckon thou matters easy for thee; for verily matters, their measures are in the hand of God* (Jsh)], because the *v.* of the attached *pron.* is not *trans.* to its attached *pron.*, except in the *cat.* of ظَنَّ and in فَقَدَ and عَدِمَ [446]; but this requires consideration, because, if it were a *n.*, فَوْقَ might take its place, and إِلَى would be a *n.* in وَاضْمُمْ إِلَيْكَ XXVIII. 32. *And draw towards thee* and XIX. 25. [503]; and all such *exs.* are to be explained by dependence upon a suppressed *op.*, [i. e. أُرِيدُ إِلَيْكَ or عَلَيْكَ (DM),] as in سُقْيًا لَكَ [504], or by suppression of a *pre. n.*, i. e. عَلَى نَفْسِكَ and إِلَى نَفْسِكَ (ML). It is then *uninfl.* (R, J) upon quiescence (J); and is not inseparable from prothesis, as

فَهِيَ تَنُوشُ الْحَوْضَ نَوْشًا مِنْ عَلَا
نَوْشًا بِهِ تَقْطَعُ أَجْوَازَ الْفَلَا

And she takes the water of *the cistern with a taking from above* [201], *with a taking by means whereof she traverses the middles of waterless deserts* (R).

§ 508. عَنْ [is firstly a *prep.*: and (ML)] denotes (1) [*distance* and (M)] *passage* (M, IH, IA, ML) from its *gen.* (R), often (IA), as رميت عن القوس *I shot from the bow* (M, R, IA, ML), اطعمه عن الجوع [*He removed him far from hunger by means of feeding* (R)], جلس عن يمينه [*He held back from the position of his right hand in sitting* (R)], فليحذر الذين يخالفون عن امره XXIV. 63. (M, R) *Then let them beware that transgress His commandment* (R), سافرت عن البلد *I journeyed from the country*, and رغبت عن كذا *I was averse from such a thing* (ML): (2) *causation* [in وما ينطق عن الهوى LIII. 3. *Nor speaketh he of* his own *inclination*, as in قلت هذا عن علم *I said this from knowledge* (R), whence وما كان استغفار ابرهيم لابيه الا عن موعدة IX. 115. *And Abraham's begging forgiveness for his father was not but because of a promise*, وما نحن بتاركى الهتنا عن قولك XI. 56. *Nor are we forsakers of our gods because of thy saying*, and, says Z, فازلهما الشيطان عنها II. 34. *Then the devil made them to slip because of it*, if the *pron.* belong to the *tree*, like وما فعلته عن امرى XVIII. 81. *And I did it not of mine own judgment* (ML)]: (3) *i. q. the* ب, as LIII. 3. *Nor*

speaketh he his own *inclination* (R, ML), says AU (R): (4) *i. q.* عَلَى (IA), *superiority of position* (ML), as

لَا ابْنَ عَمِّكَ لَا أَفْضَلْتَ فِي حَسَبٍ
عَنِّي وَلَا أَنْتَ دَيَّانِي فَتَخْزُونِي

[by Dhu-lIṣba' (ML) al'Adwānī, *To God* be ascribed the excellence of *the son of thy paternal uncle! Thou hast not exceeded me in ancestral glory, nor art thou my master that thou shouldst rule me!* (Jsh), and فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ XLVII. 40. *Is niggardly only to himself*, whence, it is said, إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي XXXVIII. 31. *Verily I have preferred the love of wealth above the remembrance of my Lord* (ML)]: (5) *i. q.* بَعْدَ, as LXXXIV. 19. [498] (IA, ML), عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ XXIII. 42. *After a little* [565] *assuredly they will become repentant*, and

وَمَنْهَلٍ وَرَدْتُهُ عَنْ مَنْهَلِ

And (many) a watering-place that I came to after a watering-place!: (6) *exchange*, as II. 45. [144] and in tradition صُومِي عَنْ أُمِّكِ *Fast thou on behalf of thy mother*: (7) *adverbiality*, as

وَاسِ سَرَاةَ الْحَيِّ حَيْثُ لَقِيتَهُمْ
وَلَا تَكُ عَنْ حَمْلِ الرِّبَاعَةِ وَانِيًا

[by AlA'shà, *And give unto the chiefs of the tribe where thou meetest them, and be not slack in undertaking payment of the bloodwit* (Jsh)], as is said to be shown by وَلَا تَنِيَا فِى ذِكْرِى XX. 44. *And flag not in rememberance of Me*: (8) *i. q.* مِنْ, as وَهُوَ الَّذِى يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ XLII. 24. *And He is the One that accepteth repentance from His servants* and أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا XLVI. 15. *Those are they from whom He will accept the best of what they have wrought*: (9) *instrumentality*, says IM, exemplifying it by رَمَيْتُ عَنِ الْقَوْسِ *I shot with the bow*, because they say also رَمَيْتُ بِالْقَوْسِ, both transmitted by Fr, who transmits also رَمَيْتُ عَلَى الْقَوْسِ [507]. It is *red.* for compensation for another suppressed, as

أَتَجْزَعُ إِنْ نَفْسٌ أَتَاهَا حِمَامُهَا

فَهَلَّا الَّتِى عَنْ بَيْنِ جَنْبَيْكَ تَدْفَعُ

[*Dost thou repine, if a soul, its doom come to it? Then wherefore dost thou not defend that which is between thy two sides?* (Jsh)], meaning, says IJ, فَهَلَّا تَدْفَعُ عَنِ الَّتِى بَيْنَ جَنْبَيْكَ. It is secondly an infinitival *p.* [580] (ML). And it is [thirdly (ML)] a *n.* (M,IH, IA, ML), i. q. جَانِبٌ (R, IA, ML), (1) when مِنْ is prefixed to it (IH, IA, ML), frequently (ML), as

فَلَقَدْ أَرَانِي لِلرِّمَاحِ دَرِيئَةً * مِنْ عَنْ يَمِينِي مَرَّةً وَأَمَامِي

(R, IA, ML), by Ḳaṭarī Ibn AlFujā'a, *And assuredly I see myself to be like a jousting-ring for the spears from the side of my right hand at one time, and from before me* at another time (J), i. e. مِنْ جَانِبِ يَمِينِي (IA); which مِنْ is *red.* according to IM, but denotes *beginning of extent* according to others, who say that قَعَدْتُ عَنْ يَمِينِهِ means *I sat on the side of his right hand*, closely or the contrary, whereas, if you put مِنْ, the sitting must be close to the beginning of the lateral space: (2) when عَلَى is prefixed to it, rarely, the only *ex.* preserved of it being

عَلَى عَنْ يَمِينِي مَرَّتِ الطَّيْرُ سُنَّحًا

[*Upon the side of my right hand passed the birds, passing from left to right* (DM)]: (3) says Akh, when its *gen.* and the *ag.* of what it depends upon are *prons.* for one denominate, as in the saying of Imra alḲais

وَدَعْ عَنْكَ نَهْبًا صِيحَ فِي حُجَرَاتِهِ
وَلَكِنْ حَدِيثًا مَا حَدِيثُ الرَّوَاحِلِ

[*And leave thou alone* the mention of *spoil, by the sides whereof shouting was raised. But* tell me *a tale: what is the tale of the riding-camels?* (Jsh)]; but the reply to this has been given before [507], and one proof that عَنْ is not a *n.*

here is that جانب may not take its place (ML). It is then *uninfl.* (R, J) upon quiescence (J); and is inseparable from prothesis (R).

§ 509. The ك denotes (1) *comparison* (M, IH, IA, ML), often (IA), as زيد كالاسد *Zaid is like the lion* : (2) *causation*, [when conjoined with ما, infinitival (ML),] as واذكروه كما هداكم II. 194. *And celebrate Him because He hath guided you* (IA, ML); or *red.*, as كما انه لا يعلم فتجاوز الله عنه [*For that he knows not* what he does, *God forgive him!*, the ف being *red.* (DM),] transmitted by S: and when denuded of ما, as وى كانه لا يفلح الكافرون XXVIII. 82., i. e. اعجب لعدم فلاحهم [*I marvel*, or *Marvel thou, because the unthankful prosper not* (DM)]: (3) *superiority of position*, mentioned by Akh and the KK, as كخير *Well*, i. e. على خير, mentioned by them as said in reply to "How hast thou entered upon the time of morning?", and, it is said, كن كما انت *Be thou conformable to what thou* (*art*, or *wast*, *conformable to*), i. e. على ما انت عليه : (4) *haste*, when conjoined with ما [see كما below], as سلم كما تدخل *Salute thou as thou enterest*, [i. e. *hastening to do it upon entering* (DM),] and صل كما يدخل الوقت *Pray thou as the time sets in*, mentioned

by IKhz, Sf, and others, but very strange: (5) *corroboration*, which is the *red.*, as لَيْسَ كَمِثْلِهِ شَيْءٌ XLII. 9. *Not aught is like Him*, i. e., say most, لَيْسَ شَيْءٌ مِثْلَهُ; but some say the ك is a *n.* corroborated by مِثْل, like the converse in

وَلَعِبَتْ طَيْرٌ بِهِمْ أَبَابِيلْ * فَصَيَّرَهُمْ مِثْلَ كَعَصْفٍ مَأْكُولْ

(ML), by Ru'ba Ibn Al'Ajjāj, *And birds sported with them, bevies; so that they were made to become like leaves eaten* into holes (Jsh). It is *red.* (IH, IA) for corroboration (IA), when not liable to be confounded with the essential (R), as

لَوَاحِقُ الْاَقْرَابِ فِيهَا كَالْمَقَقْ

[by Ru'ba (IA), These horses are *lank in the bellies: in them is much length with slenderness* (J)], i. e. فِيهَا الْمَقَقُ (R, IA), XLII. 9., i. e. لَيْسَ مِثْلَهُ, and كَهَيْنٍ *Light*, i. e. هَيِّنًا, transmitted by Fr as said by an Arab in reply to "How make ye dried curd?" (IA): and is judged to be *red.* upon prefixion of it to مِثْل, as XLII. 9.; or of مِثْل to it, as فَاصْبَحُوا مِثْلَ كَعَصْفٍ الخ (R). The ك is peculiar to the explicit *n.* (IH, IM): it is not prefixed to the *pron.* (M, R), مِثْل being used instead (M), contrary to Mb's opinion, since it would lead to combination of two كـ s, when you compared to the 2nd *pers.* (R); and such as

خَلَّى الذِّنَابَاتِ شَمَالًا كُثْبَا * وَأُمَّ أَوْعَالٍ كَهَا أَوْ أَقْرَبَا

[by Al'Ajjāj, *He left* the places named *Adh Dhināb*āt *on the left, near* him, *and* the high place named *Umm Au'āl like them or nearer* (J)] is anomalous (M). It is sometimes [anomalously (IA)] prefixed [in poetry (R)] to the [*gen.* (R)] *pron.* [of the 3rd *pers.* (IA)], as

فَلَا تَرَى بَعْلًا وَلَا حَلَائِلَا * كَهُ وَلَا كَهُنَّ إِلَّا حَاظِلَا

[by Ru'ba Ibn Al'Ajjāj, *And thou wilt not see a husband, nor wives, like him, nor like them, save a jealous* husband (Jsh)] and خَلَّى الخ ; [and to the detached *acc.* (*pron.* of the 2nd *pers.*), as

فَاجْمِلْ وَاحْسِنْ فِي أَسِيرِكَ إِنَّهُ
ضَعِيفٌ وَلَمْ يَأْسِرْ كَإِيَّاكَ آسِرُ

Wherefore be thou moderate and kind to thy captive: verily he is weak; nor has any captor like thee taken captive, which belongs to the *cat.* of substitution of one *pron.* for another: and sometimes in prose to the *nom.*, as أَنَا كَأَنْتَ *I am like thee* (R)]. مَا affixed to the كَ (1) restrains it (R, IA) from government, as

فَإِنَّ الْحُمُرَ مِنْ شَرِّ الْمَطَايَا * كَمَا الْحَبَطَاتُ شَرُّ بَنِي تَمِيمِ

(IA), by Ziyād alA'jam, *For verily the he-asses are of the worst of the riding-beasts, like as the children of Al-*

Ḥabiṭ are the worst of the Banū Tamīm (J): and then كَمَا means (a) *comparison of the purport of one prop. to the purport of another*, as اِجْعَلْ لَنَا اِلٰهًا كَمَا لَهُمْ آلِهَةٌ VII. 134. *Make thou for us a god, like as they have gods* and كُنْ كَمَا أَنْتَ meaning *Be thou* (*in the future*) *as thou* (*art now*); (b) *i. q.* لَعَلَّ, as اِنْتَظِرْنِي كَمَا آتِيكَ *Expect thou me: perhaps I shall come to thee* transmitted by S.; (c) *coincidence of the* 2 *acts*, as اُدْخُلْ كَمَا يُسَلِّمُ الْإِمَامُ *Enter thou as the Imām pronounces the salutation* and كَمَا قَامَ زَيْدٌ قَعَدَ عَمْرٌو *As Zaid stood up 'Amr sat down*: (2) is sometimes infinitival, as كَمَا تَدِينُ تُدَانُ *As thou dealest shalt thou be dealt by* and اِفْعَلْ كَمَا أَفْعَلُ *Do thou as I do*; and كُنْ كَمَا أَنْتَ may be of this sort [below] (R): (3) is sometimes *red.*, not restraining it from government, which is rare, as

وَنَنْصُرُ مَوْلَانَا وَنَعْلَمُ أَنَّهُ * كَمَا النَّاسِ مَجْرُومٌ عَلَيْهِ وَجَارِمُ

(IA), by 'Amr Ibn Barrāḳa [Ibn Munabbib (ID)] anNihmī, *And we help our confederate, and know that he is, like men, sinned against and sinning* (J). In كَمَا (1) the ك governs the *gen.*, مَا being (a) an infinitival *p.*, which with its *conj.* is in the position of a *gen.*, as in Ka'b's saying

فَمَا تَدُومُ عَلَى حَالٍ تَكُونُ بِهَا * كَمَا تَلَوَّنُ فِي أَثْوَابِهَا الْغُولُ

So that she is not constant to any state that she is in, i. e. *she is changeable, (with changeability) like the she-devil's changing color in her garments*; (b) a conjunct *n.*, as allowed in VII. 134., i. e. كالذى هو الهة لهم *like what is gods for them*; (c) *red.*, (*a*) not inseparable, as in ونتصر الخ ; (*b*) inseparable, as in their saying هذا حق كما انك ههنا *This is true, like that thou art here*, where, says S, Khl asserts that ما is *red.*, except that it is not suppressed, from dislike that its letter should become like the letter of كأن : (2) ما restrains the ك from governing the *gen.*, as in

أخ ماجد لم يخزنى يوم مشهد
كما سيف عمرو لم تخنه مضاربه

(BS), by Nahshal Ibn Ḥarrī [anNahshalī (Jsh)], (*He is*) *a glorious brother, who shamed me not on a day of assembly, like as the sword of 'Amr* Ibn Ma'dīkarib, *its edges failed him not* (T, Jsh). The GG thus parse كما كن انت ما :— is (1) conjunct, انت being (a) an *inch.* whose *enunc.* [عليه , as above (DM),] is suppressed ; (b) an *enunc.* whose *inch.* is suppressed, i. e. [*like* كالذى هو انت *the person that was thou* (DM)] : (2) *red.*, made otiose, the ك governing the *gen.*, as in ونتصر الخ , and انت being a *nom. pron.* substituted for the *gen.*, as in ما انا كانت

I am not like thee, i. e. *Be thou* (*in the future*) *like thyself* (*in the past*): (3) restringent, أَنْتَ being (a) an *inch.* whose *enunc.* عَلَيْهِ or كَائِنٌ is suppressed; (b) an *ag.*, the *o. f.* being كَمَا كُنْتَ, and كَانَ then suppressed, so that the *pron.* becomes detached, which is improbable, مَا being then apparently (4) infinitival [above]. كَمَا often occurs [literally or constructively (DM)] after *props.* as a *qual.* in sense; in which case it is an *ep.* of an *inf. n.*, or a *d. s.*, both admissible in كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ XXI. 104. *Like as We began the first creation will We restore it*, i. e. نُعِيدُ أَوَّلَ خَلْقٍ إِعَادَةً مِثْلَ مَا بَدَأْنَاهُ [properly بَدْأَنَا, i. e. مِثْلَ الْبَدْأَةِ, unless the *pron.* relate to أَوَّلَ خَلْقٍ, not to مَا (DM),] or نُعِيدُهُ مُمَاثِلًا لِلَّذِي بَدَأْنَاهُ: and كَذَلِكَ also occurs thus (ML). And the كَ is [sometimes (IH), seldom (IA),] a *n.* (M, IH, IA, ML), *uninfl.* upon Fath (J), governing the *gen.*, and *syn.* with مِثْلٌ (ML), as

أَتَنْتَهُونَ وَلَنْ يَنْهَى ذَوِي شَطَطٍ
كَالطَّعْنِ يَذْهَبُ فِيهِ الزَّيْتُ وَالْفُتُلُ

[by Al A'shà, *What! will ye refrain? And the like of the* gaping *spear-wound, wherein the olive-oil and the tents disappear, will not restrain authors of injustice* (J)], i. e. مِثْلُ الطَّعْنِ (IA): only, however, according to S [and critical judges (ML)], in poetic license (R, ML), as

بِيضٌ ثَلَاثُ كَنَعَاجٍ جُمٍّ * يَضْحَكْنَ عَنْ كَالْبَرَدِ الْمُنْهَمِ

(M, ML), by Al'Ajjāj, They are *three white* women *like hornless wild cows, laughing off* teeth *the like of melted hail-stones* (Jsh)*; but, according to [many, among them (ML)] Akh [and F (ML), followed by Jz (R)], allowably in other cases, [Z (and B) saying on فَانْفُخْ فِيهِ III. 43. *And I will breathe into it* that the *pron.* relates to the ك of كَهَيْئَةِ الطَّيْرِ *The like of the shape of the bird* (ML)]. It must be (1) a *p.*, when [*red.*; or, with its *gen.* (ML),] a *conj.*, [as

مَا يُرْتَجَى وَمَا يُخَافُ جَمْعَا
فَهُوَ الَّذِي كَاللَّيْثِ وَالْغَيْثِ مَعَا

(ML) *He has combined what is hoped and what is feared, so that he is the one that is like the lion and the rain together* (Jsh) : (2) a *n.*, when governed in the *gen.*, as يَضْحَكْنَ الخ ; or *nom.*, as أَتَنْتَهُونَ الخ (R)]. And, [when 2 ك s are combined, as (R)] in وَصَالِيَاتِ الخ [134], (1) both [ك s (ML)] are *ps.*, like وَلَا لِلْمَا الخ [134]; or *ns.*: [the 1st being in either case corroborated by the 2nd (ML)]: (2) the 1st is a [*red.* (R)] *p.*, the 2nd being a *n.* (R, ML), like XLII. 9.; or the 2nd is a *red. p.*, [the 1st being a *n.*,] like مِثْلَ كَعَصْفٍ : but they may not be both *ns.* or *ps.*, one of which is *red.* (R.)

§ 510. مُذْ and مُنْذُ denote [*time* (III), *past* or *present* (Jm),] *beginning* (M, IH) *of extent in time* (M) in the past, and *adverbiality* in the present (IH). مُذْ and مُنْذُ, when followed by a *gen.*, are *preps.*, i. q. مِنْ if the time be past, i. q. فِي if it be present (IA, ML), and i. q. مِنْ and إِلَى together if it be numbered, as مَا رَأَيْتُهُ مُذْ يَوْمِ الْخَمِيسِ *I have not seen him since Thurday* or مُذْ يَوْمِنَا *in our day* or مُذْ ثَلَاثَةِ أَيَّامٍ *for three days*, [i. e. *from* the beginning of *three days until this present day* (DM)]. Most of the Arabs require the present to be governed in the *gen.* by them ; and prefer the past to be governed in the *gen.* by مُنْذُ, and in the *nom.* [203] by مُذْ. An *ex.* of the common usage in مُنْذُ is

قِفَا نَبْكِ مِنْ ذِكْرَى حَبِيبٍ وَعِرْفَانِ
وَرَبْعٍ عَفَتْ آثَارُهُ مُنْذُ أَزْمَانِ.

[by Imra alḲais, *Tarry ye two: we will weep because of the remembrance of a loved one, and 'Irfān* (a celebrated songstress), *and an abode whose traces have become effaced from* past *times* (DM)] ; and one of the rare usage in مُذْ is

أَقْوَيْنَ مُذْ حِجَجٍ وَمُذْ دَهْرِ

[499] (ML). They govern only the explicit *n.*, and only *ns.* of time [498] (IA). Their being *ns.* has been mentioned among the *uninfl. ns.* [203] (M).

§ 511. حَاشَا (M, IH, IA, ML) (1) denotes (M, IH, ML) *freedom from imperfection* (M, R) *in* (R) *exception* (IH, ML), as حَاشَا أَبِي ثُوبَانَ الخ [below] (M); [and] is mentioned in the *exc.* [88] (IA): it is held (a) by [Fr, AASh, AZ (ML), Akh, Jr, Mz (IA, ML),] Mb, [Zj (ML), and many, among them IM (IA),] to be (*a*) [seldom (ML)] a [*trans.* (ML)] *v.* (M, R, IA, ML), i. q. جَانَبَ, فَاعَلَ from الحَشَا, i. e. الجَانِبُ (M), aplastic, because implying the sense of إِلَّا (ML); the *acc.* governed by it as in (IA) اللهُمَّ اغْفِرْ لِي وَلِمَنْ يَسْمَعُ حَاشَى الشَّيْطَانَ وَأَبَا الأَصْبَغِ *O God, forgive me and him that hearkens except the devil and Abu-lAṣbagh* being transmitted (M, IA, ML) by [Fr (IA),] AASh (M, IA), and AZ, whence

حَاشَى قُرَيْشًا فَإِنَّ اللهَ فَضَّلَهُمْ * عَلَى البَرِيَّةِ بِالإِسْلَامِ وَالدِّينِ

(IA) *Except Ḳuraish, for verily God has made them to excel* the rest of *creation because of AlIslām and the faith* (J), and

حَاشَى أَبَا ثُوبَانَ إِنَّ أَبَا * ثُوبَانَ لَيْسَ بِبَكْمَةٍ فُدْمِ

عَمْرُو بْنُ عَبْدِ اللهِ إِنَّ بِهِ * ضِنًّا عَنِ المَلْحَاةِ وَالشَّتْمِ

[by AlMunḳidh alAsadī, *Except Abù Thaubān: verily Abù Thaubān is not tongue-tied, stammering. 'Amr Ibn Abd Allāh, verily in him is refraining from quarrelling and reviling* (Jsh)]: and its *ag.* is then a latent *pron.* relating to the *inf. n.* or *act. part.* of the preceding *v.*, or to the [vague (DM)] part understood from the general *n.*, so that قَامَ ٱلْقَوْمُ حَاشَى زَيْدًا means *The people stood, it* or *he*, i. e. *their standing* or *the stander of them* or *part of them, being apart from Zaid* (ML): and (*b*) [often (ML)] a *prep.*: (b) [commonly (IA), by S (R, ML) and most of the BB (ML),] to be only a *p.* (R, IA, ML), i. q. إِلَّا, but (ML) governing [the excepted in (ML)] the *gen.* (IA, ML), because they say حَاشَاىَ (R): (2) denotes *freedom from imperfection* [*not in exception* (R)], as حَاشَ لِلّٰهِ XII. 51. *How free is God from imperfection!*: it is then a *n.* [*syn.* with بَرَاءَةٌ (ML), as proved by the reading [of Abu-sSammāl (R)] حَاشًا لِلّٰهِ, [like بَرَاءَةٌ لِلّٰهِ (ML); being an *inf. n.*, i. q. تَنْزِيهًا (R): so that Ibn Mas'ūd's reading حَاشَ ٱللّٰهِ is like مَعَاذَ ٱللّٰهِ (ML), i. e. أُنَزِّهُ تَنْزِيهَ ٱللّٰهِ and أَعُوذُ مَعَاذَ ٱللّٰهِ (DM)]; and the Tanwīn is omitted [in the reading of the Seven (ML)] because حَاشَى is *uninfl.*, on account of its resemblance [in letter and sense (R)] to the *p.* حَاشَا (R, ML): (3) is a plastic *trans. v.*, whence the tradition أُسَامَةُ ٱلخ [88], مَا being *neg.*, i. e. *He did*

not except Fāṭima, whereas IM [followed by IA] imagines مَا to be infinitival, and حَاشَى exceptive, supposing it to be part of the Apostle's speech; and the proof of its plasticity is

وَلَا أَرَى فَاعِلًا فِي النَّاسِ يُشْبِهُهُ
وَلَا أُحَاشِي مِنَ الْأَقْوَامِ مِنْ أَحَدِ

(ML), by AnNūbigha adhDhubyānī, *And I see not a doer among men that resembles him, nor do I except of the peoples any one* (Jsh). And حَاشَى is [often (R)] said; and (R, IA) حَشَا (R) [or] حَشِيَ (IA) seldom (R).

§ 512. عَدَا and خَلَا (M, IH, IA) denote *exception* (IH); [and] are mentioned in the *exc.* [88] (M, IA). خَلَا is (1) a *p.* governing the excepted in the *gen.*, its position [with its *reg.* (DM)] being an *acc.* from completeness of the sentence: (2) a *trans. v.* governing it in the *acc.*, its *ag.* being like that of حَاشَى [511], and the *prop.* a *d. s.* [when not preceded by مَا (DM)]. You say قَامُوا خَلَا زَيْدًا; or use the *gen.*, except in such as أَلَا كُلُّ شَيْءٍ الخ [88], because, this مَا being infinitival, خَلَا must be a *v.*: and the position of مَا خَلَا is an *acc.* as an *adv.* What is mentioned as to its place when governing the *gen.* and *acc.* holds good in the case of حَاشَى and عَدَا. [And] عَدَا is like خَلَا in the two divisions mentioned, and in its predicament with مَا (ML).

§ 513. Few mention كَيْ, لَعَلَّ, and مَتَى among the *preps.* [498] (IA). كَيْ is (M, IA, ML) a *prep.* (M, IA, DM), i. q. the causative لِ in sense and government (ML), when prefixed to (1) the *interrog.* مَا (IA, ML) in كَيْمَهْ [498],, i. q. لِمَهْ (M, IA, ML): (2) the infinitival مَا in

إِذَا أَنْتَ لَمْ تَنْفَعْ فَضُرَّ فَإِنَّمَا
يُرَجَّى الْفَتَى كَيْمَا يَضُرُّ وَيَنْفَعُ

[by AnNābigha alJa'dī, *When thou benefitest not, injure; for the youth is hoped for only on account of injuring and benefiting* (Jsh)]: (3) the infinitival أَنْ understood, as in جِئْتُكَ كَيْ تُكْرِمَنِي [411, 498, 596] (ML), and [similarly] in جِئْتُ كَيْ أُكْرِمَ زَيْدًا (IA), the *subj.* being [then construed to be (ML)] governed by أَنْ (IA, ML) understood after كَيْ, and أَنْ and the *v.* being construed to be an *inf. n.* governed in the *gen.* by كَيْ, constructively كَيْ إِكْرَامِ زَيْدٍ, i. e. لِإِكْرَامِ زَيْدٍ (IA). لَعَلَّ or عَلَّ governs [the *inch.* in (ML)] the *gen.* in the *dial.* of 'Ukail, as لَعَلَّ أَبِي الْمِغْوَارِ الخ [498] (R, IA, ML) and

لَعَلَّ اللّٰهَ فَضَّلَكُمْ عَلَيْنَا * بِشَيْءٍ أَنَّ أُمَّكُمْ شَرِيمُ

[*Perhaps God has made you to excel us by something. Verily your mother is* a woman *having the vagina and*

rectum united (J,Jsh)], لَعَلَّ being a [*quasi*—(J)] *red. prep.* prefixed to the *inch.*, like the ب in بِحَسْبِكَ دِرْهَمٌ [24] (IA). مَتَى (IA, ML) is a *p.*, i. q. مِنْ or فِي (ML), [and] governs the *gen.* (IA), in the *dial.* of Hudhail, whence شَرِبْنَ بِمَاءِ الْبَحْرِ الخ [503] (IA, ML), as is said, and

أُخَيْلُ بَرْقًا مَتَى حَابٍ لَهُ زَجَلُ

by Sā'ida (ML) Ibn Juwayya alHudhalī, *I imagine rain through looking at lightning from*, or *in*, *a* cloud *near*, *having a sound* of thunder (Jsh). And IM elsewhere mentions لَوْلَا [169] among the *preps.* (IA).

§ 514. The *prep.* is [sometimes (IA)] suppressed, the [*intrans.* (IA)] *v.* becoming *self-trans.* (M, IA), as وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا VII. 154. *And Moses chose* (*from*) *his people seventy men*, [i. e. مِنْ قَوْمِهِ (K, B),]

وَمِنَّا الَّذِي اخْتِيرَ الرِّجَالَ سَمَاحَةً
وَجُودًا إِذَا هَبَّ الرِّيَاحُ الزَّعَازِعُ

[by AlFarazdak, *And of us is he that is chosen* (*from*) *men in liberality and munificence when the violent winds blow* (SM)], اسْتَغْفِرُ اللهَ ذَنْبِي [432], and أَمَرْتُكَ الْخَيْرَ الخ [432]; and hence دَخَلْتُ الدَّارَ [64] (M): the poet [Jarīr (Jsh)] says

تَمُرُّونَ الدِّيَارَ وَلَمْ تَعُوجُوا * كَلَامُكُمْ عَلَيَّ إِذًا حَرَامُ

[*Ye pass (by) the dwellings, and have not tarried. Speech with you is then unlawful for me* (Jsh)], i.e. بِالدِّيَارِ (IA). Suppression of the *prep.* is (1) regular (a) [in the case of all the *preps.* (Sh)] with أَنَّ and أَنْ (M, IA, Sh, ML) and their *conjs.* (Sh), provided there be no fear of ambiguity (IA), as وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ II. 23. *And gladden thou them that have believed and wrought righteous works* (*with*) the tidings *that they shall have gardens* and LXXII. 18. [below], i.e. بِأَنَّ and وَلِأَنَّ, [and فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا II. 153. *There shall be no sin against him* (*in*) *that he perform the circuit of them*, i.e. فِي أَنْ, and يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ LX. 1. *Driving forth the Apostle and you* from Makka *because ye believe in God your Lord*, i.e. لِأَنْ (Sh) (or) بِأَنْ (B),] and IV. 126. [64], i.e. فِي أَنْ or عَنْ أَنْ *ye are unwilling that ye should marry*, as variously expounded (Sh, ML), and

وَيَرْغَبُ أَنْ يَبْنِيَ الْمَعَالِيَ خَالِدٌ

وَيَرْغَبُ أَنْ يَرْضَى صَنِيعَ الْأَلَائِمِ

[*And Khālid desires*, or *is unwilling, that he should build lofty stations; and is unwilling*, or *desires, that he should like the deed of the basest* (Jsh)], which, if فِى be supplied first and عَنْ second, is praise, and, if the converse, is blame (ML); whereas, if ambiguity result, the suppression is not allowable, as رَغِبْتُ فِى أَنْ تَقُومَ or فِى أَنَّكَ قَائِمٌ, so that فِى may not be suppressed, because the suppressed might be عَنْ (IA): Khl, also (ML) Ks (IA) [and] most of the GG (ML), holds the place of أَنَّ and أَنْ [and their *conjs.* (ML)] upon suppression of the *prep.* to be an *acc.*, [Akh holds it to be a *gen.* (515) (IA),] and S allows (IA, ML) both constructions (IA), the [*acc.* and] *gen.*; and the assertor of the *gen.* is supported by the evidence of وَأَنَّ الْمَسَاجِدَ لِلّٰهِ فَلَا تَدْعُوا مَعَ اللّٰهِ أَحَدًا LXXII. 18. [*And, because the mosques belong to God, invoke ye not* in them *any one together with God* (K, B) the ف being made otiose (B)], the *acc.* of the *v.* not being allowed to precede it when the *acc.* is أَنَّ and its *conj.* [517], and of

وَمَا زُرْتُ لَيْلَى أَنْ تَكُونَ حَبِيبَةً
إِلَىَّ وَلَا دِينٍ بِهَا أَنَا طَالِبُهْ

[by AlFarazdak, *And I have not visited Laild because she is dear to me, nor* because *of a debt* owing *by her that I have been demanding* (Jsh)], related with دِينٍ in the

gen. as coupled to the place of أَنْ تَكُونَ, since its *o. f.* is لِأَنْ تَكُونَ (ML): (b) in the case of the causative لِ, when governing [the infinitival (Sh)] كَيْ [and its *conj.* (Sh)]; the GG allowing in جِئْتُ كَيْ تُكْرِمَنِي that كَيْ should be infinitival, and the لِ supplied (Sh, ML) before it (Sh), i: e. لِكَيْ (ML): (2) confined to what has been (IA) transmitted [by hearsay (IA)] with other [*gens.* (IA)] than أَنَّ and أَنْ [and كَيْ] (IA, ML), as XXXVI. 39. [504] (ML).

§ 515. رُبَّ [prefixed to the (explicit) *indet.*, not to the *pron.* of the 3rd *pers.* (Sh),] is suppressed, its government [necessarily (Sh)] remaining, [in poetry exclusively, (1) regularly (R),] after (a) the وَ, [often (IA, Sh), as وَمَهْمَهٍ مُغْبَرَّةٍ الخ (505) (R, IA), like وَقَاتِمِ الْأَعْمَاقِ الخ (1), وَلَيْلٍ الخ (505), and

وَدَوِيَّةٍ مِثْلِ السَّمَاءِ اعْتَسَفْتُهَا
وَقَدْ صَبَغَ اللَّيْلُ الْحَصَى بِسَوَادِ

And (many) a waterless desert like the sky have I traversed at random, when the night has dyed the pebbles with blackness! (Sh)]; (b) the فَ and بَلْ (R, IA, Sh), seldom (IA, Sh), as فَإِنْ أَهْلَكْ الخ [419] and بَلْ بَلَدٍ الخ [505] (R), like فَمِثْلِكِ الخ [505] and

بَلْ بَلَدٍ مِلْؤُ الفِجَاجِ قَتَمُهْ * لَا يُشْتَرَى كَتَّانُهُ وَجِهْرِمُهْ

(IA, Sh), by Ru'ba Ibn Al'Ajjāj, *Nay, (many) a city, whose dust is the fullness of the roads, whose linen and hair carpets of Jahram are not bought, (have I traversed)!* [545] (Jsh): (2) anomalously, [without these *ps.* (R), not preceded by anything (IA),] as رَسْمِ دَارٍ الخ [505] (R, IA). The *gen.* is not governed by the ف and بَلْ, without dispute, but by رُبَّ supplied after them; nor by the و [505], according to S: but, according to the KK, the و, becoming i. q. رُبَّ, governs the *gen.* by itself (R). The *prep.* [other than رُبَّ (R, IA)] is suppressed, its government remaining (R, IA, ML), regularly (R, IA) in اللّٰهِ لَأَفْعَلَنَّ [503] (R, ML), i. e. وَاللّٰهِ; and (ML) in بِكَمْ دِرْهَمٍ اشْتَرَيْتَ *For how many dirhams boughtest thou?*, [i. e. مِنْ دِرْهَمٍ (ML), according to S and Khl (IA)]: and [not regularly (IA)] in Ru'ba's saying خَيْرٍ *Well* [503] in reply to "How hast thou entered upon the time of morning?" (IA, ML), i. e. [بِخَيْرٍ or] عَلَى خَيْرٍ, and

إِذَا قِيلَ أَيُّ النَّاسِ شَرٌّ قَبِيلَةً * أَشَارَتْ كُلَيْبٍ بِالْأَكُفِّ الْأَصَابِعُ

[by AlFarazdak, *When it is said, "Which of men is worst as a tribe?", the fingers with the palms point (to) Kulaib* (Jsh)], i. e. إِلَى كُلَيْبٍ, and

وَكَرِيمَةٍ مِنْ آلِ قَيْسٍ الْفَتَهْ * حَتَّى تَبَذَّخَ فَارْتَقَى الْأَعْلَامِ

[*And* (*many*) *a noble* soul *of the family of* the tribe named *Ḳais*, diptote because of the quality of proper name and feminization, being meant to be a proper name for the قَبِيلَة, *have I given a thousand* camels *to* because of his poverty, the *pron.* being made *masc.* in الْفَتَهْ upon the ground that the نَفْس is renderable by شَخْص *person*, *so that he exalted himself, and ascended* (*to*) *the mountains!* (J)] i. e. إِلَى الْأَعْلَامِ (IA).

CHAPTER III.

THE PARTICLES ASSIMILATED TO THE VERB إِنَّ ETC.

§ 516. These are [a division of the *ps.* annulling inchoation, vid. six *ps.* (IA),] إِنَّ ، أَنَّ ، لٰكِنَّ ، كَأَنَّ ، لَيْتَ, and لَعَلَّ (M, IH, IA), which S reckons as five, dropping أَنَّ, because its *o. f.* is إِنَّ (IA). They resemble the *att.*, plastic, *trans. v.* [33, 97] in letter, inasmuch as they are of three letters and upwards, and have their finals pronounced with Fatḥ, like the *pret.*; and in sense, inasmuch as إِنَّ and أَنَّ contain the sense of حَقَّقْتُ and أَكَّدْتُ, لٰكِنَّ of اِسْتَدْرَكْتُ, كَأَنَّ of شَبَّهْتُ, لَيْتَ of تَمَنَّيْتُ, and لَعَلَّ of تَرَجَّيْتُ (R). Being prefixed to the *inch.* and *enunc.* (Sh), [and] governing with the converse of the government of كَانَ (IA), they put the [*inch.* named their (Sh)] *sub.* into the *acc.*, and the [*enunc.* named their (Sh)] *pred.* into the *nom.* (IA, Sh), as إِنَّ السَّاعَةَ آتِيَةٌ XX. 15. *Verily the hour is coming*, اِعْلَمُوا أَنَّ اللّٰهَ شَدِيدُ الْعِقَابِ V. 98. *Know ye that God is severe in punishing*, كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ LXIII. 4. *As though they were logs made to lean* against the wall, and XLII. 16. [535] (Sh).

They [must (Jm)] have the head of the sentence, except أنّ, which is the reverse [of the rest (Jm)] of them [517] (IH). أنّ, كأنّ, ليتَ, and لعلّ are not prefixed to an *inch.* whose *enunc.* contains a sense of requisition, whether that *enunc.* be a *prop.* or single term: nor can the *pred.* of إنّ and لكنّ be a single term implying the sense of requisition; but I see nothing to prevent the requisitive *prop.*, like command, prohibition, and prayer, the *prop.* headed by the *p.* of interrogation, request, and wish, and the like, from occurring as *pred.* to them, as in the *enunc.* [26, 34], even if it be rare, as إنّ زيدًا لا تضربهُ or هل ضربتهُ, and اضربْ زيدًا ولكنْ عمرًا لا تضربهُ (R). ما affixed to them, [when neither conjunct nor infinitival (IA, Sh), both of which are admissible in XX. 72. (2) (Sh),] makes them *inop.* (M, IH, IA, Sh), necessarily (Sh), being restringent (M), according to the chastest [*dial.* (Jm)], in which case they are [often] prefixed to *vs.* (IH), except ليتَ (R, IA, Sh), which may be made *op.*, [ما being *red.* (R),] or *inop.* (R, IA), ما being restringent (R), as [إنّما ينهاكم الله LX. 9. *God forbiddeth you only*, XXI. 108. (517) (M), IV. 169. (2), كأنّما يساقون إلى الموت VIII. 6. *As though they were being driven to death* (Sh),]

أَعِدْ نَظَرًا يَا عَبْدَ قَيْسٍ لَعَلَّمَا
أَضَاءَتْ لَكَ النَّارُ الْحِمَارَ الْمُقَيَّدَا

(M, Sh), by AlFarazdak, *Repeat looking, O 'Abd Ḳais, peradventure the fire has lighted up for thee the tethered he-ass* (Jsh): or sometimes, [as many GG hold (IA),] لَعَلَّمَا being made *red.* (M),] they are *op.* (M, IA), seldom (IA); oftener, however, in كَأَنَّمَا, لَيْتَمَا, and لَعَلَّمَا than in إِنَّمَا, أَنَّمَا, and لٰكِنَّمَا (M), the verse [of AnNābigha (M, Sh) adhDhubyānī (Jsh)] being related

قَالَتْ أَلَا لَيْتَمَا هٰذَا الْحَمَامُ لَنَا * إِلَى حَمَامَتِنَا أَوْ نِصْفُهُ فَقَدِ

(M, R, Sh) *She said, Now would that these pigeons were ours with our single pigeon, and* [541] *the half of them* again *! Then* it would be *sufficient for me* (Jsh): but, [as S holds (R), correctly (IA),] only لَيْتَ is made *op.* (R, IA, Sh), because they preserve its peculiarity to the nominal *prop.* (Sh), as لَيْتَمَا زَيْدٌ قَائِمٌ (IA, Sh) or زَيْدًا (IA), not لَيْتَمَا قَامَ زَيْدٌ (Sh). إِنَّمَا denotes *restriction* (K on II. 10., XXI. 108., B on II. 10.) *of the predicament to a thing*, or *of the thing to a predicament* (K on II. 10., XXI. 108.), [in either case] *of what it precedes to what follows* (B), as إِنَّمَا يَنْطَلِقُ زَيْدٌ *Only Zaid departs* (K on II. 10., B) and إِنَّمَا زَيْدٌ مُنْطَلِقٌ *Zaid is only departing* (B), [and similarly] as إِنَّمَا يَقُومُ زَيْدٌ

Only Zaid stands and انما زيد قائم *Zaid is only standing*, both *exs.* being combined in this text [517], because انما يوحى الى with its [*pro-*] *ag.* is equivalent to انما يقوم زيد, and انما الخ to انما زيد قائم (K on XXI. 108.), so that the 1st denotes *restriction of the predicament to the thing*, and the 2nd *the converse* (B on XXI. 108).

§ 517. ان [as also انّ (M, IA, ML), a *deriv.* from انما, for which reason Z is right in asserting that انما imports *restriction* (516) like انما, both being combined in انما يوحى الى انما الهكم اله واحد XXI. 108. *It is revealed to me only that your God is only One God*, the 1st denoting *restriction of the quality* {*to the qualified* (DM)}, and the 2nd *the converse* (ML),] denotes *corroboration* (M, R, IA, ML), and *verification* (M), *of the purport of the prop.* (M, R). It is said that ان sometimes governs both terms in the *acc.* in one *dial.*, as

اذا اسود جنح الليل فلتات ولتكن
خطاك خفافا ان حراسنا اسدا

[by 'Umar Ibn Abī Rabī'a alMakhzūmī, *When the portion of the night becomes black, come thou, and let thy steps be light: verily our keepers are liors* (Jsh)] and in tradition ان قعر جهنم سبعين خريفا [*Verily* the distance of *the bottom of Hell is* a journey of *seventy years* (DM)]: but

the verse is explained as a case of *d. s.*, the *pred.* being suppressed, i. e. تلقاهم أسدا (*thou wilt find them*) *lions*; and the tradition [533] on the theory that قعر is the *inf. n.* of قعرت البئر, and سبعين an *adv.*, i. e. *Verily the reaching of its bottom* (*will come to pass*) *in seventy years*. The *inch.* is sometimes in the *nom.* after it, its *sub.* being a suppressed *pron.* of the case, as in the Prophet's saying إن من أشد الناس عذابا يوم القيامة المصورون *Verily* (*the case is* this,) *of the severest of mankind in punishment on the day of resurrection will be the makers of images*, like

إن من يدخل الكنيسة يوما * يلق فيها جآذرا وظباءا

(ML), by AlAkhṭal, *Verily* (*the case is* this,) *whoso enters the church one day will find therein* women like the *young of wild cows and gazelles* in largeness of the eye (Jsh). إن does not alter the sense of the *prop.*, [nor exclude it from being a *prop.*, إن زيدا قائم importing *i. q.* زيد قائم with the addition of *corroboration* (Jm)]; but أن with its *prop.* is in the predicament of the single term (IH). أن is [a conjunct *p.* (ML),] renderable [with its two *regs.* (ML)] by the *inf. n.* of its *pred.* [*pre.* to its *sub.* (R), if the *pred.* be *deriv.* (ML), so that بلغني أن زيدا قائم means بلغني قيام زيد (R); whence بلغني أنك في الدار,

constructively اسْتِقْرَارُكَ فِي الدَّارِ, because the *pred.* is really the suppressed اسْتَقَرَّ or مُسْتَقِرٌّ (ML)]: and, if the *pred.* be *prim.* (R, ML), the case is similar, as بَلَغَنِي أَنَّ زَيْدًا أَخُو زَيْدٍ, i.e. زَيْدِيَّتُكَ, since the ى of relation affixed to the *n.* and followed by the ة imports the sense of the *inf. n.* (R); [or] كَوْنٌ is supplied, as بَلَغَنِي أَنَّ هٰذَا زَيْدٌ, i.e. كَوْنَهُ زَيْدًا (ML). أَنَّ is not put at the head (M, R, IA) of the *prop.*, as إِنَّ is [516] (M), even if it be in the place of the *inch.*, whose right is the head (R); but (M, IA) must be *postpos.* (IA), [and,] even when it occurs in the place of the *inch.*, must be preceded by the *enunc.*, so that أَنَّ زَيْدًا قَائِمٌ حَقٌّ is not said (M): though some allow it to be put at the beginning (IA).

§ 518. [The Hamza of] أَنَّ must be pronounced with Kasr or Fatḥ, or may be with either (IA, Sh). إِنَّ occurs [in the position of the *prop.*, vid. (M, IH)] (1) in the beginning (M, IH, IA, Sh) of the speech (R, IA, Sh), as CVIII. 1. [1] and إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ XCVII. 1. *Verily We revealed it in the night of power* (Sh); or of a fresh sentence, as وَلَا يَحْزُنْكَ قَوْلُهُمْ إِنَّ الخ X. 66. [1] (R): (2) after قَالَ (M, IH) in [the beginning of (Sh)] the *prop.* imitated by the *saying*, as XIX. 31. [1] (IA, Sh), وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلٰهٌ مِنْ دُونِهِ فَذٰلِكَ نَجْزِيهِ جَهَنَّمَ

XXI. 30. *And whosoever of them sayeth, Verily I am a god besides Him, then that* one, *We will requite him with Hell,* and XXXIV. 47. [523] (Sh); whereas, if قَالَ be treated like ظَنَّ, اِنَّ has Fath, as أَتَقُولُ إِنَّ زَيْدًا قَائِمٌ, i. e. أَتَظُنُّ [441] (IA): (3) after the conjunct (M, IH) in the beginning of the *conj.* (IA, Sh), as وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ XXVIII. 76. *And We gave him of treasures that whereof verily the keys would weigh down,* [but جَاءَ الَّذِي عِنْدِي أَنَّهُ فَاضِلٌ (Sh)]: (4) in [the beginning of (Sh)] the complement of an oath, [when the ل is in its *pred.*, as وَاللّٰهِ إِنَّ زَيْدًا لَقَائِمٌ (IA) and وَيَحْلِفُونَ بِاللّٰهِ إِنَّهُمْ لَمِنْكُمْ IX. 56. *And they swear by God, verily they are of you*; and when the *v.* is not expressed, whether with the ل, as وَالْعَصْرِ إِنَّ الخ CIII. 1. 2. (469) *By time, verily &c.*, or without it (J), as حٰمٓ وَالْكِتَابِ الْمُبِينِ إِنَّا أَنْزَلْنَاهُ XLIV. 1. 2. *Ḥā-Mīm. By the clear Scripture, verily We revealed it* (Sh, J)]: (5) in [the beginning of (Sh) a *prop.* occurring in (IA, Sh)] the position of a *d. s.*, [as وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ XXV. 22. *And We sent not before thee* any *of the Apostles, but verily they ate food* (R), whence VIII. 5. (80) (IA, Sh) and

مَا أَعْطَيَانِي وَلَا سَأَلْتُهُمَا * إِلَّا وَإِنِّي لَحَاجِزِي كَرَمِي

(IA), by Kuthayyir, *They two gave not to me, nor asked I them, but when verily my generosity* to others *was debarring me* from accepting their bounty (J), but أَقْبَلُ زَيْدٌ وَعَنِّي إِنَّهُ ظَافِرٌ (Sh)]: (6) in [the beginning of (Sh) a *prop.* (IA, Sh)] an *enunc.* to a concrete substantive (R, IA, Sh), as إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ XXII. 17. *Verily they that have believed, and they that have been Jews, and the Sabæans, and the Christians, and the Magians, and they that have been polytheists, verily God will distinguish between them on the day of resurrection* (Sh): (7) when prefixed to an *inch.* in whose *enunc.* is the ل of inception [521] (R), [e.g.] after one of the mental *vs.* suspended from it by the ل [445] (IA), [and] before the suspensory ل, as وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ LXIII. 7. *And God knoweth, verily thou art His Apostle; and God beareth witness* [522], *verily the hypocrites are liars* (Sh); whereas, if it were not for the ل [in its *pred.* (IA)], إِنَّ would have Fath, [as وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ VIII. 42. *And know ye that whatsoever thing ye take as spoil,* it is meet *that the fifth thereof be for God* and شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ III. 16. *God hath borne witness that the case is* this, *there is no God but He* (Sh)]: (8) [in the

beginning of the *post. prop.* (Sh)] after [إذْ , إذَا , and جَلَسْتُ حَيْثُ (Sh)] حَيْثُ (IA, Sh), as جَلَسْتُ حَيْثُ إِنَّ زَيْدًا جَالِسٌ but جَلَسْتُ حَيْثُ اعْتِقَادُ زَيْدٍ أَنَّهُ مَكَانٌ حَسَنٌ (Sh): (9) after the inceptive أَلَا [551], as II. 12. [63] (IA): (10) in the beginning of the *ep.*, as مَرَرْتُ بِرَجُلٍ أَنَّهُ فَاضِلٌ, but مَرَرْتُ بِرَجُلٍ عِنْدِي أَنَّهُ فَاضِلٌ (Sh). And أَنَّ occurs (M, IH, IA, Sh) in the position of the single term (M, IH), [but only] when it is constructively an *inf. n.*, vid. (1) as a *nom.* of a *v.* (IA), as an *ag.* (M, IH, Sh), as XXIX. 50. [497], i. e. أَنْزَالُنَا; or *pro-ag.*, as وَأُوحِيَ إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ XI. 38. *And it was revealed unto Noah that the case is* this, *not* any *of thy people will believe but he that hath already believed* (Sh): and [similarly (Jm)] after لَوْ (M, Jm) they say لَوْ أَنَّكَ, because it is an *ag.* (IH) of a [supplied (R) suppressed (Jm)] *v.* [23] (R, Jm) ثَبَتَ [or the like] (R), since لَوْ أَنَّكَ مُنْطَلِقٌ لَا نَطْلَقْتُ is constructively لَوْ وَقَعَ انْطِلَاقُكَ, i. e. لَوْ وَقَعَ أَنَّكَ الخ (M); and similarly after the chronometrical مَا, as اجْلِسْ مَا أَنَّ زَيْدًا قَائِمٌ constructively مَا ثَبَتَ أَنَّ الخ (R): (2) as an *acc.* of a *v.* (IA), as an *obj.* (IH, Sh) of a *v.* other than قَالَ, as وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللهِ VI. 81. *When ye fear not that ye have*

associated with God (Sh); and similarly in ظَنَنْتُ أَنَّكَ ذَاهِبٌ by suppression of the 2nd *obj.*, *orig.* ظَنَنْتُ ذَهَابَكَ حَاصِلًا (M): (3) as a *gen.* (M, R, IA, Sh) governed by a *p.* (R, IA, Sh), as XXII. 6. [1]; or by prothesis (Sh), as a *post. n.* (IH), as إِنَّهُ لَحَقٌّ مِثْلَ مَا أَنَّكُمْ تَنْطِقُونَ LI. 23. *Verily it is true like that ye speak* (Sh): (4) as an *inch.* (IH, Sh), as وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً XLI. 39. *And of His signs is that thou seest the earth dry, depressed* (Sh); and [similarly] after لَوْلَا (M, Jm) they say لَوْلَا أَنَّكَ, because it is an *inch.* (IH), the *enunc.* being necessarily suppressed [29] (R): (5) as *enunc.* of an abstract substantive, as اِعْتِقَادِي أَنَّكَ فَاضِلٌ : (6) as *appos.* to one of the above mentioned, as اُذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ II. 44. *Remember ye My favour that I have conferred upon you, and that I have preferred you above the worlds* and وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ VIII. 7. *And* remember thou *when God promised you one of the two bands, that it should be yours,* أَنَّ in the 1st [text] being coupled to, and in the 2nd a *subst.* for, the *obj.* نِعْمَتِيَ and إِحْدَى (Sh). Sometimes the single term supplies the place of أَنَّ, but [the Hamza of] the latter must be

pronounced with Kasr, as ظَنَنْتُ زَيْدًا إِنَّهُ قَائِمٌ ; because it is in the position of the 2nd *obj.*, but is not constructively the *inf. n.*, since ظَنَنْتُ زَيْدًا قِيَامَهُ is not correct (IA).

§ 519. إِنَّ occurs [in positions admitting of both *prop.* and single term (M, IH), vid. (R) (1) after إِذَا denoting *suddenness of occurrence* (R, IA, Sh)], as

وَكُنْتُ أُرَى زَيْدًا كَمَا قِيلَ سَيِّدًا * إِذَا إِنَّهُ عَبْدُ ٱلْقَفَا وَٱللَّهَازِمِ

(M, IH, IA, Sh), by AlFarazdaḳ, *And I was wont to think* [441] *Zaid to be, as was said, a chief. Lo, verily* [or *that*] *he was the slave of the back of the head and of the jawbones projecting under the ears!* (Jsh), related (IA, Sh) with Kasr, [as an inceptive *prop.*, constructively إِذَا هُوَ عَبْدُ ٱلْقَفَا الخ (IA)]; and Fatḥ (M, R, IA, Sh), as an *inf. n.*, an *inch.* whose *enunc.* is إِذَا , constructively فَإِذَا عُبُودِيَّتُهُ , i. e. فَفِى ٱلْحَضْرَةِ عُبُودِيَّتُهُ [or فَفِى ٱلْوَقْتِ ٱلْحَاضِرِ (J)], or is suppressed, constructively فَإِذَا عُبُودِيَّتُهُ مَوْجُودَةٌ (IA): (2) as *enunc.* to [an *inch.* that is in sense (IA)] a *saying*, its own *pred.* being a *saying*, [like أَحْمَدُ and the like (Sh),] and the sayer [of both the *sayings* (Sh)] one (IA, Sh), as [S exemplifies by (IA)] أَوَّلُ مَا أَقُولُ إِنِّى أَحْمَدُ ٱللّٰهَ *The first of what I say is, Verily*, or *that*,

I praise God (M, IA): (3) after the ف of the *apod.* (R, IA, Sh), as مَنْ عَمِلَ مِنكُم سوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَاصْلَحَ فَانَّهُ غَفُورٌ رَحِيمٌ VI. 54. *Whosoever of you doeth evil by ignorance, then repenteth and maketh amends, verily He will be forgiving, merciful*, or *forgiveness (shall be his requital)* or *(his requital shall be) forgiveness*, read with Kasr, [as a *prop. correl.* of مَنْ (IA)]; and Fatḥ (IA, Sh), as an *inf. n.*, an *inch.* whose *enunc.*, or *enunc.* whose *inch.*, is suppressed, constructively فَالْغُفْرَانُ جَزَاؤُهُ or فَجَزَاؤُهُ الْغُفْرَانُ (IA): (4) when following the و after هٰذَا or ذَاكَ for confirmation of the preceding sentence, as ذٰلِكُمْ وَانَّ اللّٰهَ مُوهِنُ VIII. 18. (*The case was*) *that: and* (*the case was also*) *that God was weakening*, ذٰلِكُمْ being *enunc.* of a suppressed *inch.*, and انَّ coupled to this *enunc.*, i. e. الْامْرُ ذٰلِكُمْ وَالْامْرُ ايْضًا انَّ الخ ; or *and verily God &c.*, انَّ with its two terms being coupled to the preceding *prop.*: a poet says

انِّي اِذَا خُفِيَتْ نَارٌ لِمُرْمِلَةٍ
اُلْفِي بِارْفَعِ تَلٍّ رَافِعًا نَارِي

هٰذَا وَانِّي عَلَى جَارِي لَذُو حَدَبٍ
اَحْنُو عَلَيْهِ بِمَا يَحْنَى عَلَى الْجَارِ

Verily I, when a fire is hidden for a widow, am found in a very high hill raising my fire. (The case is) this: and (the case is also) that, or *and verily, I am an author of kindness to my neighbour: I take compassion upon him because the neighbour is taken compassion upon*: (5) after أَمَّا [551], which before أَنَّ is i. q. حَقًّا, and before أَنَّ is an inceptive *p.* like أَلَا [518], as أَمَا وَاللّٰهِ إِنَّهُ لَذَاهِبٌ, i. e. *Is it in truth, by God, that he is going away?* or *Now, by God, verily he &c.* (R): (6) in the *correl.* of an oath, when the ل is not in its *pred.*, [and the *v.* is expressed (J),] as

لَتَقْعُدَنَّ مَقْعَدَ الْقَصِيِّ * مِنِّي ذِي الْفَاذُورَةِ الْمَقْلِيِّ

أَوْ تَحْلِفِي بِرَبِّكِ الْعَلِيِّ * إِنِّي أَبُو ذَيَّالِكِ الصَّبِيِّ

(IA), by Ru'ba, By God, *assuredly thou shalt sit in the seat of the* person *distant from me, the doer of uncleanness, hated, unless thou swear by thy sublime Lord, verily* or *that, I am the father of that little boy* (J).

§ 520. أَنَّ occurs after the inceptive حَتَّى, [as قَدْ قَالَ الْقَوْمُ ذٰلِكَ حَتَّى إِنَّ زَيْدًا يَقُولُهُ *The people have said that, so that verily even Zaid says it* (M)]; but إِنَّ after the *prep.* or *con.*, as قَدْ عَرَفْتُ أُمُورَكَ حَتَّى إِنَّكَ لَعَالِمٌ *I have become acquainted with thine affairs, even to*, or *even, that thou art well* (M, R). And أَنَّ occurs after (1) مُذْ and مُنْذُ [203]: (2) لَا جَرَمَ, mostly, as لَا جَرَمَ أَنَّ لَهُمُ النَّارَ

XVI. 64. *Nay, it,* or *It, is due,* or *There is no escaping (from* the fact), *that the fire* of Hell *is for them*: لَا is a refutation of the preceding speech, as Khl holds; or *red.*, as in لَا أُقْسِمُ [566], because جَرَمَ contains the sense of the oath: and جَرَمَ is a *pret. v.*, according to S and Khl; and, says S, means حَقَّ, so that أَنَّ is its *ag.*: but Fr says that لَا جَرَمَ is a phrase *orig.* i. q. لَا بُدَّ and لَا مَحَالَةَ, because لَا جَرَمَ is transmitted, and فَعَلَ and فَعَلَ participate in *inf. ns.*, like رَشَدَ and رَشَدَ; and is then so often thus applied that it has become in the sense of the oath, because of the corroboration in it, so that لَا جَرَمَ أَنَّكَ قَائِمٌ is said, with Fath from regard to the original sense, like لَا مَحَالَةَ أَنَّكَ تَفْعَلُ كَذَا, i. e. مِنْ أَنَّكَ, and Kasr because of the adventitious sense of the oath. And you say (1) عَزَّ مَا أَنَّكَ قَائِمٌ and شَدَّ مَا أَنَّكَ ذَاهِبٌ *It is in truth that thou art going away* and *standing*: شَدَّ and عَزَّ are *vs.* restrained by مَا, like قَلَّمَا and طَالَمَا [565]; and, both being i. q. حَقًّا, the sense is حَقًّا أَنَّكَ الخ, i. e. فِي حَقٍّ: or مَا may be a complete *det. n.*, *How hard is the going, thy going!* and *How grievous is the standing, thy standing!*, as S holds in نِعْمَا صَنِيعُكَ and بِئْسَمَا عَمَلُكَ

[180, 471], i. e. نِعْمَ الصَّنِيعُ صَنِيعُكَ *Most excellent is the deed, thy deed!* and بِئْسَ الْعَمَلُ عَمَلُكَ *Most evil is the work, thy work!*; for the whole *conjug.* of فَعُلَ may be used like نِعْمَ and بِئْسَ [468]: (2) زَيْدٌ فَاسِقٌ كَمَا أَنَّ عَمْرًا صَالِحٌ *Zaid is wicked, as 'Amr is good*: Khl says that مَا is *red.* [509], and أَنَّ governed in the *gen.* by the كَ : (3) حَقًّا أَنَّكَ ذَاهِبٌ *It is in truth that thou art going away*, because i. q. فِي حَقٍّ ; but in أَمَّا حَقًّا فَإِنَّكَ ذَاهِبٌ *Whatever be the case, verily thou art going away in truth* the pronunciation is Kasr, because with أَمَّا you are not forced to make the *adv.* an *enunc.* to [الخ] أَنَّ, as you are without أَمَّا, since أَنَّ may be preceded by the *reg.* of its *reg.* with أَمَّا, as أَمَّا زَيْدًا فَإِنَّكَ ضَارِبٌ and أَمَّا يَوْمَ الْجُمُعَةِ فَإِنَّكَ سَائِرٌ, but not without it [593]: S says أَمَّا فِي رَأْيِي فَإِنَّكَ ذَاهِبٌ is allowable with Fatḥ, but the pronunciation is Kasr : (4) أَمَّا فِي الدَّارِ فَإِنَّكَ قَائِمٌ *Whatever be the case, verily thou art standing*, or (*the story* or *news*) *that thou art standing is, in the house*, with Kasr when you mean that the standing comes to pass in the house, and Fatḥ when you mean that this story or this news is in the house (R). And فَلَا يَغُرَّنَّكَ الخ [523] is related with Kasr of the Hamza of إِنَّ, on

the ground that it is an inceptive causation; but Fatḥ by subaudition of the ل of cause would be allowable, and both versions occur in إنا كنا من قبل ندعوه إنه هو البر الرحيم LII. 28. [*Verily we were wont before* in the world *to pray to Him: verily*, or *because, He, He is the Benign, the Merciful*, إنه being read (K, B) in the sense of لأنه (K) by Nāfi' and Ks (B)]: and both are allowed in لبيك إن الحمد والنعمة لك *At Thy service! Verily*, or *Because, praise and blessing belong unto Thee*; but إن is preferable, because multiplication of *props.* in the place of praise and magnification is desirable, and because non-restriction of praise is better than restriction of it. And ان in وقال كل الخ [146], being with its 2 *regs.* either a *subst.* for الهينك [لا], like اقول له ارحل الخ [1], or in the position of causation, is, if the causation be inceptive, pronounced with Kasr, as in the case of the *subst.*; but, if it be by subaudition of the ل, with Fatḥ (BS).

§ 521. The ل [of inception (M, R, IA)] is prefixed (1) with إن [only (M, R), out of all the six *ps.* (R), because it denotes *inception* (M)], to (a) the *sub.*, [when posterior to the *pred.* (IA), (or) when separated from إن (M, IH), as إن في الدار لزيدا (M, IA), III. 11. (498)

(M), and وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ LXVIII. 3. *And verily for thee is a recompense not cut off* (IA), by an *adv.* that is either the *pred.*, as إِنَّ عَلَيْنَا لَلْهُدَى XCII. 12. *Verily incumbent upon Us is the right direction*; or dependent upon the *pred.*, as إِنَّ فِي الدَّارِ لَزَيْدًا قَائِمٌ (R)]: (b) the *pred.* (M, IH, IA), as إِنَّ زَيْدًا لَقَائِمٌ (M, R, IA) and إِنَّ اللهَ لَغَفُورٌ XVI. 18. *Verily God is very forgiving* (M): but not when the *pred.* is a [plastic (IA)] *pret.* not conjoined with قَدْ [604], or is negatived, [because the *corrob* لَ is not combined with the *neg. p.* (R),] though

وَاعْلَمْ إِنَّ تَسْلِيمًا وَتَرْكًا * لَا مُتَشَابِهَانِ وَلَا سَوَاءٌ

[by Abù Ḥizām Ghālib {Ibn Ḥārith al'Uklī (Jsh)}, *And I know, verily salutation and omission* of salutation *are not alike, nor equal* (J, Jsh)] occurs (R, IA) anomalously (R) in poetry; nor when prefixed to the distinctive *pron.* [166] or *postpos. sub.* (IA): nor is it prefixed to the *cond. p.* or *n.* containing the sense of condition, because the لَ and condition, both requiring the first place, avoid each other; nor to the *correl.* of condition, because it alone is not the *pred.*, but with the condition; nor to the وَ of accompaniment supplying the place of the *pred.*: and, when the nominal *prop.* occurs as *pred.*, it should be prefixed to the 1st term, as إِنَّ زَيْدًا لَأَبُوهُ قَائِمٌ; and, when prefixed to the *pred.* beginning with the لَ of the oath, it must be

separated from the latter, as وَإِنْ كُلًّا لَمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ XI. 113., [the 1st ل being subsidiary to the oath (K, B), and the 2nd *corrob.* (B), i. e. *And verily all (of them, by God), assuredly thy Lord will fully repay them their works* (K), or the converse (B), and] the two ل s being separated by the *red.* مَا (R): (c) what is between them (IH), the [*prepos.* (M, R)] *reg.* of the *pred.*, [when intermediate between the *sub.* and *pred.* (IA),] as إِنَّ زَيْدًا لَطَعَامَكَ آكِلٌ (M, R, IA), لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ XV. 72. *By thy life, verily they were in their drunkenness bewildered*, and

إِنَّ امْرًا خَصَّنِي عَمْدًا مَوَدَّتَهُ * عَلَى التَّنَائِي لَعِنْدِي غَيْرُ مَكْفُورِ

(M), by Abù Zubaid aṭṬā'ī, *Verily a man, whose love has purposely distinguished me exclusively of others notwithstanding* our *distance one from the other, is not unthanked with me* (Jsh): but only when the *pred.* is [such as the ل might be prefixed to (IA);] not [otherwise, as when it is (IA)] a [plastic (IA)] *pret.* [*v.* (IA)] not conjoined with قَدْ: [IM implies that the ل may be prefixed to every intermediate *reg.*, like the *obj.*, *prep.* and *gen.*, *adv.*, and *d. s.*; but (some of) the GG disallow its prefixion to the *d. s.* (75), so that you do not say إِنَّ زَيْدًا لَضَاحِكًا رَاكِبٌ (IA):] (d) the *pred.* and [its *prepos.* (R) intermediate (IA)] *reg.*, [إِنِّي لَبِحَمْدِ اللّٰهِ لَصَالِحٌ *Verily I by the praise*

of God am well being transmitted (IA),] which is rare [disallowed by Mb, but allowed by Zj regularly (R)]: this ل ought to be prefixed to the beginning of the sentence, [and therefore to إنّ, as لَإِنَّ زَيْدًا قَائِمٌ (IA)]; but, the ل and إنّ each denoting *corroboration* [and *verification*, and each being an inceptive *p.* (R)], they dislike to put the two [synonymous *ps.* (IA)] together, so that they postpone the ل (R, IA) to the *pred.* [&c.] (IA), and put إنّ at the beginning, because it is *op.*: some of the Arabs, however, say لَهُنَّكَ لَرَجُلُ صِدْقٍ [690]; and sometimes the [2nd] ل is suppressed, which is rare, as

أَلَا يَا سَنَا بَرْقٍ عَلَى قُلَلِ الْحِمَى

لَهُنَّكَ مِنْ بَرْقٍ عَلَيَّ كَرِيمُ

[*Now O gleam of lightning upon the heights of the inaccessible pasture, verily thou as lightning art generous unto me* (Jsh)]: and here S holds that the ء is a *subst.* for the Hamza of إنّ; so that, the form of إنّ being altered by the conversion of its Hamza into ء, the ل may be put together with it (R): (2) with لٰكِنَّ [529] (IH, IA), to the *pred.* (IA), allowed by the KK (R, IA), because, as they say, لٰكِنَّ does not alter the sense of *inception* [523], like إنّ (R); but with weak authority (IH), because it does not agree with the ل, like إنّ, in its

sense, i. e. *corroboration* (Jm): the saying [cited by them (R, IA)]

يَلُومُونَنِى فِى حُبِّ لَيْلَى عَوَاذِلِى
وَلٰكِنَّنِى مِنْ حُبِّهَا لَعَمِيدُ

[*Mine upbraiders blame me for the love of Laylà. But I am broken from love of her* (SM)] is (M, R, IA) explained [by the BB as anomalous (R), on the theory that the ل is *red.*, as it is anomalously *red.* in the *enunc.* (IA),] like

أُمُّ الحُلَيْسِ لَعَجُوزٌ شَهْرَبَهْ * تَرْضَى مِنَ اللَّحْمِ بِعَظْمِ الرَّقَبَهْ

(R, IA), by Ru'ba Ibn Al'Ajjāj, *Umm AlḤulais is a decrepit old woman, pleased with the bone of the neck instead of meat* (Jsh), and in the *pred.* of أَمْسَى, like

مَرُّوا عُجَالَى فَقَالُوا كَيْفَ سَيِّدُكُمْ
فَقَالَ مَنْ سُئِلُوا أَمْسَى لَمَجْهُودَا

(IA) *They passed, making haste; and said, How is your chief? Then said they that were asked, He has become sore distressed* (J); or as (R) *orig.* وَلٰكِنْ أَنَّنِى, [then lightened by elision of the Hamza and of the ن of لٰكِنْ (R),] as لٰكِنَّا هُوَ اللّٰهُ رَبِّى XVIII. 36. [*But I, the case is this, God is my Lord* (K, B) or *But I, He, God, is my*

Lord (B)] is [by common consent lightened by elision of the Hamza, being (R)] *orig.* لٰكِنْ أَنَا (M, R), like وَتُرْمِيَنَّنِي الخ [569], i.e. لٰكِنْ أَنَا لَا أَقْلِيكَ (K): (3) with أَنَّ, to the *pred.*, [allowed by Mb (IA), anomalously (R),] as إِلَّا أَنَّهُمْ الخ XXV. 22. [518] *but* the case was *that they &c.*, [anomalously (IA)] read (R, IA) by Sa'īd Ibn Jubair, and وَإِنَّ اللهَ لَسَمِيعٌ عَلِيمٌ VIII. 44. *And because God is all-hearing, all-knowing*, likewise anomalously read (R), [both] being also explained by redundance of the ل (IA).

§ 522. You say عَلِمْتُ أَنْ زَيْدًا قَائِمٌ; but, when you put the ل, you pronounce with Kasr, and suspend the *v.*, as LXIII. 1. [518] (M): In نَشْهَدُ إِنَّكَ لَرَسُولُ اللهِ LXIII. 1. *We bear witness, verily thou art the Apostle of God* نَشْهَدُ is suspended, like عَلِمْتُ in عَلِمْتُ إِنْ زَيْدًا لَقَائِمٌ. And you say عَلِمْتُ إِنْ زَيْدًا قَائِمٌ [445] and أَشْهَدُ إِنَّ زَيْدًا ذَاهِبٌ, though the pronunciation commonly obtaining is Fatḥ in both. But شَهِدْتُ with the ب may not be treated like عَلِمْتُ, as أَشْهَدُ بِأَنَّ زَيْدًا لَقَائِمٌ, because the *prep.* is not suspended; nor is أَشْهَدُ أَنَّهُ ذَاهِبٌ وَإِنَّكَ لَقَائِمٌ allowable, because you couple the *prop.* to the single term (R).

§ 523. Since the place of إِنَّ and what it governs is the *nom.* (M), the *n.* coupled [to the position of إِنَّ with its *sub.*, as some, like (Z and) Jz, say, or rather, as some, like IH (and IM), say, only (R) to the *sub.* of إِنَّ (IH, IM), pronounced with Kasr, literally (IH), (as) in بَلْ or إِنَّ بِشْرًا رَاكِبٌ لَا سَعِيدًا and إِنَّ زَيْدًا ظَرِيفٌ وَعَمْرًا سَعِيدًا (M), or predicamentally (IH), i. e. (R) أَنَّ (R, IM) after the mental *vs.*, أَنَّ being then in the predicament of إِنَّ, because it with its *sub.* and *pred.* is equivalent to two *ns.*, the two *objs.* of عَلِمْتُ, as إِنَّ with its two terms is equivalent to two *ns.*, the *inch.* and *enunc.* (R), or لٰكِنَّ (IH, IM), after the *p.* takes its *pred.* (IM),] may be put into the [*acc.*, as عَلِمْتُ أَنَّ زَيْدًا قَائِمٌ, إِنَّ زَيْدًا قَائِمٌ وَعَمْرًا and مَا زَيْدٌ قَائِمًا لٰكِنَّ عَمْرًا مُنْطَلِقٌ وَخَالِدًا, being coupled to the *sub.*: or (IA)] *nom.* (M, IH, IM), as إِنَّ عَلِمْتُ أَنَّ زَيْدًا قَائِمٌ وَعَمْرٌو (IH, IA), زَيْدًا قَائِمٌ وَعَمْرٌو [538] (R, IA), and مَا زَيْدٌ قَائِمًا لٰكِنَّ عَمْرًا مُنْطَلِقٌ وَخَالِدٌ (IA), being, [as commonly reputed (IA),] coupled to the place (M, IA) of the *sub.*, because *orig.* a *nom.*, as being an *inch.*, which IM's language appears to notify; but, as some hold, an *inch.* whose *enunc.* is suppressed, i. e.

وعمرو كذلك [or وخالد], which is correct (IA). Jarīr says

إن الخلافة والنبوة فيهم * والمكرمات وسادة أطهار

Veri'y the Khilāfa and Prophecy are among them, and the dignities and pure princes. There is, however, another construction in it, of weak authority, vid. coupling it to the *pron.* [158] in the *pred.* (M). IH is led to this elaboration by seeing S cite وأذان من الله ورسوله إلى الناس يوم الحج الاكبر ان الله بريء من المشركين ورسوله IX. 3. *And an announcement from God and His Apostle to men on the day of the greater pilgrimage, that God is free from* the covenant of *the polytheists, and His Apostle,* أذان being i. q. إعلام, and

وإلا فاعلموا أنا وأنتم * بغاة ما بقينا في شقاق

[by Bishr Ibn Abí Ḥāzim alAsadī, *And, if not, then know ye that we and you are wrong-doers so long as we remain in opposition* (Jsh)] by assuming the *pred.* to be suppressed from the 1st, i.e. أنا بغاة وأنتم بغاة, as evidence of coupling to the place of the *sub.* of إن; which citation, if أن after the mental *vs.* were not in the predicament of إن, would not be correct: and some GG, seeing S cite أن as evidence of إن, say that أن is unrestrictedly like إن

in allowability of putting the *n.* coupled to the place of its *sub.* into the *nom.*, because they are two *corrob. ps.* whose *o. f.* is one, as بلغني أن زيدا قائم وعمرو : but Sf and his followers, disregarding the citation of S, say that the *n.* coupled to the *sub.* of أنّ may not be put into the *nom.* at all, since the sense of *inception* does not remain with it, but it with its *regs.* is renderable by a single *n.* in the *nom.*, *acc.*, or *gen.*; and the view of Sf is correct: so that ورسوله, as he says, is coupled to the *pron.* in بريء, because the separation by the *prep.* and *gen.* stands in the place of corroboration; or, as we say, is an *inch.* whose *enunc.* is suppressed, i. e. ورسوله كذلك, the *prop.* not being coupled to أنّ with its *regs.*, but the و being parenthetic; and ما ألخ, as he says, is *pred.* of انا, while وانتم بغاة is a parenthetic *prop.*, [*that we—and you are wrong-doers—so long as we remain shall be in opposition* (AAz)]: and, though such an explanation is not perfect in the saying [of Ja'far Ibn 'Ulba alḤārithī (T)]

فلا تحسبي أني تخشعت بعدكم
لشيء ولا أني من الموت أفرق
ولا أنا ممن يزدهيه وعيدكم
ولا أنني بالمشي في القيد أخرق

because, وَلَا أَنَّنِي بِالْمَشْيِ الخ being coupled to أَنِّي تَخَشَّعْتُ, if we made وَلَا أَنَا الخ a parenthetic *prop.*, لَا would be prefixed to a *det.* [أَنَا] wtihout repetition [100,547], still, if وَلَا أَنَّنِي بِالْمَشْيِ الخ were related, the difficulty would be removed, وَلَا أَنَا الخ being inceptive, and لَا repeated, *Then deem thou not that I have cringed in your absence for aught, nor that I am afraid of death. Nor am I* one *of them that your threat unsteadies, nor verily am I distressed by walking in the shackle*; [but the version in the T is وَلَا إِنَّ نَفْسِي يَزَنْهِيهَا *nor that my soul, your threat unsteadies it, nor that I am distressed &c.*] (R). And لٰكِنَّ is like إِنَّ (M, R, IA) in [allowability of (R)] coupling to [the place of (R)] its *sub.* (R, IA), contrary to the opinion of some, because the sense of *inception* after it does not pass away, since the *emendation* [528] is really a sense relating to what follows it, being the *preservation of the preceding predicament, neg.* or *aff., from inclusion of the n. governed in the acc. by* لٰكِنَّ *in it*, so that in مَا قَامَ زَيْدٌ لٰكِنَّ عَمْرًا قَامَ you preserve the *non-standing* from the imaginary inclusion of *'Amr* in it, and similarly in قَامَ زَيْدٌ لٰكِنَّ عَمْرًا لَمْ يَقُمْ (R). The *ep.*, [as also the *synd. expl.* and *corrob.* (R),] is like the coupled, according to [Jr, Fr, and (R)] Zj, who thus

explains XXXIV. 47. قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَّامُ الْغُيُوبِ

Say thou, Verily my Lord inspireth the truth, the mighty knower of secrets, [saying that عَلَّامُ الْغُيُوبِ is *ep.* (147) of رَبِّي; and by analogy the *subst.* should be like the rest of the *opposs.* (R)]. In the concord with the place (M, R) the *pred.* must precede (M, IH), according to the BB (R), literally, [as إِنَّ زَيْدًا قَائِمٌ وَعَمْرٌو (Jm),] or constructively, [as إِنَّ زَيْدًا قَائِمٌ وَعَمْرٌو قَائِمٌ, i. e. إِنَّ زَيْدًا وَعَمْرٌو قَائِمٌ (Jm), so that إِنَّ زَيْدًا وَعَمْرٌو قَائِمَانِ is not allowable, because two different *ops.* independent in government would govern one *nom.* in قَائِمَانِ; whereas, if the *pred.* and *enunc.* were separated by a *con.*, as إِنَّ زَيْدًا وَهِنْدٌ قَائِمٌ وَخَارِجَةُ, the evil they mention would not come to pass, so that it must be allowable: and, when you make the *pred.* precede the coupling, you give the coupled a *pred.*, expressed, as إِنَّ زَيْدًا قَائِمٌ وَعَمْرٌو كَذَلِكَ; or supplied, which is more frequent, as إِنَّ زَيْدًا قَائِمٌ وَعَمْرٌو, which may not be a coupling of the single term, because قَائِمٌ is not a *pred.* to the two *subs.* (R):] contrary to the opinion of the KK, [Ks allowing إِنَّ زَيْدًا وَعَمْرٌو قَائِمَانِ, because the *op.* of the *pred.* of إِنَّ according to him is

what was *op.* of the *enunc.* (33); while Fr says that, if the inflection of the *sub.* be latent, through its being *uninfl.* or *infl.* with assumed inflection, concord with the place before the *pred.* is allowable, as إِنَّكَ وَزَيْدٌ ذَاهِبَانِ and إِنَّ الْفَتَى وَعَمْرٌو قَائِمَانِ, because one *pred.* to two (*subs.*) different in inflection is not reckoned abnormal when the inflection of the *ant.* is latent, his opinion as to what governs the *pred.* of إِنَّ in the *nom.* being that of Ks (R)] : and the *sub.*'s being *uninfl.* has no effect, contrary to the opinion of Mb and Ks [apparently Fr (R)] on إِنَّكَ الخ (IH). Ka'b says

فَلَا يَغُرَّنْكَ مَا مَنَّتْ وَمَا وَعَدَتْ * إِنَّ الْأَمَانِيَّ وَالْأَحْلَامَ تَضْلِيلُ

Then let not what she has made thee *wish, and what she has promised* thee, *dupe thee: verily* [520] *wishes and dreams are*, or *wishes—and dreams* (*are so likwise*)—*are*, or *wishes* (*are misleading*) *and dreams are, misleading*, where الْأَحْلَامَ is coupled to the *sub.* of إِنَّ, and may be put into the *nom.* If you say that only Ks allows that, while his pupil Fr dissents from him, requiring the inflection of the *sub.* to be latent, as إِنَّكَ الخ, and all the BB dissent from both, disallowing that unrestrictedly, I say that this is a position where mistake is frequent, the dissent being only where the *pred.* must belong to the two *subs.* together, as إِنَّكَ الخ; whereas إِنَّ زَيْدًا وَعَمْرٌو

إِنَّ الَّذِينَ فِي الدَّارِ is allowable by common consent, whence إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ V. 73. *Verily they that believe, and they that are Jews, and the Sıbœans, and the Christians*, or *Jews*,—*and the Sabœans* (*are in like case*)—*and the Christians*, or *Jews*, (*those* of them &c.), *and the Sabœans, and the Christians, those* of them *that believe in God and the last day, and do good, no fear shall be for them, nor shall they grieve* and Ka'b's verse when الْأَحْلَامُ is put into the *nom.*, since تَضْلِيلٌ, being an *inf. n.*, is predicable of one or more, the dissent being only as to the explanation of that (BS). In V. 73. [and Ka'b's verse] (R) it is, [as the KK say, coupled to the place of the *sub.*: but, as the BB say (BS),] an *inch.* whose *enunc.* is (1) suppressed, [because the *pred.* of إِنَّ supplies its place and indicates it, the ع in وَالصَّابِئُونَ (and وَالْأَحْلَامُ) being parenthetic, not copulative (R), (and) the *prop.* being a *par.* between the *sub.* and *pred.* of إِنَّ (BS),] as in

فَمَنْ يَكُ أَمْسَى بِالْمَدِينَةِ رَحْلُهُ * فَإِنِّي وَقَيَّارٌ بِهَا لَغَرِيبُ

(R, BS), by Dābi'Ibn AlḤārith alBurjumī, *Then whoever has become* such that *his abode is in AlMadīna*, I am not of his quality, for *verily, I—and Ḳayyār* (*is in like case*)

—*am a stranger in it* (DM), i. e. وَقَيَّارٌ كَذٰلِكَ بِهَا الخ (R), since the ل is not prefixed to the *enunc.*; (2) what follows, [النَّصَارٰى being coupled to it, and مِنْ أُمَمٍ their *enunc.*, and (B)] the *pred.* of إِنَّ being suppressed, because the *enunc.* indicates it, as in

خَلِيلَيَّ هَلْ طِبٌّ فَإِنِّي وَأَنْتُمَا * وَإِنْ لَمْ تَبُوحَا بِالْهَوَى دَنَفَانِ

[*My two friends, is there a remedy? For verily I (am lovesick), and ye two, though ye divulge not the passion, are lovesick* (Jsh)] and the reading إِنَّ اللّٰهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ XXXIII. 56. *Verily God (blesses), and His angels bless the Prophet* with مَلَائِكَتُهُ in the *nom.*, [which is plain according to the opinion of the KK, and according to the BB is by suppression of the *pred.* (of إِنَّ), because يُصَلُّونَ indicates it (K),] i. e. إِنَّ اللّٰهَ يُصَلِّي الخ, since the *du.* and *pl.* are not predicated of the *sing.* (BS). And S [asserts that he (M)] heard [the *corrob.* of the *uninfl. sub.* of إِنَّ put into the *nom.* before the *pred.*, and similarly the coupled when the *enunc.* was not meant to be understood, as (R)] إِنَّهُمْ أَجْمَعُونَ ذَاهِبُونَ and إِنَّكَ الخ (M, R); which are extraordinary, but made partly allowable by the uninflectedness of the *sub.* (R). [Or] إِنَّ in the sayings إِنَّكَ الخ and إِنَّهُمْ الخ is imagined not to be men-

tioned [538] (ML), because, the speaker's meaning being that of inchoation, he thinks that he said [أنت and] هم (M); or the *nom.* is *appos.* of a suppressed *inch.*, i. e. أنك أنت وزيد ذاهبان (ML) and انهم هم اجمعون (DM). And he says والصابئون V. 73. is by *hyst.—prot.*, as though والصابئون were an *inch.* after the *pred.*, [الصابئون being in the *nom.* as an *inch.* whose *enunc.* is suppressed, i. e. إن الذين آمنوا والذين هادوا والنصارى حكمهم كذا والصابئون كذلك *Verily they that believe, and they that are Jews, and the Christians, those* of them *etc: and the Sabæans* (*are in like case*) (K, B), and being with its suppressed *enunc.* a *prop* coupled to the *prop.* إن الخ (K)]; and cites وإلا الخ (M) in attestation of it, i. e. انا بغاة وانتم كذلك (K).

§ 524. إن occurs as *sub* of these 6 *ps*, but must be separated from them by the *pred.*, as إن عندي انك قائم; and is a *subst.*, as VIII. 7. [518] and XXXVI. 30. 31. [445], انها being a *subst.* for احدى الطائفتين, and انهم for اهلكنا كم. And in XXIII. 37. [504] مخرجون is *pred.* of the 1st انكم, and the 2nd انكم is repeated for corroboration of the 1st, because the interval between [the 1st

of (B)] them and the *pred.* is protracted, as فَلَا تَحْسِبَنَّهُمْ is repeated because the interval between the 2 *objs.* of لَا تَحْسِبَنَّ in III. 185. [134] is protracted; and like it is XI. 22. [134]: this is Jr's saying, which is the truth. And إِنَّ may occur as *pred.* of the 6 *ps.*, as

إِنَّ الخَلِيفَةَ إِنَّ اللهَ سِرْبَلَهُ * سِرْبَالَ مُلْكٍ بِهِ تُزْجَى الخَوَاتِيمُ

[by Jarīr, *Verily the Khalīfa, verily God has invested him with a vestment of dominion: by him the ends of government are pushed on* (N)] and

لَقَدْ عَلِمَ الحَيُّ اليَمَانُونَ أَنَّنِي * إِذَا قُلْتُ أَمَّا بَعْدُ إِنِّي خَطِيبُهَا

(R), by Saḥbān Ibn Wā'il, *Assuredly the Yamānī tribe knew that I, when I say "After these preliminaries", verily I am their orator* (Jsh).

§ 525. إِنَّ, أَنَّ, [لَكِنَّ (530) (Sh), and كَأَنَّ (532) (IM, Sh)] are contracted (M, IH, IM, Sh, ML), reduplication being deemed heavy in what is frequently used, by elision of their vocalized نَ, because it is a final (Sh). The contracted إِنْ is (1) [prefixed to the nominal *prop.*, and (M, ML)] (a) *inop.* (M, IH, IA, Sh, ML), allowably (IH, Sh), often (R, IA, Sh, ML), as وَإِنْ كُلٌّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ XXXVI. 32. *And verily all* of them *shall be an assemblage* [147] *presented before Us* (M,

ML), ما being *red.* for corroboration (K, B), whence إن كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ LXXXVI. 4. *Verily every soul, over it is a keeper* (Sh, ML), وَإِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعُ الْحَيٰوةِ الدُّنْيَا XLIII. 34. *And verily all of that is the furniture of the present life*, and the reading of Ḥafṣ إِنْ هٰذَانِ لَسَاحِرَانِ XX. 66. *Verily these two are enchanters* (ML); (b) made *op.* (M,R, IA, Sh, ML) by some of the Arabs (M, ML), oftener than أَنْ (M), [but] seldom (IA, ML), as in the reading [of Nāfi', Ibn Kathīr, and Abù Bakr (ML)] وَإِنْ كُلًّا لَمَّا XI. 113. [521] (M, R, Sh, ML) and the citation of S إِنْ عَمْرًا لَمُنْطَلِقٌ (ML): (2) prefixed to the verbal *prop.* (M, IH, ML), and necessarily *inop.* (ML). The *v.* [after it (M, R, IA)] is (M, IH, IA, ML), (1) according to the BB (R), one of the *vs.* prefixed to the *inch.* (M, IH) and *enunc.* (M, Jm), an annuller (R, IA, ML) of inchoation (R, IA), in order that إِنْ may not be wholly excluded from its *o. f.* (R), often a *pret.* (ML), as وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ VII. 100. [440] *And verily We found most of them to be transgressors* (M, IA, ML), وَإِنْ كَانَتْ لَكَبِيرَةً II. 138. *And verily it was a great matter* (IA, ML), and XVII. 75. [465] (ML); and [less often an *aor.* (ML),] as وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ XXVI. 186. *And*

verily we think thee to be of the liars (M, ML) and وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ LXVIII. 51. *And verily they that disbelieve well-nigh make thee to slip with their* evil *eyes* (IA, ML): which 2 sorts are regular (ML): (2) of another kind, [allowed by the KK (M, R), seldom (IA, ML) a *pret.* (ML),] as

شَلَّتْ يَمِينُكَ إِنْ قَتَلْتَ لَمُسْلِمًا
حَلَّتْ عَلَيْكَ عُقُوبَةُ الْمُتَعَمِّدِ

[by 'Ātika Bint Zaid Ibn 'Amr Ibn Nufail al'Adawīya, *Thy right hand wither! Verily thou hast slain a Muslim. The punishment of the wilful* offender *light upon thee!* (Jsh)]; and [more seldom an *aor.* (ML),] as in the saying إِنْ تُزَيِّنْكَ لَنَفْسُكَ وَإِنْ تَشِينُكَ لَهِيَهْ *Verily thy soul embellishes thee, and verily it blemishes thee* (M, R, IA, ML): which are not regular (ML). The ل [605] is inseparable from it (M, IH, IA) in its *enunc.* or *pred.* (M), to distinguish it from the *neg.* إِنْ, (1) when it is made *inop.* (R, IA); though the ل is sometimes dispensed with, if the [kind of *p.*] intended by it be apparent, as

وَنَحْنُ أُبَاةُ الضَّيْمِ مِنْ آلِ مَالِكٍ
وَإِنْ مَالِكٌ كَانَتْ كِرَامَ الْمَعَادِنِ

[by Aṭ-Ṭirimmāḥ, *And we are the disdainers of wrong of the family of Mālik. And verily* our tribe *Mālik were noble*

of origins (J)], in full لَكَانَتْ, the ل being suppressed, because أَنْ is not liable to be confounded with the *neg.*, since the sense is *aff.* (IA): (2) when it is made *op*, if confusion of it with the *neg.* أَنْ be feared, as when its *sub.* is *uninfl.*, or *infl.* but abbreviated: (3) when it is prefixed to *vs.*; though the ل is not introduced in the saying أَمَا أَنْ جَزَاكَ اللهُ خَيْرًا *Now verily God recompense thee with good!*, because the *neg.* is not introduced in prayer (R). And, wherever you find أَنْ followed by the ل pronounced with Fatḥ, as in these *exs.*, judge it to be *orig.* أَنَّ (ML). F forbids a *pron.* of the case to be supplied after the *inop.* contracted أَنْ; but some allow that by analogy to أَنْ (R). The contracted أَنْ (M, IH, IA, Sh, ML), which occurs after the *v.* of certainty or what is treated as such [526], as XX. 91 [410], LXXIII. 20., V. 75. with the *ind.*, and

زَعَمَ الزَّرْدَقُ أَنْ سَيَقْتُلُ مِرْبَعًا

أَبْشِرْ بِطُولِ سَلَامَةٍ يَا مِرْبَعُ

[by Jarīr, *AlFarazdak strongly opined that (the case would be* this,*) he should slay Mirba'. Rejoice thou at glad tidings of length of safety, O Mirba'* (DM)], and is *tril.* in origin, [*bil.* in usage (DM),] and infinitival (ML), is *inop.*; but is made *op.* by some of the Arabs (M): [or] necessarily (Sh) governs (IH, IA, Sh, ML) as before, though its *sub.* is

suppressed (IA, Sh, ML), a [supplied (IH)] *pron.* [of the case (IH, IA)]; and sometimes (IH, IA, ML) expressed (IA, ML), something else (IH, IA) than the *pron.* of the case (IA, Jm), but still only a *pron.* (R, Jm), as

فَلَوْ أَنَّكِ فِي يَوْمِ الرَّخَاءِ سَأَلْتِنِي
طَلَاقَكِ لَمْ أَبْخَلْ وَأَنْتِ صَدِيقُ

(M, R, IA, ML, Jm) *And if* it had been *that thou in the day of plenty hadst asked me for thy divorce, I should not have begrudged* it, *when thou wast true* (J), and بِأَنَّكِ الخ [below] (R), anomalously (IH), in poetic license (R, ML, Jm) exclusively (ML). It is prefixed to *props.* [suitable for being *expos.* of the *pron.* of the case (Jm), unrestrictedly (IH), nominal or verbal (M, Jm), whether their *v.* be prefixed to the *inch.* and *enunc.* or not (Jm)]: and, [when conjoined (Jm) with the {plastic (Jm)} *v.* (IH), contrary to the aplastic, as LIII. 40. and VII. 184. (497) (Jm),] has قَدْ, the س, سَوْفَ, or the *neg. p.* (M, IH) inseparable from it (IH), as a [quasi-(Jm)] compensation for the lost ن, [and as a distinction between the contracted and the infinitival أَنْ governing the *subj.*, except in the case of the *neg. p.*, which is combinable with both of them (Jm),] as [لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ LXXII. 28. *That he may know that* (*the case is* this,) *they have delivered the messages of their Lord* (Jm),] LXXIII. 20. [410] (M, Jm),

وَاعْلَمْ فَعِلْمُ الْمَرْءِ يَنْفَعُهُ * أَنَّ سَوْفَ يَأْتِي كُلُّ مَا قُدِّرَا

(Jm) *And know thou—for the knowledge of the man profits him—that* (*the case is* this,) *all of what has been decreed will come to pass* (J), and XC. 7. [410] (M) and XX. 91. (Jm); and, [when prefixed to the nominal *prop.*, has the *prop.* bare (R),] as [وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ X. 11. (M) *And the end of their prayer will be that* (*the case will be* this,) they will say, *Praise be to God the Lord of the worlds, orig.* أَنَّهُ الْحَمْدُ الخ, the *pron.* denoting *the case*, like (K)]

فِي فِتْيَةٍ كَسُيُوفِ الْهِنْدِ قَدْ عَلِمُوا
أَنَّ هَالِكَ كُلِّ مَنْ يَحْفَى وَيَنْتَعِلُ

(M, R), by AlA'shà, *Among youths like the swords of India, who knew that* (*the case was* this,) *every one that is barefooted and* every one that *wears sandals is mortal* (Jsh), and عَلِمْتُ أَنَّ زَيْدٌ مُنْطَلِقٌ, i. e. أَنَّهُ زَيْدٌ الخ (M), or headed by لَا, as عَلِمْتُ أَنْ لَا شَيْءَ لَكَ, or a *cond.* instrument, as عَلِمْتُ أَنْ مَنْ يَضْرِبْكَ أَضْرِبْهُ, or رُبَّ, as عَلِمْتُ أَنْ رُبَّ خَصْمٍ لِي, according to the opinion of the KK, or كَمْ, as عَلِمْتُ أَنْ كَمْ غُلَامٍ لِي (R): its *pred.* being a *prop.* (IA, Sh, ML), (1) nominal, [in which case a

separative between أَنْ and its *pred.* is not need d (IA), as X. 11. (Sh, J); except when negation is intended, in which case they are separated by the *neg. p.*, as وَأَنْ لَا إِلٰهَ إِلَّا هُوَ XI. 17. *And that* (*the case is* this,) *there is no God but He* (IA)]: (2) verbal (IA, Sh, DM), the *v.* being (a) aplastic or [plastic but (IA)] precatory, [whether benedictory or maledictory (Sh), in which case a separative is not put (IA),] as LIII. 40., VII. 184., [أَنْ بُورِكَ مَنْ فِي النَّارِ XXVII. 8. *That* (*the case is* this,) *blessed be He that is in the fire* (Sh),] and the reading [of Nāfi' and Ya'kūb (B)] وَالْخَامِسَةُ أَنْ غَضِبَ اللّٰهُ عَلَيْهَا XXIV. 9. *And the fifth* oath *shall be that* (*the case shall be* this,) *God be wroth with her*: (b) [plastic, but not precatory, which, as many say, must be (IA)] separated [from أَنْ (IA)] by (*a*) قَدْ, as وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا V. 113. *And we may know that* (*the case is* this,) *thou hast spoken truth to us*; (*b*) the *p.* of amplification, i. e. the سَ, as LXXIII. 20., or سَوْفَ, as وَأَعْلَمُ الخ; (*c*) the *neg.*, [heard only in the case of لَنْ, لَمْ, and لَا (Sh),] as [LXXV. 3. (82) (IA), أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ XC. 5. *Doth he think that* (*the case will be* this,) *not any one shall have power over him?* (Sh),] XC. 7., [XX. 91. (IA), and V. 75. with the *ind.* (Sh)]; (*d*) لَوْ, [mentioned

by few of the GG as a separative (IA),] as أولم يهد
للذين يرثون الارض من بعد اهلها ان لو نشاء اصبناهم
بذنوبهم VII. 98. *And hath it not been a guide unto them that inherit the earth after its people that (the case is* this,) *if We willed, We should smite them with* the retribution of *their sins* (IA, Sh) and وان لو استقاموا على الطريقة
LXXII. 16. *And that (the case is* this,) *if they walked uprightly upon the path* (IA); (*e*) a condition, as وقد نزل
عليكم في الكتاب ان اذا سمعتم ايات الله يكفر بها ويستهزأ
بها فلا تقعدوا معهم IV. 139. *And He hath revealed unto you in the Scripture that (the case is* this,) *when ye hear the verses of God disbelieved in and scoffed at, sit ye not with them* (Sh): but, as some, among them IM, say, may be separated or not, separation being better; and occurs without a separative in the saying

علموا ان يؤملون فجادوا * قبل ان يسالوا باعظم سول

[*They knew that (the case was* this,) *they are hoped for; and they lavished, before that they were asked, a very great boon* (J)] and the reading لمن اراد ان يتم الرضاعة II. 233. *For him that desireth that (the case should be* this,) *he will fulfil the* time of *sucking* (IA): not a single term, except when the *sub.* is mentioned, in which case both [*prop.* and single term (DM)] are allowable, and are combined in

بِأَنَّكَ رَبِيعٌ وَغَيْثٌ مَرِيعٌ * وَأَنَّكَ هُنَاكَ تَكُونُ الثِّمَالُ

(ML), by 'Amra Bint Al'Ajlān Ibn'Āmir al Hudhalīya, *That thou art spring rain and plenteous rain, and that thou there art the support* (Jsh).

§ 526. The *v.* prefixed to أَنَّ, uncontracted or contracted, must conform to it in denoting *verification* [517], as XXIV. 25. وَيَعْلَمُونَ أَنَّ اللهَ هُوَ الْحَقُّ الْمُبِينُ *And they shall know that God, He is the manifest truth* and XX. 91. [410]. If the *v.* be not so, like أَطْمَعُ, أَرْجُو, and أَخَافُ, let it be prefixed to the أَنْ governing the *v.* in the *subj.*, as XXVI. 82. [410], أَرْجُو أَنْ تَحْسِنَ إِلَيَّ, and أَخَافُ أَنْ تُسِيءَ إِلَيَّ; and, if equivocal, like ظَنَنْتُ, حَسِبْتُ, and خِلْتُ, it is prefixed to both, as ظَنَنْتُ أَنْ تَخْرُجَ and أَنَّكَ تَخْرُجُ and أَنْ تَخْرُجَ, V. 75. [410] being read تَكُونُ with the *ind.* and *subj.* (M). When أَنْ occurs after عَلِمَ and the like denoting *certainty* [440], the *v.* after it must be in the *ind.*, and it is then contracted from the heavy; and this is not the one governing the *aor.* in the *subj.*, because this is literally *bil.*, *orig. tril.* [525], while that is literally and *orig. bil.*: but, if it occur after ظَنَّ and the like denoting *probability*, the *v.* after it may be in the *subj.*, أَنْ being held to be one of the [*ps.*]

governing the *aor.* in the *subj.*; or *ind.*, أَنَّ being held to be contracted from the heavy (IA).

§ 527. أَنَّ is also *syn.* with (M, R) أَجَلْ (M) [or] نَعَمْ [556], and does not govern (R). And أَنَّ is [*syn.* with (M, R), a *dial. var.* of (ML),] لَعَلَّ [537] (M, R, ML), and governs (R), as in the saying اِيتِ السُّوقَ أَنَّكَ تَشْتَرِي *Come thou to the market: perhaps thou wilt buy* (M, ML) and the reading وَمَا يُشْعِرُكُمْ أَنَّهَا اِذَا جَاءَتْ لَا يُؤْمِنُونَ VI. 109. (ML) *And what maketh you to know? Peradventure it, when it cometh, they will not believe* in it, [as says Imra alKais

عُوجُوا عَلَى الطَّلَلِ الْمُحِيلِ لَأَنَّنَا
نَبْكِي الدِّيَارَ كَمَا بَكَى ابْنُ خِذَامِ

(K) *Turn ye aside towards the altered ruin: may-be we shall bewail the abodes, as Ibn Khidhām bewailed* them (N),] لَعَلَّهَا being read (K, B) by Ubayy (K); and Kais and Tamīm change its Hamza into ع, saying أَشْهَدُ عَنَّ الخ [580] (M).

§ 528. The BB hold لٰكِنَّ to be simple: but [Fr says its *o. f.* is لٰكِنْ إِنَّ, the Hamza being then rejected for the sake of lightening, and the ن of لٰكِنْ because of the

2 quiescents, like وَلَاكِ الخ (530) ; and the rest of (ML)] the KK say it is compounded of لَا, the *red.* ك, and إِنَّ, [*orig.* لَا كَانَّ, the Kasra of the Hamza being then transferred to the ك, and (R)] the Hamza being elided (R, ML) for the sake of lightening (ML). لٰكِنَّ denotes *emendation* [523] (M, IH, IA, ML), i. e. removal of an imagination engendered from the preceding sentence, with a removal like [that of] *exc.*, for which reason the *disj. exc.* [88] is rendered by لٰكِنَّ ; so that, جَاءَنِي زَيْدٌ *Zaid came to me* seeming to produce the mistake that 'Amr also came to you, because of the fellowship between them, you remove that mistake by saying لٰكِنَّ عَمْرًا لَمْ يَجِئْ *but 'Amr did not come* (R). It is interposed between 2 sentences differing [529] (M, IH) in sense (IH), i. e. (R) in negation and affirmation ; [and amends negation by affirmation, and affirmation by negation, as مَا جَاءَنِي زَيْدٌ لٰكِنَّ عَمْرًا جَاءَنِي *Zaid came not to me, but 'Amr came to me* and جَاءَنِي زَيْدٌ لٰكِنَّ عَمْرًا لَمْ يَجِئْ (M)].

§ 529. The difference is *lit.*, [as جَاءَنِي زَيْدٌ الخ (528) (R)]; and *id.*, as وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْأَمْرِ وَلٰكِنَّ اللّٰهَ سَلَّمَ VIII. 45. *And, if He had shown*

them to thee many, ye would have become faint-hearted, and ye would have disputed one with another in the matter: but God saved, i. e. [*but God* (R)] *did not show them to thee many* [585] (M, R). It is not necessary that the 2 [sentences] should be really contradictory ; but it suffices that they should be somehow repugnant, as إِنَّ اللهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ II. 244. *Verily God is an author of bounty unto men: but the most of men are not thankful*, thanklessness being inconguous with bestowal of bounty (R). The *sub.* is sometimes suppressed, as

فَلَوْ كُنْتَ ضَبِّيًّا عَرَفْتَ قَرَابَتِى * وَلٰكِنَّ زَنْجِىٌّ عَظِيمُ مَشَافِرُهْ

[by AlFarazdaḳ, *Then, if thou hadst been of the tribe of Ḍabba, thou wouldst have acknowledged my kinship. But* (*thou art*) *a negro, whose lips are big* (Jsh)], i. e. وَلٰكِنَّكَ, whence the verse of AlMutanabbi

وَمَا كُنْتُ مِمَّنْ يَدْخُلُ الْعِشْقُ قَلْبَهُ

وَلٰكِنَّ مَنْ يُبْصِرْ جُفُونَكِ يَعْشَقِ

[*And I was not* one *of them whose heart love enters; but* (*the case is* this,) *whoso sees thine eyelids loves* (Jsh)] and the verse of the Book

وَلٰكِنَّ مَنْ لَا يُلْقَ أَمْرًا يَنُوبُهُ * بِعُدَّتِهِ يَنْزِلْ بِهِ وَهْوَ أَعْزَلُ

[by Umayya Ibn Abi-ṣṢalt, *But* (*the case is* this,) *whoso meets not a thing that befalls him with his accoutrements*,

it will light upon him when he is weaponless (Jsh)], the *sub.* not being مَنْ, because the condition is not governed by what precedes it. The لَ is not introduced in its *pred.* [521] (ML).

§ 530. It is contracted [525] (M, IH). The contracted لٰكِنْ is [an inceptive *p.* (ML),] *inop.* (M, IH, Sh, ML), like إِنْ and أَنْ (M), as in the reading [of Ibn 'Āmir, Ḥamza, and Ks (B)] وَلٰكِنَّ اللّٰهَ قَتَلَهُمْ VIII. 17. *But God slew them* (Sh), because of its prefixion to the two *props.* (ML); but Y and Akh allow it to be *op.* (R, Sh, ML), which is not authorized by hearsay (R, Sh), nor required by analogy, because its peculiarity to the nominal *prop.* ceases, as وَلٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ II. 54. *But they were wronging themselves* (Sh). The وَ is allowable with it (IH), when contracted and uncontracted. Elision of the نْ of the contracted because of two quiescents occurs in poetry, as

فَلَسْتُ بِآتِيهِ وَلَا أَسْتَطِيعُهُ

وَلَاكِ اسْقِنِي إِنْ كَانَ مَاؤُكَ ذَا فَضْلِ

(R), by [Kais Ibn 'Amr (ID)] AnNajāshī (DM, Jsh) alḤārithī, *Wherefore I am not an undertaker of it, nor am I able to accomplish it : but give thou me to drink, if thy water be possessed of blessing* (Jsh). And it occurs among the *cons.* [545] (M).

§ 531. كَأَنَّ is a *comp. p.* according to most (ML). The ك is compounded with إِنَّ, as with ذَا and أَيُّ in كَذَا and كَأَيِّنْ [226] (M). As Khl holds (R), [and] as they say (ML), the *o. f.* of كَأَنَّ زَيْدًا الْأَسَدُ *It is as though Zaid were the lion* is إِنَّ زَيْدًا كَالْأَسَدِ *Verily Zaid is like the lion* : then, the ك being made to precede, [from solicitude for it (ML), in order to notify the intention of comparison from the very first (R),] إِنَّ [in letter (M, R)] is [necessarily (R)] pronounced with Fatḥ (M, R, ML with أَسَدٍ and كَأَسَدٍ) of the Hamza (M, ML), because of the prefixion of the *prep.* (ML), from observance of the letter of the ك, because it is prefixed only to single terms (R); but in sense is as with Kasr (M, R), not becoming an infinitival *p.* by reason of the Fatḥa (R). The distinction between it and the *o f.* is that here you construct your sentence according to comparison from the very first, but there after the passage of its first part according to affirmation (M). The ك, becoming with إِنَّ one word, has no place, as it had when it was in the place of the *pred.* of إِنَّ, because it becomes like a part of the *p.*; as the ك of كَذَا and كَأَيِّنْ has no place, because it becomes like a part of the *n* : nor does it require anything to depend upon, as it did when it was in the place of the *pred.*, because it becomes excluded by reason of the

quality of part from its being a *prep.* (R). Zj and IJ say that what is after the ك, [i. e. أنّ with its *sub.* and *pred.* (DM),] is [in the place of (DM)] a *gen.* by it. IJ says that the ك is a *p.* not dependent upon anything, because of its quitting the position in which it depends upon الاستقرار, while no other *op.* is supplied for it, because the sentence is complete without it; and not *red.*, because of its importing *comparison*: and his saying, [though improbable (DM),] is not more improbable than the saying of Akh that the ك of comparison is perpetually independent [498]. Zj, however, holding that the property of the *non-red. prep.* is dependence, construes the ك here to be a *n.*, equivalent to مثل: so that, being obliged to supply a place for it, he construes it to be an *inch.*; and is therefore constrained to supply an *enunc.* for it, that is never spoken, nor is needed by the sense, saying that كأنّ زيدا أخوك *It is as though Zaid were thy brother* means مثل أخوّة زيد إياك كائنى *The like of Zaid's brotherhood to thee* (*is existing*). But most say that أنّ with what is after it has no place, because the ك and أنّ become by composition one word; which requires consideration, because that is the case in original composition, not in composition supervening in the state of *att.* composition (ML). And [the way of escape from the dilemma, according to me, is to assert that (ML)], as some say, it is simple (R, ML). IKhz says "Many hold

its Hamza to be pronounced with Fatḥ because of the length of the *p.* by reason of the composition, not because it is a *reg.* to the ك, as IJ says; otherwise the sentence would be incomplete, whereas by universal agreement it is complete": but, as above shown, Zj holds it to be incomplete (ML). كَأَنَّ denotes (1) *comparison* (M, IH, IA, ML), prevalently, and by common consent, and, as applied by the majority, unrestrictedly (ML), whether its *pred.* be *prim.* or *deriv.* (DM): but, [Zj says (R), (and) many, among them ISB, assert (ML),] only when its *pred.* is a *prim.* [substantive (ML)], as كَأَنَّ زَيْدًا أَسَدٌ, [contrary to كَأَنَّ زَيْدًا قَائِمٌ or كَأَنَّ فِي الدَّارِ or كَأَنَّ عِنْدَكَ or كَأَنَّ يَقُومُ *It seems*, or *Methinks, that Zaid is standing* or *in the house* or *with thee* or *stands*, in all of which it denotes *opinion* (ML)]; and (2) *doubt* [and *opinion* (ML), when its *pred.* is *deriv.* (R, DM), whether it be a single term, *prep.* and *gen.*, *adv.*, or *prop.* (DM), (as) in what we have mentioned, IAmb thus explaining كَأَنَّكَ بِالشِّتَاءِ مُقْبِلٌ, i. e. *I think it to be approaching* (ML), by which he intimates that the ك is a *p.* of allocution, and the ب *red.*, as will be mentioned on the authority of F (DM)]: (3) *verification*, as is said (R, ML) by the KK and Zji, who cite

فَأَصْبَحَ بَطْنُ مَكَّةَ مُقْشَعِرًّا * كَأَنَّ الْأَرْضَ لَيْسَ بِهَا هِشَامُ

And the belly of Makka has become trembling: verily the earth, Hishām is not in it, i. e. *because the earth*, like

اِتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ XXII. 1. *Fear your Lord: verily*, [i. e. *because* (DM),] *the quaking of the hour will be a great thing*: (4) *approximation*, as is said by the KK, who thus explain كَأَنَّكَ الخ *Almost*, or *Well-nigh*, *winter is approaching*, where, as F says, the ك is a *p.* of allocution, and the ب *red.* in the *sub.* of كَأَنَّ, [the sense being *The time of the approach of winter has become near* (DM)]. Some assert that كَأَنَّ sometimes governs the 2 terms in the *acc.*, citing

كَأَنَّ أُذُنَيْهِ إِذَا تَشَوَّفَا * قَادِمَةً أَوْ قَلَمًا مُحَرَّفَا

[*As though his* (the horse's) *two ears, when he looks up, were a front wing-feather or a pen unevenly nibbed* (DM)]; but the poet, Abù Nukhaila [the Rājiz (ID)], is said to have made a mistake [533] (ML).

§ 532. It is contracted [525]: in which case it is *inop.* (M, IH), according to the chastest (IH) usage (Jm), as

وَنَحْرٍ مُشْرِقِ اللَّوْنِ * كَأَنْ ثَدْيَاهُ حُقَّانِ

(M, Jm) *Many a bosom brilliant in color, as though its two breasts were* like *two small round boxes* (N, Jsh), *orig.* حُقَّتَانِ (N): but [is made *op.* by some of them, for (M)] a poet says

غَضَنْفَرٌ تَلْقَاهُ عِنْدَ الْغَضَبِ * كَأَنَّ وَرِيدَيْهِ رِشَاءَا خُلْبِ

(M, R) *A lion, that thou wilt meet on the occasion of wrath, as though his two jugular veins were two ropes of palm-fibre* (N); and another says كَأَنَّ ثَدْيَيْهِ حُقَّانِ (R). When you do not make it govern literally, it contains a supplied *pron.* of the case, according to them, like the contracted أَنْ: or it may be said that the *pron.* is not supplied after it (R, Jm). The *inop.* [كَأَنْ] is followed by a nominal [*prop.*], as

عَبَلَتْ لَهُ رُمْحًا طَوِيلًا وَالَّةً * كَأَنْ قَبْسٍ يُعْلَى بِهَا حِينَ تُشْرَعُ

[by Mujamma' Ibn Hilāl, *I have prepared for him a long spear, and a javelin, as though* (*the case were* this,) *fire is raised by it when it is directed* (T)]; or a verbal, as كَأَنْ لَمْ تَغْنَ بِالْأَمْسِ X. 25. *As though* (*the case were* this,) the seed-produce of *it had not existed yesterday* and أَفَدَ التَّرْحَلُ الخ [577], i. e. وَكَأَنْ قَدْ زَالَتْ بِهَا (R). When كَأَنْ is contracted, [what is necessary for أَنْ is prevalent for it (Sh), (or) it must be made to govern, as أَنْ must be (KN), (so that) its *sub.* is meant to be understood; and its *pred* is a *prop.*, nominal, as كَأَنْ زَيْدٌ قَائِمٌ, or verbal, headed by لَمْ, as X. 25., or قَدْ, as أَفَدَ الخ, i. e. وَكَأَنْ قَدْ زَالَتْ: the *sub.* of كَأَنْ in these *exs.* being suppressed, the *pron.* of the case, i. e كَأَنَّهُ لَمْ, كَأَنَّهُ زَيْدٌ الخ, and كَأَنَّهُ قَدْ الخ; and the *prop.* after it being its *pred.*

(IA)]. Its *sub.*, however, is sometimes expressed (IA, Sh, KN), but seldom (IA), [though] oftener than the *sub.* of أَنَّ, and need not be a *pron.* (KN); and its *pred.* may be a single term (Sh): and hence ثَدْيِيهِ, كَأَنَّ ثَدْيَيْهِ الخ being *sub.*, and حُقَّانِ *pred.*, of كَأَنَّ; which is also related كَأَنَّ ثَدْيَاهُ, [the *pron.* of the case being suppressed (K, B on X. 13.),] i. e. كَأَنَّهُ, [the *prop.* (J)] ثَدْيَاهُ حُقَّانِ being an *inch.* and *enunc.* in the position of a *nom.*, *pred.* of كَأَنَّ *as though* (*the case were* this,) *its etc.* (IA). If it be followed by a single term, as

تُمْشِّي بِهَا الدَّرْمَاءُ تَسْحَبُ قُصْبَهَا

كَأَنَّ بَطْنَ حُبْلَى ذَاتِ أَوْنِيْنِ مُتْئِمِ

Wherein the hare walks, trailing her gut, as though (*her belly were*) *a belly of a pregnant female, having two loads, bearing twins*, the suppressed is not the *pron.* of the case, i. e. كَأَنَّ بَطْنَهَا بَطْنُ الخ (R). The saying [of Bā'ith Ibn Ṣuraim alYashkurī (N, Jsh)]

وَيَوْمًا تُوَافِينَا بِوَجْهٍ مُقَسَّمٍ * كَأَنَّ ظَبْيَةً تَعْطُو إِلَى وَارِقِ السَّلَمْ

is related with [ظَبْيَةً in (R, Sh)] the *nom.*, [as the *pred.* (Sh), تَعْطُو (R) the *prop.* after it (Sh) being an *ep.*, and the *sub.* suppressed, i. e. كَأَنَّهَا ظَبْيَةٌ (R, Sh), *And one day*

she comes to us with a beauteous face, as though (she were) a doe-gazelle that stretches its neck up to the leafy tree *of the* سَلَم (N, Jsh); or تَعطُو ظَبْيَةٌ being a nominal *prop.* (R), the *o. f.* being كَانَتْ, and the *pron.* the *pron.* of the case, *as though (the case were* this,) *a doe-gazelle were stretching etc.* (K on XLV. 7)]: and *acc.*, [as the *sub.* (Sh), by making كَأَنَّ govern (R), the *pred.* being تَعطُو *as though a doe-gazelle were stretching etc.* (N, Jsh); (or) the *pred.* being suppressed, i. e. كَأَنَّ ظَبْيَةً عَاطِيَةً هٰذِهِ المَرْأَةُ *as though a doe-gazelle stretching etc. (were this woman)*, by inverted comparison, which is more intensive (Sh)]: and *gen.*, أَنَّ being *red.* (M, R, Sh) between the ك and its *gen.* (Sh), i. e. كَظَبْيَةٍ *like a doe-gazelle that stretches etc.* (R, Sh). When [the *sub.* is suppressed, and (Sh)] the *pred.* is a [single term or (KN)] nominal *prop.*, it does not need a separative, as [in the version كَأَنَّ ظَبْيَةٌ and (KN)] كَأَنَّ ثَدْيَاهُ حُقَّانِ: but when the *pred.* is a verbal *prop.*, it [is always enunciatory, and (Sh)] is [necessarily (KN)] separated [from كَأَنَّ (K N)] by لَمْ, as X. 25. [and

كَأَنْ لَمْ يَكُنْ بَيْنَ الحَجُونِ إِلَى الصَّفَا
أَنِيسٌ وَلَمْ يَسْمُرْ بِمَكَّةَ سَامِرُ

(KN), by 'Amr Ibn AlḤārith alKhuzā'ī, *As though (the case were* this,) *not a familiar friend was between AlḤajūn and AṣṢafà, and not a nightly converser conversed by night in Makka* (Jsh)]; or قَدْ (Sh, KN), as أَفِدَ الخ, i. e. وَكَأَنْ قَدْ زَالَتْ, the *v.* being suppressed (KN).

§ 533. لَيْتَ denotes *wish* (M, IH, IA, ML), as VI. 27. [2] (M), in the case of the *impossible*, [mostly (ML), as

فَيَا لَيْتَ ٱلشَّبَابَ يَعُودُ يَوْمًا * فَأُخْبِرَهُ بِمَا فَعَلَ ٱلْمَشِيبُ

(IA, ML), by Abu-l'Atāhiya, *Then, O would that youth would return one day, so that I might acquaint it with what hoariness has done!* (Jsh)]; and *possible* (R, IA, ML), seldom (ML), as لَيْتَ زَيْدًا قَائِمٌ (IA). According to Fr (M, R, ML) and some of his school (ML), it may be treated like أَتَمَنَّى (M), it may govern the 2 terms in the *acc.* (R, ML), as لَيْتَ زَيْدًا قَائِمًا (M, R), like أَتَمَنَّى زَيْدًا قَائِمًا *I wish Zaid to be standing* (M), because, it being i. q. تَمَنَّيْتُ [516], and its *obj.* being the purport of the *pred. pre.* to the *sub.*, i. e. تَمَنَّيْتُ قِيَامَ زَيْدٍ, it governs the 2 terms in the *acc.* for the same cause as that which we mentioned for the mental *vs.*' doing so, [vid. that, "the 2nd term implying the real *obj.*, and the 1st being what that real *obj.* is *pre.* to, since عَلِمْتُ زَيْدًا قَائِمًا means

عَلِمْتُ قِيَامَ زَيْدٍ, the inflection of the 2 terms is that of the one *n.*, vid. that real *obj.*, for which reason أَنَّ, which makes the 2 terms constructively one term, is prefixed to these two terms"]; and therefore لَيْتَ أَنَّ زَيْدًا قَائِمٌ occurs [534], as عَلِمْتُ أَنَّ زَيْدًا قَائِمٌ does: so that according to him it is like the mental *vs.* (R). And Ks allows that by subaudition of كَانَ (M). The poet says يَا لَيْتَ أَيَّامَ الصِّبَى الخ [35] *O would that the days of youthful folly were returning!* (M, R, ML), which is what has misled them (M); and Ibn AlMu'tazz founds his saying

مَرَّتْ بِنَا سَحَرًا طَيْرٌ فَقُلْتُ لَهَا

طُوبَاكِ يَا لَيْتَنِى إِيَّاكِ طُوبَاكِ

[*A bird passed by us a little before daybreak. Then said I to her, Good be (for) thee! O would that I were thou! Good be (for) thee!* (Jsh)] upon that (ML). But, according to the BB, [in the 1st (ML) رَوَاجِعُ is a *d. s.*, and its *op.* (R)] the *pred.* [of لَيْتَ (R)] is suppressed (R, ML), i. e. لَنَا رَوَاجِعُ; while Ks supplies كَانَ, i. e. كَانَتْ رَوَاجِعُ (R): and the verse of Ibn AlMu'tazz is correct on the supposition that the *acc.* is made to act as a *subst.* for the *nom. pron.* (ML). And, according to some of Fr's school, the remaining 5 [*ps.*] may govern the 2 terms in the *acc.*,

كَانَ اُذُنَيْهِ الخ and [517] إِنَّ قَعْرَ جَهَنَّمَ لَسَبْعِينَ خَرِيفًا as [531]: but the true version is إِنَّ فِي قَعْرِ جَهَنَّمَ لَسَبْعُونَ or لَسَبْعِينَ ; and the verse was condemned at the time of its recital (R). In the saying of Yazīd Ibn AlḤakam [athThakafī (DM)]

فَلَيْتَ كَفَافًا كَانَ خَيْرُكَ كُلُّهُ
وَشَرُّكَ عَنِّي مَا ارْتَوَى الْمَاءَ مُرْتَوِي

Then would that (*thou*), or (*the case were* this), *thy good, all of it, were withheld, and thine evil, from me, so long as a quencher of his thirst shall quench his thirst* (*from*)[514] *water!* the *sub.* of لَيْتَ is suppressed by poetic license, i. e. فَلَيْتَكَ, or فَلَيْتَهُ i. e. فَلَيْتَ الشَّانَ, as in the saying [of 'Adī Ibn Zaid al'Ibādī (Jsh)]

فَلَيْتَ دَفَعْتَ الْهَمَّ عَنِّي سَاعَةً
فَبِتْنَا عَلَى مَا خَيَّلَتْ نَاعِمَيْ بَالِ

Then would that (*thou*), or (*the case were this*), *thou hadst repelled care from me an hour, and we had spent the night, notwithstanding what it,* i. e. *the soul* or *the case, imaged* to us, *happy in heart!* (ML).

§ 534. You say لَيْتَ أَنَّ زَيْدًا خَارِجٌ *Would that Zaid were going out,* pausing as upon طَنَنْتُ أَنَّ زَيْدًا خَارِجٌ

(M). أَنَّ with its *sub* and *pred.* supplies the place of the 2 *regs.* (R).

§ 535. لَعَلَّ denotes (1) *expectation* (D, M, ML) *of something hoped or feared* (D, M), i. e. (ML) *hope* (IH, IA, ML), and *eager desire* (R), *of the liked*, and *fear of the disliked*; and is peculiar to the *possible* (R, IA, ML), Pharoah's saying in XL. 38. [411] being said from ignorance or mendacity (ML): (2) *causation* (R, ML), as Ktb and F say, when it occurs in the word of God, because of the impossibility of His expecting any thing not sure to be realized, as وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ XXII. 76. *And do good, in order that ye may attain felicity*, which is not correct in وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ XLII. 16. *And what maketh thee to know? Haply the hour is nigh*, since *causation* has no meaning here (R): many, among them Akh and Ks, authorize it, and thus explain فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى XX. 46. [431] *in order that he may remember or fear* God (ML): or *verification of the purport of the prop. after it*, as some say, which is not applicable in XX. 46., since remembrance was not realized from Pharoah: but the truth is what S says, that the *hope* and *fear* belong to the persons addressed; so that لَعَلَّ from Him is an inducement to us to hope and fear (R), XLII. 16. and XXII. 76. *Peradventure ye will attain etc.* being a *hope*

for the servants (M); while, [according to him that does not authorize *causation* (ML),] XX. 46. *Peradventure he will remember etc.* means *Go ye two in your hope* (M, ML) *of that from Pharoah* (M): (3) *interrogation*, as is said (R, ML) by the KK (ML), as لَعَلَّ زَيْدًا مُنْطَلِقٌ *Is Zaid departing?*, i.e. هَلْ هُوَ كَذَٰلِكَ (R); for which reason the *v.* is suspended by it [445], as in لَا تَدْرِي لَعَلَّ اللّٰهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا LXV. 5. *Thou knowest not whether God will bring to pass after that a matter* and وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى LXXX. 3. *And what maketh thee to know whether he will purify himself?* (ML). And [Z says (ML)] the reading فَاطَّلَعَ XL. 39. [411] (M, ML) with the *subj.*, [as *correl.* of *hope* (K, B), by assimilation of *hope* to *wish* (K),] alludes to the sense of *wish* in it (M), [and] imbues it with the sense of لَيْتَ. Some of Fr's school say "It sometimes governs the *sub.* and *pred.* in the *acc.*; and Y asserts that this is a *dial.* of some of the Arabs": and they transmit [on his authority (DM)] لَعَلَّ إِيَّاكَ مُنْطَلِقًا, which is explained, according to us, by subaudition of يُوجَدُ; and, according to Ks, by subaudition of يَكُونُ (ML).

§ 536. Akh allows لَعَلَّ أَنَّ زَيْدًا قَائِمٌ by analogy to لَيْتَ [533, 534] (M, R). And [its *pred.* is conjoined with (1) أَنْ, often (ML):] a poet says

لَعَلَّكَ يومًا أَن تُلِمَّ مُلِمَّةٌ * عليكَ مِنَ اللَّائِي يَدْعُنَكَ أَجْدَعا

[*May-be thou one day, a calamity may light upon thee of them that will leave thee mutilated of the nose*, i.e. *abused* (Jsh)] by analogy to عَسَى (M, ML); and some explain فَاصْلَعِ XL. 39. by supplying أَنْ with أَبْلِغْ [538]: (2) the *p.* of amplification, seldom, as

فَقُولَا لَهَا قَوْلًا رَفِيقًا لَعَلَّهَا * سَتَرْحَمُنِي مِنْ زَفْرَةٍ وَعَوِيلِ

[*And say ye two to her a soft saying. May-be she will take pity upon me from sighing and wailing* (Jsh)]. Its *pred.* may be a *pret. v.*, contrary to the opinion of II [in the D]: the poet [Imra alKais (Jsh)] says

وَبُدِّلْتُ قَرْحًا دَامِيًا بَعْدَ صِحَّةٍ * لَعَلَّ مَنَايَانَا تَحَوَّلْنَ أَبْؤُسَا

[*And I have been changed into a bleeding sore after health. May-be our fates may have turned into calamities* (Jsh)]; and S cites أَعِدْ نَظَرًا الخ [516] (ML).

§ 537. It has the following *dial. vars.*, عَلَّ, لَعَلَّ, [the 2 best known (R),] لَعَنَّ, [لَغَنَّ, رَغَنَّ (R),] لَأَنَّ, [لَعَاءَ, as لَعَاءَ اللّٰهِ فَضْلَكُمُ الخ (513) (R), عَنَّ (M),] and أَنَّ (M, R); and sometimes the ت of feminization is affixed to لَعَلَّ [607], as in رُبَّتَ, so that لَعَلَّتَ is said (R). According to (M, ML) Mb (M) [and] him that asserts the ل

to be *aug.* (ML), لَعَلَّ [or لَعِلَّ (ML)] is *orig.* عَلَّ (T, M, ML) or عِلَّ (ML) augmented by the ل of inception (M); but he that holds the ل to be *rad.* says that لَعَلَّ is the *o. f.*, which is the truth (DM). A poet [AlAḍbaṭ Ibn Ḳurai' asSa'dī (Jsh)] says

لَا تُهِينَ الْفَقِيرَ عَلَّكَ أَنْ تَرْ * كَعَ يَوْمًا وَالدَّهْرُ قَدْ رَفَعَهْ

[*Do not thou despise* (614) *the poor: may-be that thou mayst be low one day, when fortune has raised him* (Jsh)]. They [i. e. لَعَلَّ and its *deriv.* (DM)] are i. q. عَسَى in sense, and i. q. أَنَّ in government [513] (ML). عَلَّ with أَنْ imports i. q. عَسَى; but without أَنْ the act is nearer in occurrence, because أَنْ denotes *futurity* (T). The *subj.* is correct in their *correl.*, according to the KK, on the authority of the reading of Ḥafṣ in XL. 38. 39. [411] and

عَلَّ صُرُوفَ الدَّهْرِ أَوْ دُولَاتِهَا * تُدِلْنَنَا اللَّمَّةَ مِنْ لَمَّاتِهَا

فَتَسْتَرِيحَ النَّفْسُ مِنْ زَفَرَاتِهَا

[*May-be the accidents of fortune or their turns will make us to prevail* (*over*) *the hardship of their hardships, so that the soul may find rest from its sighs* (Jsh), i. e. عَلَى اللَّمَّةَ (514) (DM)]: and IM mentions that the *v.* is sometimes put into the *apoc.* after لَعَلَّ, when the ف drops [420]; and cites

لَعَلَّ ٱلتِفَاتًا مِنْكِ نَحْوِى مُقَدَّرٌ
يَمِلُّ بِكِ مِنْ بَعْدِ ٱلقَسَاوَةِ لِلرَّحْمِ

[*May-be a turning from thee towards me is decreed: it will incline thee after hardness to pity* (Jsh)], which is strange (ML). Nāfi' Ibn Sa'd aṭṬā'ī says

وَلَسْتُ بِلَوَّامٍ عَلَى ٱلأَمْرِ بَعْدَ مَا * يَفُوتُ وَلٰكِنْ عَلَّ أَنْ أَتَقَدَّمَا

And am not a frequent blamer of myself *for the matter after that it escapes* me; *but may-be may precede* in realizing it before its escape; the *sub.* of عَلَّ being understood, as though he said لَعَلَّنِى أَنْ أَتَقَدَّمَ (T).

CHAPTER IV.

THE CONJUNCTIONS.

§ 538. Coupling is of single term to single term, and of *prop.* to *prop.* (M). Coupling [of two *regs.* (R)] to two *regs.* of two [different (IH)] *ops.* [with one *p.* (R)] is disallowed, [because the *con.* is like the *op.*, and one *p.* cannot well be like two *ops.* (R)]; except [where the *gen.* precedes the *acc.* or *nom.* in the *ant.* and coupled (R),] as in فِي الدَّارِ زَيْدٍ وَالْحُجْرَةِ عَمْرٍو [1], contrary to the opinion of S (IH, ML), because it occurs, [as إِنَّ فِي السَّمٰوٰتِ وَالْأَرْضِ لَآيَاتٍ لِلْمُؤْمِنِينَ وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِقَوْمٍ يُوقِنُونَ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللّٰهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيَاحِ آيَاتٌ لِقَوْمٍ يَعْقِلُونَ XLV. 2-4. *Verily in the heavens and the earth are signs for the believers; and in your creation and what He spreadeth abroad of creeping thing* are *signs for a people surely knowing; and* in *the alternation of the night and the day, and what God hath sent down from heaven of rain and revived therewith the earth after its death, and the changing of the winds,* are *signs for a people understanding*, read by the two brothers {Ḥamza

and Ks (B, DM) and by Ya'ḳūb (B)} with the 2nd and 3rd آيَات in the *acc.*, and

فَلَيْسَ بِآتِيكَ مَنْهِيُّهَا * وَلَا قَاصِرٍ عَنْكَ مَأْمُورُهَا

{by Akhzam asSimbisī, *So that their forbidden is not coming to thee, nor their bidden falling short of thee* (Jsh)}. Z, who disallows the coupling mentioned, meets the suggestion that in وَالشَّمْسِ وَضُحَاهَا وَالْقَمَرِ إِذَا تَلَاهَا وَالنَّهَارِ إِذَا جَلَّاهَا XCI. 1-3. *Fy the sun and its rising light, and the moon when it followeth it, and the day when it displayeth it* إِذَا is coupled to إِذَا governed in the *acc.* by {the suppressed (DM)} أُقْسِمُ, and the *gens.* to الشَّمْسِ governed in the *gen.* by the وَ of the oath, with the reply that, the *v.* not being mentioned with the وَ (506), the latter becomes, as it were, the *op* of the *acc.* and *gen.*; but IH objects against him فَلَا أُقْسِمُ بِالْخُنَّسِ الْجَوَارِ الْكُنَّسِ وَاللَّيْلِ إِذَا عَسْعَسَ وَالصُّبْحِ إِذَا تَنَفَّسَ LXXXI. 15-18. *And I swear by the returning stars, running their courses, hiding themselves, and the night when it retireth, and the dawn when it breatheth* (ML)]. Coupling to two [or more (ML)] *regs.* of one *op.* is allowable (R, ML), as أَعْلَمُ زَيْدٌ عَمْرًا and إِنَّ زَيْدًا ذَاهِبٌ وَعَمْرًا جَالِسٌ; but coupling to بَكْرًا جَالِسًا وَأَبُو بَكْرٍ خَالِدًا سَعِيدًا مُنْطَلِقًا

the *regs.* of more than two *ops.* is disallowed (ML). Coupling is not peculiar to *ns.*; but occurs in *vs.* also, as يَقُومُ زيدٌ ويقعدُ and جاءَ زيدٌ وقامَ and اضرِبْ زيدًا وركبَ (IA). The *pret.* is coupled to the *aor.*, and conversely, as وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلٰوةَ VII. 169. *And who hold fast to the Scripture, and have performed prayer,* إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ XXII. 25. *Verily they that have disbelieved, and turn away,* and XXXV. 10. [404]; and similarly لَمْ يَقْعُدْ زيدٌ ولَا يَقْعُدُ زيدٌ غدًا and the converse are allowable (R). Coupling of the enunciatory to the originative *prop.* and the converse are disallowed by the rhetoricians, and IM, IU, and, as related by him, the majority; and allowed by Sr, pupil of IU, and many on the evidence of II. 23. [514] and وَبَشِّرِ الْمُؤْمِنِينَ LXI. 13., [these being coupled to أُعِدَّتْ لِلْكَافِرِينَ II. 22. *It hath been prepared for the unbelievers* and نَصْرٌ مِنَ اللّٰهِ وَفَتْحٌ قَرِيبٌ LXI. 13. Ye shall have *help from God and speedy victory* (DM),] and of

وَإِنَّ شِفَائِي عَبْرَةٌ مُهْرَاقَةٌ * فَهَلْ عِنْدَ رَسْمٍ دَارِسٍ مِنْ مُعَوَّلِ

[by Imra alḲais, *And verily my cure is a tear shed: and is there any place of weeping beside an obliterated trace?* (EM)],

تُغَاغِى غَزَالًا عِنْدَ بَابِ ابْنِ عَامِرٍ
وَكَحِّلْ مَآقِيكَ الْحِسَانَ بِإِثْمِدِ

[by Ḥassān Ibn Thābit, *She soothes a young gazelle*, i. e. *boy, at the door of Ibn 'Āmir. And anoint thou the beautiful inner corners of thine eyes with collyrium* (DM, Jsh)], and وَقَائِلَةٌ خَوْلَانُ الخ [29] (*This is*) *Khaulān: and wed etc.*, the full phrase being هٰذَا خَوْلَانُ according to S: but in II. 23. the sense is regarded, as though *And they that have believed etc. shall have gardens: wherefore gladden thou them with the tidings of that* were said; in LXI. 13., says Z, the coupling is to تُؤْمِنُونَ LXI. 11. [1] because i q. آمِنُوا, [as though *Believe ye, and fight—God will recompense you, and he'p you—and gladden thou, (O Apostle of God,) the believers with the tidings* (*of that*) were said (K)]; هَلْ in فَهَلْ الخ is *neg.*, [i. e. *and there is no use in weeping in this place* (581) (EM),] as in فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ XLVI. 35. *And not* any *are destroyed save the transgressing people*; هٰذَا خَوْلَانُ means *Mark thou Khaulān, [and wed,]* or the ف is merely illative; and وَكَحِّلْ الخ depends upon consideration of the preceding verses, and perhaps is coupled to a supplied *imp.* indicated by the sense, i. e. فَافْعَلْ كَذَا

وَكَحَلٍ (*Then do thou likewise,*) *and etc.* (ML). Coupling of the nominal to the verbal *prop.* and the converse are allowable [unrestrictedly, say some (ML)]; but with the و only, says [F, as reported by (ML)] IJ (R, ML): and disallowed unrestrictedly, say others, IJ being reported to have said that الضِّرْسُ in

عَاضَهَا اللهُ غُلَامًا بَعْدَمَا * شَابَتِ الْأَصْدَاغُ وَالضِّرْسُ نَقِدْ

[*God gave her in compensation a boy after that the locks hanging down over the temples were hoary, and the tooth decayed* (Jsh)] is *ag.* to a suppressed [*v.*] expounded by the mentioned [i. e. وَنَقِدَ الضِّرْسُ (DM)]; which is the weakest of the three sayings (ML). Coupling of the single term to the *prop.* and the converse are allowable, when they become homogeneous by paraphrase: but coupling of the *prop.* to the single term is better than the converse, so that مَرَرْتُ بِرَجُلٍ ظَرِيفٍ وَأَبُوهُ كَرِيمٌ is better than بِرَجُلٍ أَبُوهُ كَرِيمٌ وَشَرِيفٌ; especially when the *prop.* and single term are *eps.*, so that جِئْتُكَ أَخَافَ وَرَاجِيًا and هِنْدٌ أَبُوهَا كَرِيمٌ وَشَرِيفَةٌ are not so bad as بِرَجُلٍ أَبُوهُ كَرِيمٌ وَشَرِيفٌ (R). Coupling of the *v.* to the *n.* [resembling the *v.*, like the *act. part.* and the like (IA),] and the converse, [vid coupling of the *n.* to the *v.* occurring in the place of the *n.* (IA,)] are allowable, [when the *n.* contains the

sense of the *v.* (R),] as in ['Āṣim's reading فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱللَّيْلَ سَكَنًا VI. 96. *He hath sundered* the bright gleam of *the dawn* from the darkness of the night, *and made the night to be a source of rest*, i. e. فَلَقَ ٱلْإِصْبَاحَ, and similarly صَافَّاتٍ وَيَقْبِضْنَ LXVII. 19. *Spreading out their wings, and drawing them in*, i. e. يَصْفُفْنَ (R), فَٱلْمُغِيرَاتِ صُبْحًا فَأَثَرْنَ بِهِ نَقْعًا C. 3.4. *And* whose people *make a sudden raid at daybreak, and* that *stir up dust therein*, {i. e. وَٱللَّاتِى عَدَوْنَ فَأَوْرَيْنَ فَأَغَرْنَ (K),} إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَاتِ وَأَقْرَضُوا ٱللّٰهَ LVII. 17. *Verily the men that give alms and the women that give alms, and lend unto God* (IA), i. e. إِنَّ ٱلَّذِينَ ٱصَّدَّقُوا (K),]

بَاتَ يُعَشِّيهَا بِعَضْبٍ بَاتِرِ * يَقْصِدُ فِى أَسْؤُقِهَا وَجَائِرِ .

(R, IA) *He spent the night making her sup*, i. e. *smiting her, with a sharp sword keeping to the right course within her shanks, and going astray* therefrom (J), i. e. وَيَجُورُ (R), and

فَأَلْفَيْتُهُ يَوْمًا يُبِيرُ عَدُوَّهُ * وَمُجْرٍ عَطَاءً يَسْتَحِقُّ ٱلْمَعَابِرَا

(IA) *And I found him one day to be destroying his foe, and granting a largess requiring* to be carried in *boats*, properly مُجْرِيًا (J). Coupling is (1) to the letter, the *o. f.*,

as لَيْسَ زَيْدٌ بِقَائِمٍ وَلَا قَاعِدٍ, the condition of which is the possibility of the *op.*'s governing the coupled, so that زَيْدٌ in مَا جَاءَنِي مِنِ امْرَأَةٍ وَلَا زَيْدٌ must be in the *nom.* as coupled to the place, because the *red.* مِنْ does not govern *dets.*: (2) to the place, as لَيْسَ زَيْدٌ بِقَائِمٍ وَلَا قَاعِدًا, which, according to critical judges, has three conditions, (a) the possibility of its [i. e. of that place's (DM)] appearance in chaste speech, as in this *ex.*, where you may drop the ب and use the *acc.*; but the *op.* need not be literally *red.*, as last exemplified, on the evidence of

فَإِنْ لَمْ تَجِدْ مِنْ دُونِ عَدْنَانَ وَالِدًا
وَدُونَ مَعَدٍّ فَلْتَزَعْكَ الْعَوَاذِلُ

[by Labīd (Jsh), *Then, if thou find not from below 'Adnān a progenitor, and below Ma'add, let the censurers restrain thee* from boasting (DM)]: (b) originality of the place, so that هٰذَا ضَارِبٌ زَيْدًا وَأَخِيهِ is not allowable, because the *qual.* fulfilling the conditions of government is *orig. op.*, not *pre.*; but the Bdd allow it on the authority of

فَظَلَّ طُهَاةُ اللَّحْمِ مِنْ بَيْنِ مُنْضِجٍ
صَفِيفَ شِوَاءٍ أَوْ قَدِيرٍ مُعَجَّلِ

[by Imra alKais, *And the cooks of the meat spent the day, some dressing slices of broiled meat laid upon live coals, or* dressing *boiled meat cooked in haste* (EM)]: (c) existence of the requirer of that place, so that the following are disallowed, (*a*) إِنَّ زَيْدًا وَعَمْرٌو قَائِمَانِ, because the requirer of the *nom.* in زَيْدٌ would be inchoation, i. e. denudation [24]. which has ceased with the prefixion of إِنَّ; (*b*) إِنَّ زَيْدًا قَائِمٌ وَعَمْرٌو [523], when you construe عَمْرٌو to be coupled to the place [of زَيْدًا (DM)], not an inch., though some of the BB allow this; (*c*) هٰذَا ضَارِبُ زَيْدٍ وَعَمْرًا or اَعْجَبَنِي ضَرْبُ زَيْدٍ وَعَمْرًا and (*d*) [according as you consider ضَرْبُ to be *pre.* to زَيْدٍ as its *ag.* or *obj.* (DM)], both disallowed by fine scholars, because the *n.* assimilated to the *v.* does not govern the letter [of the *ant.* in the *acc.* or *nom.* (DM)] unless it be synarthrous or pronounced with Tanwīn or *pre.* [to something else (DM)], but allowed by some on the authority of وَجَاعِلُ اللَّيْلِ سَكَنًا وَالشَّمْسِ وَالْقَمَرِ حُسْبَانًا VI. 96. *And the maker of the night to be a source of rest, and the sun and the moon to be* signs of *reckoning* and

هُوِيتَ ثَنَاءً مُسْتَطَابًا مُجَدَّدًا

فَلَمْ تَخْلُ مِنْ تَمْهِيدِ مَجْدٍ وَسُؤْدَدًا

[*Thou lovedst praise, pleasant, renewed; so that thou wast not free from preparing of glory and supremacy* (Jsh)]:

(3) to the imagination, as لَيْسَ زَيْدٌ قَائِمًا وَلَا قَاعِدٌ, which is allowable upon condition that prefixion of the imaginary *op.* be correct, and is good upon condition that its prefixion be frequent; so that بَدَا لِيَ أَنِّي الخ [426] and

مَا الْحَازِمُ الشَّهْمُ مِقْدَامًا وَلَا بَطَلٍ
إِنْ لَمْ يَكُنْ لِلْهَوَى بِالْحَقِّ غَلَّابَا

[*The wary, sturdy* man *is not bold in attack, nor valiant, if he be not a subduer of passion with rectitude* (Jsh)] are good, but

وَمَا كُنْتُ ذَا نَيْرَبٍ فِيهِمُ * وَلَا مُنْمِشٍ فِيهِمُ مُنْمِلِ

[*And I was not an author of tale-bearing among them, nor a mischief-maker among them, slanderous* (Jsh)] is not, because the بِ is seldom prefixed to the *pred.* of كَانَ, contrary to the *pred.* of لَيْسَ and مَا [503]: this coupling occurs in (a) the *gen.*; (b) the *apoc.*, as Khl and S say on the reading of all but Abù 'Amr in LXIII. 10. [426], the sense of لَوْلَا أَخَّرْتَنِي فَأَصَّدَّقَ and إِنْ أَخَّرْتَنِي أَصَّدَّقْ being one, while Sf and F say it is a coupling to the place of فَأَصَّدَّقَ, as all say on the reading of the two brothers [Ḥamza and Ks (B, DM)] in VII. 185. [1] with the *apoc.*, both of which sayings occur on فَأَبْلُونِي الخ [426];

(c) the *nom.*, S saying that some of the Arabs say إنهم
أجمعون ذاهبون and إنّك وزيد ذاهبان [523], because, the speaker's meaning being that of inchoation, he thinks that he said هم [and أنت]; (d) the *acc.*, Z saying on XI. 74. *And We gladdened her with the tidings of Isaac and after Isaac Jacob* "read with يعقوب in the *acc.*, as though ووهبنا لها فبشرناها باسحق ومن وراء اسحق يعقوب were said"; (e) the *subj.*, as in the reading فيدهنوا LXVIII. 9. [417] *and they then deal gently* in accordance with the sense ودّوا أن تدهن [571], and, it is said, in فاطلع XL. 39. [411] *and ascend*, coupled to the sense لعلّي أن ابلغ [536]; (f) composite expressions, XXX. 45. [*And of His signs is that He sendeth the winds, that He may give you glad tidings* of rain, *and that He may make you to taste* (K, B)] being said to be constructively ومن آياته أن يرسل الرياح مبشرات وليذيقكم ليبشركم الخ. According to the BB, such as لالزمنك أو تقضيني حقّي *Assuredly I will keep to thee until thou pay me my due* is a case of coupling to the sense, since the *subj.*, according to them, is by subaudition of أن, which with the *v.* is renderable by an *inf. n.* coupled to an

imaginary *inf. n.*, i. e. لَيَكُونَنَّ لُزُومٌ مِنِّي أَوْ قَضَاءٌ مِنْكَ لِحَقِّي, whence XLVIII. 16. [415] in Ubayy's reading with elision of the ن ; and like it is مَا تَأْتِينَا فَتُحَدِّثَنَا [411], i. e. لَا تَأْكُلْ سَمَكًا . In مَا يَكُونُ مِنْكَ إِتْيَانٌ فَحَدِيثٌ وَتَشْرَبَ لَبَنًا [416], if you put the *apoc.*, the coupling is to the letter ; and the prohibition is from each of the two [acts] : if the *subj*, the coupling, according to the BB, is to the sense ; and the prohibition, according to all, [BB and others (DM),] is from union [of the two acts], i. e. لَا يَكُنْ مِنْكَ أَكْلُ سَمَكٍ مَعَ شُرْبِ لَبَنٍ, [while separation is allowable (DM)] : and, if the *ind.* [539], it is commonly reputed to be a prohibition from the 1st and allowance of the 2nd, the sense being وَلَكَ شُرْبُ اللَّبَنِ, because, it being an inceptive [*prop.*], the *neg. p.* is not directed to it ; while BD says that its sense is like that of the construction with the *subj.*, but that it is after the manner of وَأَنْتَ تَشْرَبُ اللَّبَنَ [416], as though he construed the و to belong to the *d s.*, which is improbable, because of its prefixion in letter to the *aff. aor.* [80], and moreover is contrary to their saying, since they assign to each mood a [different] sense (ML). The coupled is in the predicament of the *ant.* [with respect to what precedes the *ant.*, not with respect to the *ant.* itself, { for which reason أَلْوَاهِبُ الخ (112) is weak (R), provided that what requires the

predicament be not absent in the coupled, as in يَا رَجُلُ وَالْحَارِثُ, where الْحَارِثُ is not in the predicament of رَجُلُ as to its being denuded of the ل, because what requires رَجُلُ to be denuded of the ل is the combination of the ل and *voc. p.*, which is wanting in the coupled (Jm)]; or with respect to the *ant.* itself and something else, if the coupled be like the *ant*, for which reason the coupled must be *uninfl.* in يَا زَيْدُ وَعَمْرُو (49), because the Damm of the *voc.* is with respect to the *voc. p.* and to its being an aprothetic *det.*, but not in يَا زَيْدُ وَعَبْدَ اللّٰهِ (R, Jm)]: and therefore in مَا زَيْدٌ بِقَائِمٍ وَلَا ذَاهِبٌ عَمْرٌو or قَائِمًا only the *nom.* is allowable [in ذَاهِبٌ, {as *prepos. enunc.* of عَمْرٌو (Jm)}, the *prop.* being coupled to the *prop.* (R, Jm), not the *pred.* alone to the *pred.*, because, while بِقَائِمٍ or قَائِمًا contains a *pron.*, as being a *deriv. pred.*, ذَاهِبٌ عَمْرٌو or ذَاهِبًا عَمْرٌو does not (R)]; and الَّذِي يَطِيرُ فَيَغْضَبُ عَمْرٌو الخ [27, 540] is allowable only because the ف is illative (IH), not copulative (R, Jm), says IH (R), or illative and copulative, but making the two *props.* like one, so that the *cop.* in the 1st is sufficient, i. e. *What flies, so that*, or *and consequently, Zaid becomes angry, is the fly* (Jm). Difference in inflection is allowable when what is meant is known, as

وَعَدَّ زَمَانٍ يَا ابْنَ مَرْوَانَ لَمْ يَدَعْ
مِنَ الْمَالِ إِلَّا مُسْحَتًا أَوْ مُجَلَّفُ

[88], مجلف being a syllepsis, since the sense of لم يدع is لم يبق من جوره إلا مسحت (R). What is not pardonable in firsts is often pardonable in seconds: hence كُلُّ شَاةٍ وَسَخْلَتِهَا بِدِرْهَمٍ *Every sheep and her lamb are for a dirham,*

وَأَيُّ فَتًى هَيْجَاءَ أَنْتَ وَجَارُهَا

[*And what youth of war art thou, and neighbour thereof?* (Jsh)], رُبَّ رَجُلٍ وَأَخِيهِ *Many a man and his brother,* and إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ XXVI. 3. *If We will, We will send down upon them from heaven a sign, and etc.* [449]; whereas كُلُّ سَخْلَتِهَا is not allowable, nor إِنْ يَقُمْ زَيْدٌ قَامَ, nor رُبَّ أَخِيهِ, nor أَيُّ جَارِهَا in the correctest [opinion (DM)], except in poetry, as عمرو

إِنْ يَسْمَعُوا رِيبَةً طَارُوا بِهَا فَرَحًا
عَنِّي وَمَا يَسْمَعُوا مِنْ صَالِحٍ دَفَنُوا

[by Ḳa'nab Ibn Ḍamra, *If they hear an evil opinion, they spread it abroad joyfully as from me; and, whatever they*

hear of good, they bury (T)], since كُلّ [meant to denote *totality of the individuals* (117) (DM)] and أَيّ [116] are not *pre.* to a *det. sing.*, and رُبَّ governs in the *gen.* only *indets.* [505], and in prose the *v.* of the condition is not an *aor.* when the *correl.* is a *pret.* [419]: and the poet [Al A'shà (Jsh)] says

إِنْ تَرْكَبُوا فَرُكُوبُ الْخَيْلِ عَادَتُنَا
أَوْ تَنْزِلُونَ فَإِنَّا مَعْشَرٌ نُزُلُ

[*If ye ride* to fight, *the riding of horses is our wont; or ye alight* from your horses, *verily we are a band oft alighting* (Jsh)], meaning, says Y, أَوْ أَنْتُمْ تَنْزِلُونَ, and coupling the nominal to the *cond. prop.*; and they say مَرَرْتُ بِرَجُلٍ قَائِمٍ أَبَوَاهُ لَا قَاعِدَيْنِ *I passed by a man whose parents were standing, not sitting*, whereas قَائِمَيْنِ لَا قَاعِدٍ أَبَوَاهُ is disallowed (ML). What is coupled by the وَ [539], the فَ, ثُمَّ, أَوْ, or لَا may precede the *ant.* by poetic license, provided that (1) it do not precede the *op.*: for which reason it does not precede (*a*) a *reg.* whose *op.* must be understood or attached to it, so that وَالْأَسَدَ إِيَّاكَ [60] or وَزَيْدٌ ضَرَبْتُ أَنْتَ [158, 163] is not said; (*b*) an *inch.* whose *enunc.* is *postpos.*, whether preceded by an annulling *p.* or not, so that أَمَّا وَعَمْرٌو زَيْدٌ فَمُنْطَلِقَانِ or إِنْ وَعَمْرًا زَيْدًا قَائِمَانِ is

not allowable: (2) the *ant.* be not conjoined with إلّا or what is in its sense, so that ما جاءني وزيد إلّا عمرو or إنّما جاءني وزيد عمرو is not said. Every *pron.* relating to the *n.* coupled by the و or حتّى together with the *ant.* agrees with them both unrestrictedly: and والّذين يكنزون الذّهب والفضّة ولا ينفقونها IX. 34. *And they that treasure up gold and silver and expend them not* means *and expend not the treasures*; while والله ورسوله احقّ أن يرضوه IX. 63. *And God and His Apostle, that they should please Him is worthier* [571] means *should please one of them*, because pleasing one is pleasing the other. As for the ف and ثمّ, if the *pron.* be in the *enunc.* of the coupled together with the *ant.*, some say that the *enunc.* must be suppressed from the 1st, as زيد ثمّ عمرو قام, or 2nd, as زيد قام فعمرو; but the rest allow the *pron.* to agree, which is the truth, as زيد ثمّ عمرو قاما: and, if not in the *enunc.* mentioned, the *pron.* must agree by common consent, as جاءني زيد فعمرو فقلت لهما. And as for لا, لكن, بل, أم, أو, and إمّا, the *pron.*, if you mean one of them, which is necessary in predicating of the coupled together with the *ant.*, must be *sing.*, as زيد لا عمرو جاءني and in the *non-enunc.* ما جاءني زيد لكن عمرو فاكرمته; and, if you mean both of

them, must agree, as إن يكن غنيا أو فقيرا فالله أولى بهما IV. 134. *If he be rich or poor, God is nearer to them*, i. e. *to the rich and poor together*, the *pron.* being *sing.* in وإذا رأوا تجارة أو لهوا انفضوا اليها LXII. 11. *And, when they see merchandise or sport, they disperse to it* only because relating to the رؤية *sight*: but the *du.* in the *pron.* relating to the *n.* coupled by أو together with the *ant.* is not disapproved, even if what is meant be one of them, because أو, being often used in *allowance*, where the 2 matters may be united, becomes like the و [543], for which reason

وكان سيّان ان لا يسرحوا نعما
او يسرحوه بها واغبرت السوح

[by Abù Dhu'aib alHudhalì, *And it*, i. e. *the case, was* this, *that they should not turn out camels to graze and* that *they should turn them out in it were equal; and the regions were dust-colored* (Jsh)] is allowable, properly ويسرحوه (R). The *ant.* is sometimes suppressed (R, IA, ML), because of indication (IA), as اضرب بعصاك الحجر فانفجرت II. 57. *Strike thou with thy rod the stone.* (*And he struck*), *and there gushed out*, i. e. فضرب (ML), whence ألم تكن آياتي تتلى عليكم XLV. 30. (IA) *What!* (*came not Mine Apostles to you,*) *and were not My wonders wont to be rehearsed unto*

you?, i. e. أَلَمْ يَأْتِكُمْ رُسُلِي فَلَمْ الخ [581](K, B): [especially] after بَلَى, etc. [556], as بَلَى وَعَمْرٌو *Yes, (Zaid has stood,) and 'Amr* in reply to "Zaid has not stood," i. e. بَلَى قَامَ زَيْدٌ وَعَمْرٌو ; but not after the *ps.* of assent when the *con.* is أَمْ or أَمَّا, because the *conj.* أَمْ, which is the *con.* [543], must be preceded by the Hamza, and أَمَّا by another أَمَّا : and sometimes when coupled to by أَمْ, as أَمَنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ XXXIX. 12. [(*Is the unbeliever letter,*) *or he that is devout in the hours of the night?* (B)], i. e. أَلْكَافِرُ خَيْرٌ أَمْ الخ (R), and, it is said, III. 136. [410] (*Have ye known that Paradise hath been beset by things misliked,*) *or etc.?*, أَمْ being *conj.*, i. e. أَعَلِمْتُمْ أَنَّ الْجَنَّةَ حُفَّتْ بِالْمَكَارِهِ أَمْ الخ (ML). The *con.* [وَ or أَوْ (R)] is sometimes suppressed [without the coupled (R), in poetry (ML)], whence [the saying of AlḤuṭai'a

إِنَّ امْرَأً رَهْطُهُ بِالشَّامِ مَنْزِلُهُ * بِرَمْلِ يَبْرِينَ جَارٌ شَدَّ مَا اغْتَرَبَا

Verily a man, whose kinsfolk are in Syria, (and) whose abode is in the sand of Yabrīn, is a neighbour that is extremely outlandish, i. e. وَمَنْزِلُهُ ; and, it is said, in {prose, as IM holds, whence (DM)} أَكَلْتُ خُبْزًا لَحْمًا تَمْرًا *I ate bread (and) meat (and) dried dates* trans-

mitted by AZ, أعطهُ درهمًا درهمين ثلاثةً *Give thou him a dirham (or) two dirhams (or) three* transmitted by Akh (ML),] IX. 93. [80] *(and) thou saidst*, i. e. وقلتَ (R, ML), says F (R), وجوهٌ يومئذٍ ناعمةٌ LXXXVIII. 8. *(And) some faces on that day shall be joyful* coupled to وجوهٌ يومئذٍ خاشعةٌ LXXXVIII. 2. *Some faces on that day shall be downcast*, and the reading [of Ks (B)] أنّ الدّين عند الله الاسلام III. 17. *(And) that the religion before God is Allslām* coupled to أنّهُ الخ III. 16. [518] (ML). The coupled is sometimes suppressed, [because of indication (R, IA),] together with the *con.* (R, IA, ML) لا يستوى منكم من انفق من قبل الفتح وقاتل (R, IA), as و LVII. 10. *He of you that expended before the conquest* of Makka, *and fought, (and he that expended after it) are not equal* (R, ML), i. e. ومن انفق من بعدهُ, the indication of the supplied being [the next words] اولئك اعظم درجةً من الّذين انفقوا من بعد وقاتلوا *Those are greater in degree than they that expended afterwards, and fought*, لا نفرّق بين احدٍ من رسلهِ II. 285. *We make not distinction between any of His Apostles (and God)* and والّذين امنوا بالله ورسلهِ ولم يفرّقوا بين احدٍ منهم IV. 151. *And they that have believed in God and His Apostles, and made not distinction between any of them (and God)*, i. e. وبين

ويريدون أن يفرقوا بين الله ورسله, as is indicated by الله IV. 149. *And desire that they should make distinction between God and His Apostles,* سرابيل تقيكم الحر XVI. 83. *Garments that protect you from the heat* (*and the cold*), i. e. والبرد, and وله ما سكن VI. 13. *And unto Him belong what is still* (*and what moveth*), i. e. وما تحرك (ML), whence their saying راكب الناقة طليحان *The rider of the she-camel* (*and the she-camel*) *are jaded*, i. e. والناقة; or ف, whence فمن كان منكم مريضا او على سفر فعدة الخ II. 180. *And whosoever of you is sick or upon a journey,* (*and breaketh the fast,*) upon &c. [18], i. e. فافطر فعليه عدة الخ (IA), فان احصرتم فما استيسر من الهدي II. 192. *And, if ye be beset,* (*and quit your state of* احرام,) send ye *whatever offerings be ready to hand*, i. e. فحللتم, and II. 192. [543], i. e. فحلق (ML); or أم, as أفي الليل تصلي اكثر *In the night prayest thou more,* (*or in the day*)? in reply to "I pray by night and by day," i. e. أم في النهار (R): but suppression of أم and its coupled is rare, as

دعاني اليها القلب اني لامره * سميع فما ادري ارشد طلابها

[by Abù Dhu'aib alHudhalī, *The heart called me to her (verily I am a hearkener to its bidding); so that I know not whether the pursuit of her be right procedure (or error)* (Jsh)], i. e. أَمْ غَيٍّ (ML). There are 10 *cons.* (M). The *cons.* are [(1) such as associate the coupled with the *ant.* unrestrictedly, i. e. in letter and predicament, vid. (IA)] the و, the ف, ثُمَّ, حَتَّى, أَوْ, [أَمَّا (IH),] and أَمْ; [(2) such as associate in letter only, vid. (IA)] لَا, بَلْ, and لٰكِنْ (IH, IA). The و, the ف, ثُمَّ, and حَتَّى denote *union* (M, IH) *of the coupled and ant. in a predicament*: you say جَاءَنِي زَيْدٌ وَعَمْرٌو [157], زَيْدٌ يَقُومُ وَيَقْعُدُ *Zaid stands and sits*, بَكْرٌ قَاعِدٌ وَأَخُوهُ قَائِمٌ *Bakr is sitting, and his brother is standing*, and أَقَامَ بِشْرٌ وَسَافَرَ خَالِدٌ *Bishr abode, and Khālid journeyed*, thus uniting the two men in the coming, the two *vs.* in attribution to [the *pron.* of] Zaid, and the purports of the two *props.* in realization; and similarly ضَرَبْتُ زَيْدًا فَعَمْرًا *I beat Zaid, then 'Amr*, ذَهَبَ عَبْدُ اللّٰهِ ثُمَّ أَخُوهُ *'Abd Allāh went away, and afterwards his brother*, and رَأَيْتُ الْقَوْمَ حَتَّى زَيْدًا *I saw the people, even Zaid*: then after that they differ (M).

§ 539. The و [is (1) the *con.*, which (ML)] denotes *union* unrestrictedly (M, IH, IA, Sh, KN, ML), as

وادخلوا الباب سجدا وقولوا حطة II. 55. *And enter ye the gate, bowing down; and etc.* [29] and وقولوا حطة وادخلوا الباب سجدا VII. 161. [below] (M), not [necessarily (Sh)] involving *order* (IH, Sh), as in واوحينا الى ابرهيم واسمعيل واسحق ويعقوب والاسباط IV. 161. *And inspired Abraham and Ishmael and Isaac and Jacob and the tribes*; nor *its reverse*, as in وعيسى وايوب IV. 161. *And Jesus and Job*, كذلك يوحى اليك والى الذين من قبلك الله العزيز الحكيم XLII. 1. *Thus doth the Mighty Wise God inspire thee and them that were before thee*, and اقنتى لربك واسجدى واركعى III. 38. *Obey thy Lord, and bow down, and lower thy head*; nor *simultaneity*, as in فانجيناه ومن معه فى الفلك المشحون XXVI. 119. *And We saved him and them that were with him in the laden Ark* and واذ يرفع ابرهيم القواعد من البيت واسمعيل II. 121. *And when Abraham was raising the foundations of the House, and Ishmael* (Sh): (α) it couples the [thing to its (ML)] companion, predecessor, and successor (IA, ML), as فانجيناه واصحاب السفينة XXIX. 14. *And We saved him and the crew of the Ark*, ولقد ارسلنا نوحا وابرهيم LVII. 26. *And assuredly We sent Noah and Abraham*, and XLII. 1., these

two [last couplings] being combined in وَمِنكَ وَمِن نُوحٍ وَإِبرٰهِيمَ وَمُوسىٰ وَعِيسىٰ XXXIII. 7. *And from thee and from Noah and Abraham and Moses and Jesus*; and accordingly قَامَ زَيدٌ وَعَمرٌو admits of 3 meanings (ML): for جَاءَ زَيدٌ وَعَمرٌو means that *they participated in coming*; then, the sentence admitting of 3 meanings, that *they came together, in order*, or *in the reverse of order*, if one of the matters be especially intelligible, it is so from another indication, as *simultaneity* from II. 121., *order* from إِذَا زُلزِلَتِ الأَرضُ زِلزَالَهَا وَأَخرَجَتِ الأَرضُ أَثقَالَهَا وَقَالَ الإِنسَانُ مَا لَهَا XCIX. 1--3. *When the earth shall be convulsed with her convulsion, and the earth shall cast forth her chattels*, [i. e. *treasures* (K, B) or *corpses* (B),] *and man shall say, What aileth her?*, and *the reverse of order* from مَا هِيَ إِلَّا حَيَاتُنَا الدُّنيَا نَمُوتُ وَنَحيَا XLV. 23. *It* [160] *is not* aught *save our lower life: we die and we live* predicated by the deniers of the resurrection (KN): but, says IM, it denotes *simultaneity* preponderantly, *order* often, and *its reverse* seldom: (β) there may be between its *ant.* and coupled *proximity*, [as جَاءَ زَيدٌ طُلُوعَ الشَّمسِ وَعَمرٌو غُدوَةً *Zaid came at the rising of the sun, and 'Amr in the early morning* (DM)]; or *delay*, as إِنَّا رَادُّوهُ إِلَيكَ وَجَاعِلُوهُ مِنَ المُرسَلِينَ XXVIII. 6. *Verily We will restore him to thee, and make him to be* one *of*

the Apostles, the *restoration* being a little after his being cast into the river, and the *Apostolic mission* at the end of 40 years (ML): (ز) this is the opinion of most of the BB and KK ; while some transmit from Fr, Ks, Th, Rb, and IDh, and some theologians say, that it denotes *order* : but the proof of the majority is its use where *order* is absurd, as تقاتل زيدٌ and المال بين زيدٍ وعمرٍو ; and where the 2nd is before the 1st, as وعمرٍو

أُغْلِي السِّبَاءَ بِكُلِّ أَدْكَنَ عَاتِقٍ

أَوْ جَوْنَةٍ قُدِحَتْ وَفُضَّ خِتَامُهَا

[by Labīd, *I buy wine dear with every old blackish wine-skin or jar smeared with pitch, that has been broached, and whose seal has been broken* (EM)], III. 38., and XLV. 23.: and, if it denoted *order*, II. 55. would contradict VII. 161., since the incident is one (R): (ح) the و is distinguished from the rest of the *cons* by (a) coupling (*a*) [what is indispensable (ML), where the *ant.* is insufficient (IA)], as اختصم زيدٌ وعمرٌو, [which is one of the strongest proofs of its not importing *order*, whence جلست بين زيدٍ وعمرٍو ; but the *conj.* أم shares with it in this predicament, as سواء على أقمت أم قعدت (615) (ML)]: (*b*) a suppressed *op.*, whose *reg.* remains, [to another *op.*, when one idea connects them (ML),] as كانوا هم أشدّ منهم قوّةً وآثارًا في الأرض [XL. 22. *They*

were stronger than they in power, and (more numerous) in monuments in the earth, meaning وَاَكْثَرَ آثَارًا, [as is said (B),] like

وَرَأَيْتُ زَوْجَكِ فِي الْوَغَى * مُتَقَلِّدًا سَيْفًا وَرُمْحًا

(K, B) *And I saw thine husband in the fray, girt with a sword, and (carrying) a spear*, i. e. وَحَامِلًا رُمْحًا, whence وَكُحِلْنَ الْعُيُونَ: and (N) اِذَا مَا الخ [68], i. e. لَقَّتْهَا الخ (IA, ML), their connecting [idea] being *beautifying*; but, if it were not for this restriction, اشْتَرَيْتُهُ بِدِرْهَمٍ فَصَاعِدًا would be a case in point, since the full phrase is فَذَهَبَ الثَّمَنُ صَاعِدًا [82]: (*c*) the connected single term to the extraneous one when a *cop.* is needed, as مَرَرْتُ بِرَجُلٍ قَائِمٍ زَيْدٍ وَاَخُوهُ [145], زَيْدٍ قَامَ عَمْرٌو وَغُلَامُهُ [27], and زَيْدًا ضَرَبْتُ عَمْرًا وَاَخَاهُ [62]: (*d*) the decimal number to the unit, [when they are compounded, and made one *num.* (DM).] as اَحَدٌ وَعِشْرُونَ *One and twenty*: (*e*) *eps.* separated while their qualifieds are united [146], as

بُكِيتُ وَمَا بُكَا رَجُلٍ حَزِينٍ * عَلَى رَبْعَيْنِ مَسْلُوبٍ وَبَالِي

[by Ibn Mayyāda, *Did I weep, when the weeping of a sorrowful man was not over two homes carried off and worn away, (but over their inmates)?* (Jsh)]: (*f*) what ought to be dualized or pluralized, as in the saying of AlFarazdaḳ

إِنَّ الرَّزِيَّةَ لَا رَزِيَّةَ مِثْلُهَا * فُقْدَانُ مِثْلِ مُحَمَّدٍ وَمُحَمَّدِ

[*Verily the bereavement—there is no bereavement like it—is the loss of the like of Muḥammad* Ibn Yūsuf *and Muḥammad* Ibn AlḤajjāj Ibn Yūsuf (Jsh)] and the saying of Abù Nuwās

أَقَمْنَا بِهَا يَوْمًا وَيَوْمًا وَثَالِثًا * وَيَوْمًا لَهُ يَوْمُ التَّرَحُّلِ خَامِسُ

[*We abode in it a day and a day and a third and a day that the day of departure was a fifth to* (Jsh)] : (*g*) the general to the particular, as رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَلِلْمُؤْمِنَاتِ LXXI. 29. *My Lord, forgive Thou me and my parents and him that entered mine Ark believing and the believing* men *and the believing* women: (*h*) the converse, as وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ الخ XXXIII. 7. *And* remember thou *when We took from the Prophets their covenant and from thee etc.* [above]; but حَتَّى shares with it in this predicament, as مَاتَ النَّاسُ حَتَّى الأَنْبِيَاءُ *Men have died, even the Prophets* and قَدِمَ الحُجَّاجُ حَتَّى المُشَاةُ *The pilgrims have arrived, even the walkers*: (*i*) the thing to its *syn.*, [the rectifier of the coupling being the difference of letter, in ارْجِعُوا الخ (444) (BS),] as in [فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا III. 140. *And have*

not been weak because of what hath befallen them in the cause of God, nor been frail! and

حُيِّيتَ مِنْ طَلَلٍ تَقَادَمَ عَهْدُهُ * أَقْوَى وَأَقْفَرَ بَعْدَ أُمِّ الْهَيْثَمِ

{by 'Antara, *Mayst thou be saluted as a ruin whose acquaintance* with its inmates *has become old, and that has become vacant and empty after* the departure of *Umm AlHaitham!* (EM)}, and similarly in the case of *ns.* (BS)] إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللهِ XII. 86. *I complain of my grief and my sorrow only unto God,* أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ II. 152. *Those, upon them shall be blessings from their Lord and mercy,* لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا XX. 106. *Thou wilt not see in them unevenness nor inequality,*

وَقَدَّتِ الْأَدِيمَ لِرَاهِشَيْهِ * وَأَلْفَى قَوْلَهَا كَذِبًا وَمَيْنَا

[by 'Adī Ibn Zaid al'Ibādī, *And she gashed the skin of his two veins in the inside of the two forearms; and he found her saying to be a falsehood and a lie* (Jsh)] ; but IM asserts that this sometimes occurs with أَوْ, whence وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا IV. 112. *And whoso committeth a trespass or a sin,* [which requires consideration, because by the *trespass* may be meant what occurs unwittingly, and by the *sin* what occurs wilfully (BS)]: (*j*) the *prepos.* [*appos.* (DM)] to its [*postpos.*] *ant.*, by poetic license [538], as أَلَا يَا الخ [26]: (*k*) the *gen.* by vicinity,

as V. 8. [130. A.] with the أرجل [coupled to وجوهكم, but (DM)] governed in the *gen.* [by vicinity (B, DM) to the *gen.* (DM)]: (b) its coupled's admitting of the 3 preceding meanings, [*order, its reverse*, and *simultaneity* (DM)]: (c) its conjunction with (*a*) امّا, as LXXVI. 3. [543]: (*b*) لا, if it be preceded by negation, and [negation of the predicament from the *ant.* and coupled by way of (DM)] *simultaneity* be not intended, as ما قام زيد ولا عمرو, in order that it may import that the act is negatived from the two of them jointly and severally, whence وما اموالكم ولا اولادكم بالتى تقربكم عندنا زلفى XXXIV. 36. *Nor are your goods, nor your children, what shall bring you near before Us with nearness* ; in which case the coupling, according to some, is a coupling of *props.* by subaudition of the *op.*, but, as commonly reputed, is a coupling of single terms: when, however, one of the 2 conditions is missing, لا may not be introduced, so that قام زيد ولا عمرو is not allowable, while ولا الضالّين I. 7. *Nor of the erring* [545] is allowable only because غير [498] contains the sense of negation, and

فاذهب فانّ فتًى فى النّاس احرزه

من حتفه ظلم دعج ولا حيل

[*Wherefore go thou away: for what youth is among men, that intensely black darknesses have preserved from his death, nor wiles?* (Jsh)] only because the sense is *there is no youth that etc*, like XLVI. 35. [538]; nor مَا اخْتَصَمَ زَيْدٌ وَلَا عَمْرٌو, because, [the و and لَا importing negation of the *disputing together* from the two of them jointly and severally, it would import that *disputing together* was applicable to one person, whereas (DM)] it denotes *simultaneity* only, while in وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَلَا الظُّلُمَاتُ وَلَا النُّورُ وَلَا الظِّلُّ وَلَا الْحَرُورُ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ XXXV. 20. 21. *And the blind and the seeing are not equal, nor the darknesses and the light, nor the shade and the hot wind; nor are the living and the dead equal* the 2nd, 4th, and 5th [547] لَا are *red.*, because of the freedom from ambiguity, [it being known that *equality* is only between two, while the 1st and 3rd import *negation* of equality between every two jointly and severally (DM)]: (c) لٰكِنْ, as وَلٰكِنْ رَسُولَ اللّٰهِ XXXIII. 40. *But the Apostle of God* [545]: (2) and (3) 2 و s followed by the *ind.* or *nom.*, (a) the و of inception, as XXII. 5. [416], لَا تَأْكُلِ الْخ [416] with the *ind.* [538], VII. 185. [1] also with the *ind.*, وَاتَّقُوا اللّٰهَ وَيُعَلِّمُكُمُ اللّٰهُ II. 282. *And fear ye God. And God teacheth you*, and عَلَى الْحَكَمِ الْخ [418]: (b) the و of the *d. s.*, which is prefixed to the nominal *prop.*, as

جاء زيد والشمس طالعة [79,80]; and is named the و of inchoation, [because of its prefixion to an *inch.* (DM)]: S and the ancients render it by اذ, not meaning that it is in the sense of the latter, since the *p.* is not *syn.* with the *n.*, but that it with what follows it is a restriction of the preceding *v.*, as اذ is; not by اذا, because this is not prefixed to the nominal *prop.*: an *ex.* of it when prefixed to the verbal *prop.* is بأيدى رجال الخ [1]; and, when preceded by a *prop. d. s.*, it admits, according to him that allows multiplicity of the *d. s.* [without coupling, there being no dispute as to its allowability with it (DM)], of being copulative, [the *prop.* after it being a *d. s.* (DM),] and inchoatival, as اهبطوا بعضكم لبعض عدو ولكم فى الارض مستقر II. 34. *Get ye down, one of you being a foe to another, and ye having*, or *while ye have, in the earth a place of abode*: (4) and (5) two و s followed by the *acc.* or *subj.*, (a) the و of the concomitate *obj.*, as سرت والنيل [68], which does not govern the *acc.*, contrary to the opinion of Jj; nor occur in the Revelation with certainty, the و in X. 72. [68] in the reading of the Seven admitting of being that and of coupling a single term to a single term by subaudition of a *pre. n.*, i. e. وامر شركائكم *and* (*the affair of*) *your companions*, or a *prop.* to a *prop.* by subaudition of a *v.*, i. e. واجمعوا شركاءكم [68]: (b) the و

prefixed to the *aor.* governed in the *subj.* because coupted to an [*inf.* (DM)] *n.*, plain, as وَلُبْسُ عَبَاءَةٍ الخ [418. A.]; or paraphrased, [by which he means the *inf. n.* apprehended from the preceding sentence (DM),] provided that negation or requisition precede the و, which the KK name the و of diversion, [because it diverts the *aor.* from the *ind.* to the *subj.* (DM),] but which does not govern the *subj.*, contrary to their opinion, as III. 136. and لَا تَنْهَ الخ [411]: but the truth is that this [و prefixed to the *aor.* governed in the *subj.* because of the coupling (DM)] is the *con.* و : (6) and (7) two وs followed by the *gen.* [506, 505]: (8) a و whose inclusion is like its exclusion, vid. the *red.* [449], authorized by the KK, Akh, and many, حَتَّى اِذَا جَاؤُوهَا وَفُتِحَتْ اَبْوَابُهَا XXXIX. 73. *Until, when they shall come to it, its gates shall be opened* being thus explained on the evidence of the other text [حَتَّى اِذَا جَاؤُوهَا فُتِحَتْ اَبْوَابُهَا XXXIX. 71.], or the *red.* being, as is said, the و in [the next words] وَقَالَ خَزَنَتُهَا *its keepers shall say*; and similarly فَلَمَّا اَسْلَمَا وَتَلَّهُ لِلْجَبِينِ وَنَادَيْنَاهُ اَنْ يَا اِبْرَهِيمُ XXXVII. 103. 104. *And when they yielded* to the command of God, *he threw him down upon* [504] *the side of the forehead, and We called to him, saying* [569, 570], *O Abraham*, or *and he threw etc., We etc.*, the 1st or 2nd being said to be *red.*; while the redundance is evident in

فَمَا بَالُ مَنْ أَسْعَى لِأَجْبُرَ عَظْمَهُ

حِفَاظًا وَيَنْوِي مِنْ سَفَاهَتِهِ كَسْرِي

[by Wa'la Ibn AlḤārith alMakhzūmi, *Then what is the case of him whose bone I strive to set from watchfulness, when he intends from his witlessness the breaking of me*, i. e. *of my bone?* (Jsh), because the *aff. aor.* occurring as a *d. s.* is not connected by the و (80) (DM),] and

وَلَقَدْ رَمَقْتُكَ فِي الْمَجَالِسِ كُلِّهَا

فَإِذَا وَأَنْتَ تُعِينُ مَنْ يَبْغِينِي

[*And assuredly I looked* kindly *at thee in the assemblies, all of them; and lo, thou helpest him that wrongs me!* (Jsh)]: (9) the و of 8, mentioned by many philologists, like H, and weak GG, like IKhl, and commentators, like Thi, who assert that the Arabs, when they count, say 6, 7, *and* 8, to notify that 7 is a complete number, and what follows it an inceptive number: they cite as evidence of that (a) سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ XVIII. 21. *They will say,* (*They were*) [29] 3, *that their dog made to be* 4; *and they will say,* (*They were*) 5, *that their dog made to be* 6, *guessing at the unknown; and they will say,* (*They were*) 7, *that their dog made to be* 8; (b) XXXIX. 73., since فُتِحَتْ is said in the text of

Hell, because its gates are 7, but وفُتِحَتْ in the text of Paradise, because its gates are 8; (c) التَّائِبُونَ العَابِدُونَ الحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الآمِرُونَ بِالمَعْرُوفِ وَالنَّاهُونَ عَنِ المُنْكَرِ IX. 113. (*They are*) [29] *the penitents, the worshippers, the praisers, the fasters, the lowerers of the head, the bowers down, the bidders of good, and the forbidders of evil*, since it is the 8th *qual.*; (d) مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا LXVI. 5. *Muslims, believers, obeyers, penitents, worshippers, fasters, matrons, and maidens*, though correctly this و, occurring between 2 *eps.* that serve to divide those who contain all the preceding qualifications, is not susceptible of ellipse, since *matronhood* and *maidenhood* are not united, whereas the و of 8, according to him that recognizes it, is suitable for ellipse: (10) the و prefixed to the epithetic *prop.* to denote corroboration of its [*id.* (DM)] adherence to its qualified, importing that the latter's qualifiability by it is an established matter: this و is authorized by Z and his imitators, who thus explain certain passages, in all of which the و is the و of the *d. s.*, as II. 213. [464], XVIII. 21., أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا II. 261 [*Or* hast thou seen the *like* of *him that hath passed by a city that is empty*, whose walls are fallen down *upon its roofs?* (B)],

and XV. 4. [78], the permissive of the *d. s.* 's occurrence to the *indet.* in this [last] text being 2 matters, one peculiar to it, vid. precedence of the *neg.*, and the 2nd common to the rest of the texts, vid. prevention of qualificativity, since the *d. s.*, when prevented from being an *ep.*, may occur to the *indet.*, for which reason it occurs thereto when preceding it, as فِي الدَّارِ قَائِمًا رَجُلٌ, and when *prim.*, as هٰذَا خَاتَمٌ حَدِيدًا [83]; and the preventive of qualificativity being 2 matters, one peculiar to it, vid. conjunction of the *prop.* with إِلَّا [94], and the 2nd common to the rest of the texts, vid. its conjunction with the و: (11) [161]: (12—15) [497] (ML). Sometimes they answer the inquirer with the *neg.* لَا, and then follow it up with benediction, so that the sentence is transmuted into malediction, as it is related that Abù Bakr, seeing a man in whose hand was a garment, said to him "Wilt thou sell this garment?", and he said لَا عَافَاكَ اللهُ, on which Abù Bakr said "Wherefore saidst thou not لَا وَعَافَاكَ اللهُ *No: and God grant thee health*?" Zj says, I asked Mb about the cause of the appearance of the و in our saying سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ; and he said to me, I asked Mz about what thou hast asked me about, and he said, The meaning is سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ سَبَّحْتُكَ *I extol Thy perfection, O God; and with praise of Thee* (*do I extol Thy perfection*) (D). Some say that سُبْحَانَكَ الخ

is one *prop.*, the و being *red.*, [*orig.* سُبْحَتَكَ بِحَمْدِكَ سُبْحَانًا (DM)]; and some that it is two *props.*, the و being copulative, and the *op.* of the ب suppressed, i. e. وَبِحَمْدِكَ سُبْحَتَكَ (ML on the ب): while the ب denotes *accompaniment* or *instrumentality* according to both of these two sayings (DM). In VII.3 . [126] هُمْ قَائِلُونَ is [a *d. s.* (K)] coupled to بَيَاتًا, [as though بَائِتِينَ أَوْ قَائِلِينَ were said (K),] the و [of the *d. s.* (B)] being suppressed [when coupled to a *d. s.* before it (K)], because deemed heavy on account of the combination of 2 *cons.*, since the و of the *d. s.* is the *con.* و borrowed for a *cop.* (K, B), so that جَاءَنِى زَيْدٌ رَاجِلًا أَوْ هُوَ فَارِسٌ *Zaid came to me walking, or (when) he was riding* is a chaste sentence (K). Suppression of the و of the *d. s.* has been previously mentioned in نِصْفَ النَّهَارِ الخ [80] (ML).

§ 540. The ف, ثُمَّ, and حَتَّى necessarily involve *order*: except that the ف necessitates the existence of the 2nd after the 1st *without delay*, and ثُمَّ *with delay*, the texts VII. 3. [126] and وَإِنِّى لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى XX. 84. *And verily I am wont to forgive him that repenteth and believeth and doeth good, then is rightly directed* being attributed to the fact that, when

He has destroyed it, the chastisement is judged to have come upon it, and to the continuance and subsistence of the being rightly directed; while what is coupled by حَتَّى must be part of the *ant.*, either its most excellent, as مَاتَ النَّاسُ الخ [539], or its lowest, as قَدِمَ الحَاجُّ حَتَّى المُشَاةُ (M). The ف denotes *union*, *order*, and *succession*, and ثُمَّ *union*, *order*, and *delay*, as أَمَاتَهُ فَأَقْبَرَهُ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ LXXX. 21. 22. *Maketh him die, then burieth him; afterwards, when He willeth, raiseth him* (Sh). The ف indicates *posteriority of the coupled to the ant., when* [*the former is*] *continuous with the latter*, and ثُمَّ *posteriority of the coupled to the ant., when* [*the former is*] *discontinuous* [*from the latter*], as الَّذِي خَلَقَ فَسَوَّى LXXXVII. 2. *Who created* everything, *then made* its creation *symmetrical* and وَاللهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ XXXV. 12. *And God created you from dust* by creating Adam from it, *afterwards from sperm* by creating his posteriority from it (IA). The ف [is (1) copulative: and (ML)] denotes (a) *order* (IH, ML), (*a*) *of idea*, as قَامَ زَيْدٌ فَعَمْرٌو *Zaid stood, then 'Amr*; (*b*) *of mention*, which is [often (DM)] a coupling of a detail to a summary, as وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي الخ XI. 47. *And Noah called upon his Lord, and said, My Lord, Verily my son is of my family, &c.*, [but not

always, as XXXIX. 74. (below) (DM)] : (b) *succession*, which is in everything according to [the custom in (MA)] it, as دخلت البصرة فبغداد *I entered AlBaṣra, then Baghdād*, when you tarry not in AlBaṣra, nor between the 2 cities, [but the journey is continuous (DM),] and XXII. 62. [411] (ML) : (*a*) if the ف couple a single term to a single term, it imports that the connection of the coupled with the meaning of the *v.* referred to it and to the *ant.* is after the connection of the *ant.* with it without delay, as قام زيد فعمرو, i. e. *The standing of 'Amr was realized subsequently to the standing of Zaid without interruption* : but, when the ف is prefixed to consecutive *eps.*, the *order*, if the qualified be single, is in their *inf. ns.*, as in يا لهف الخ [157], i. e. الذى يصبح فيغنم فيؤوب ; and, if the qualified be not single, is in the connection of what is indicated by the *op.* with their qualifieds, as is the case in *prims.*, as in their saying on the prayer of the congregation يقدم الاقرأ فالافقه فالاقدم هجرة فالاسن فالاصبح وجها *The best reader shall be made leader, then the best theologian, then the earliest in forsaking home, then the oldest, then the brightest in face* : (*b*) if it couple a *prop.* to a *prop.*, it imports that the purport of the *prop.* after it is subsequent to the purport of the one before it without interruption, as قام زيد فقعد عمرو *Zaid stood, then 'Amr sat* : but in coupling *props.* it sometimes imports that the one mentioned after it is a

sentence subordinate in mention to the one before it, not that its purport is subsequent in time to the purport of the one before it, as ادخلوا ابواب جهنم خالدين فيها فبئس مثوى المتكبرين XXXIX. 72. *Enter ye the gates of Hell, about to abide eternally in it: and most evil be the abode of the proud, (Hell)!* and واورثنا الارض نتبوا من الجنة حيث نشاء فنعم اجر العاملين XXXIX. 74. *And made us to inherit the land, dwelling in whatever place of paradise we will: and most excellent is the recompense of the workers, (Paradise)!* [below], since mention of blame or praise of the thing comes correctly after mention of the thing; and of this *cat.* is the coupling of the detail of the summary to the summary, as XI. 47. and اجبته فقلت لبيك *I answered him, and said, At thy service*, because the position for the mention of the detail is after the mention of the summary, whence VII. 3. : (*c*) it is not incompatible with the ف's importing *order without delay* that the 2nd in order should be completely realized in a long time, when the 1st of its parts succeeds what precedes, as XXII. 62., since the *earth's becoming green* commences after the *descent of the rain*, but is completed in a long time, so that the ف is put from regard to the fact that there is no interruption between the *descent of the rain* and the commencement of the *becoming green* (R) : (c) *illativeness*, which is prevalent in the ف coupling (*a*) a *prop.*, as فوكزه موسى فقضى

عليه XXVIII. 14. *And Moses smote him with his fist; and consequently he killed him* and فتلقى آدم من ربه كلمات فتاب عليه II. 35. *And Adam learned from his Lord words; and therefore He turned again unto him with mercy*; (*b*) an *ep.*, as لآكلون من شجر من زقوم فمالئون منها البطون فشاربون عليه من الحميم LVI. 52-54. *Shall be eating of a tree, namely Zakkūm, and therefore filling the bellies from it, and consequently drinking upon it from boiling water*: but sometimes in that [coupling of *prop.* or *ep.* (DM)] the ف denotes mere *order*, as فراغ الى اهله فجاء بعجل سمين فقربه اليهم LI. 26. 27. *And he went away privily to his family, and brought a fat calf; and he set it before them* and والصافات صفا فالزاجرات زجرا فالتاليات ذكرا XXXVII. 1—3. *By the* Angels *expanding their wings* in the air, *then driving* the clouds *along*, *then rehearsing an exhortation* (ML): the ف is exclusively distinguished by coupling what is not fit to be a *conj.*, because devoid of the *pron.* of the conjunct, to what is fit to be a *conj.*, because comprising the *pron.*, as الذى يطير فيغضب زيد الذباب [27,538], because the ف, indicating *illativeness*, enables the *cop.* to be dispensed with (IA): (2) [419,32] (ML): the non-copulative ف also is not devoid of the sense of *order*; which is the one named

the ف of illativeness, and is peculiar to *props.*: (a) it is prefixed to what is an *apod.*, (*a*) with precedence of the *cond.* word, as إن لقيتهُ فاكرمهُ *If thou meet him, honour thou him* and من جاءكَ فاعطهُ *Whoso comes to thee, give thou to him*; (*b*) without it, as زيد فاضل فاكرمهُ *Zaid is excellent: then honour thou him*, which [construction] is recognizable by the fact that the *cond.* اذا may be supplied before the ف, the purport of the preceding sentence being made its *prot.*, and is frequent in the Ḳur'ān and elsewhere, as أم لهم ملك السموات والارض وما بينهما فليرتقوا في الاسباب XXXVIII. 9. [*Or to them belongeth the kingdom of the heavens and the earth and what is between them? (If that belong to them,) then let them ascend the avenues* (B)] and قال انا خير منهُ خلقتني من نار وخلقتهُ من طين قال فاخرج منها XXXVIII. 77. 78. *He said, I am better than he: Thou createdst me of fire, and createdst him of clay. He said, (If this pride be in thee,) then go thou forth from it*, i. e. اذا كان عندكَ هذا الكبر فاخرج: but it is often i. q. the ل of causation, when what follows it is a cause of what precedes it, as فاخرج منها فانكَ رجيم XXXVIII. 78. *Then etc: for verily thou art accursed*; so that this is prefixed to what is the *prot.* in sense, as the 1st is prefixed to what is the

apod. in sense (R): [thus] the ف of illativeness is prefixed now to the caused, as زيد فاضل فاكرمه, being then sometimes called the ف of deduction, whence the ف prefixed to the *correl.* of the condition; and now to the cause, being then i. q. the ل of causation, as XXXVIII. 78. (DM): (b) there being no incompatibility between the illative and copulative, it is sometimes illative, and nevertheless couples a *prop.* to a *prop.*, as يقوم زيد فيغضب عمرو *Zaid stands, and then 'Amr becomes angry*, [or an *ep.* to an *ep.*, as LVI. 52–54., because the *ep.* is renderable by a *prop*]; but coupling is not inseparable from it, as ان لقيته فاكرمه (R): [thus] the ف is *(a)* a mere illative *cop.*, as ان جئتني فانا اكرمك *If thou come to me, I shall honour thee*, since, if it were copulative, what follows it would be a condition, and the *correl.* would be needed, and similarly انا اعطيناك الكوثر فصل لربك CVIII. 1. 2. *Verily etc.* [1]: *therefore pray thou to thy Lord* [below]; *(b)* merely copulative, as والذي اخرج المرعى فجعله غثاء احوى LXXXVII. 4. 5. *And Who hath brought forth the pasture, and made it* after its greenness *dried up, black*; *(c)* both [illative and copulative], as XXVIII. 14. and II. 35., whence the ف in بانت سعاد الخ [22] (BS): (3) *red.*, [its inclusion in the sentence being like its exclusion (ML) with regard to the original sense intended

from the sentence, which is not incompatible with its importing *corroboration* and *confirmation* of the sense (DM): this ف occurs (a) in the place of the ف of illativeness, but is not it; and imports premonition that what follows it is as inseparable from what precedes it as the *apod.* from the *prot.*, vid. with the اذا not implying *condition*, as اذا جاء نصر الله والفتح ورايت الناس يدخلون فى دين الله افواجا فسبح CX. 1–3. *When the help of God shall come, and the conquest* of Makka, *and thou shalt see men entering into the religion of God in hosts, extol thou God's perfection*: (b) elsewhere (R), its redundance, though not authorized by S, being allowed (*a*) in the *enunc.* by Akh unrestrictedly (below); and by Fr, Am, and many with the restriction that the *enunc.* be a command or prohibition, as وقائلة الخ (29,538) *saying, Khaulān, wed thou &c.* and

ارواح مودع ام بكور * انت فانظر لاى ذاك تصير

{by 'Adī Ibn Zaid al'Ibādī, *Will evening be a time of farewell* for thy last journey, *or morning? Thou, consider thou at which of those* two times *thou wilt pass away* (Jsh)}, to which Zj attributes هذا فليذوقوه XXXVIII. 57. *This, let them taste it*, and as زيد فلا تضربه *Zaid beat thou not him*: (*b*) as IB says, {whether it be in the *enunc.* or not (DM),} by all our school (ML), i. e. the BB, except S

(DM),] as وَإِذَا هَلَكْتُ الخ [62] (R, ML); while an *ex.* of its redundance is

لَمَّا اتَّقَى بِيَدٍ عَظِيمٍ جِرمُهَا * فَتَرَكْتُ ضَاحِي جِلْدِهَا يَتَذَبْذَبُ

[*When he warded off* my blow *with a hand whose bulk was huge, I left the exposed part of its skin dangling* (Jsh)], because the ف is not introduced in the *correl.* of لَمَّا, contrary to the opinion of IM [206]. The ف (1) in بَلِ اللّٰهَ فَاعْبُدْ XXXIX. 66. *Nay,* (*whatever betide,*) *God worship thou,* or *Nay, God worship thou,* or *Nay,* (*mark thou,*) *and worship God* is (a) [the *cop.* of] a *correl.* to أَمَّا supplied, according to some, [i. e. أَمَّا اللّٰهَ فَاعْبُدْ (DM), like XCIII. 9. (593)]; (b) *red.*, according to F; (c) copulative, according to others, the *o. f.* being تَنَبَّهْ فَاعْبُدِ اللّٰهَ, and تَنَبَّهْ then suppressed, and the *acc.* put before the ف, in order that the ف may not occur at the beginning: (2) in خَرَجْتُ فَإِذَا الْأَسَدُ [204] is (a) *red.*, inseparable, according to F, Mz, and many; (b) copulative, according to IJ, [coupling a verbal to a verbal *prop.*, according to the sense, i. e. خَرَجْتُ فَفَاجَأْتُ حُضُورَ الْأَسَدِ or وَقْتَ حُضُورِهِ or زَمَنَ حُضُورِهِ (DM)]; (c) merely illative, like the ف of the *correl.*, according to Zj, [i. e. importing that there is *consequence* between what precedes and what follows it, whether what follows it be consequent

upon and caused by what precedes it, or the converse (DM),] to which must be attributed, according to me, CVIII. 1. 2. and إِيتِنِي فَإِنِّي أُكْرِمُكَ *Come thou to me, for verily I honour thee*, since the originative is not coupled to the enunciatory *prop.*, nor the converse [538]. The ف is said to be (4) inceptive, as أَلَمْ تَسْأَلِ الخ [417], i. e. فَهُوَ يُنْطِقُ [*Hast thou not*, i. e. *Thou hast, asked &c., for it speaks* (AAz)], and similarly فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ II. 111. *He only saith to it, Be: and then it is*, i. e. فَهُوَ يَكُونُ حِينَئِذٍ, and

اَلشِّعْرُ صَعْبٌ وَطَوِيلٌ سُلَّمُهُ * إِذَا ارْتَقَى فِيهِ الَّذِي لَا يَعْلَمُهُ

زَلَّتْ بِهِ إِلَى الْحَضِيضِ قَدَمُهُ * يُرِيدُ أَنْ يُعْرِبَهُ فَيُعْجِمُهُ

[by AlḤuṭai'a, *Poetry is hard, and tall is its ladder. When he that knows it not climbs it, his foot slips with him to the bottom: he means to make it chaste Arabic, and he makes it barbarous* (Jsh)], i. e. فَهُوَ يُعْجِمُهُ : whereas the truth is that the ف in all of that is copulative, but that what is intended to be coupled is the [verbal (DM)] *prop.* [to the verbal *prop.* (DM)], not the *v.* [to the *v.*], [for which reason the *v.* is not apocopated in the 1st verse (DM), *Thou hast asked &c., and it speaks,*] the *ant.* in this [text and (DM) last] verse being [يَقُولُ

and (DM)] يَزِيدُ ; while the GG supply هُوَ only to explain that the *v.* is not intended to be coupled (ML), not that it is a nominal *prop.* coupled to the verbal (DM). ثُمَّ [for which ثُمَّ is said, like جُدُفٌ for جُدُثٌ *grave* (ML), is {only (R)} a *con.*: and (R,ML)] denotes [*association in predicament* and (ML)] (1) *order* and *delay* (IH, ML) and *posteriority*, for which reason S says on مررت بزيد ثم عمرو *I passed by Zaid, and afterwards 'Amr* that the *passing* is two passings (R) ; but all these meanings are disputed : (a) Akh and the KK assert that it sometimes occurs *red.*, not being copulative at all ; and attribute to that حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ IX. 119. *Until, when the earth became too strait for them notwithstanding its spaciousness* [571], *and their souls became too strait for them, and &c.* [440], *He turned again unto them with grace to repent* and

أَرَانِي إِذَا أَصْبَحْتُ أَصْبَحْتُ ذَا هَوًى
فَثُمَّ إِذَا أَمْسَيْتُ أَمْسَيْتُ غَادِيَا

[below], by Zuhair, [*I see myself, when I enter upon the morning, enter upon the morning possessed by passion, and, when I enter upon the evening, enter upon the evening going away* from that passion (DM)] : (b) some dis-

pute its necessarily involving *order*, on the authority of خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا XXXIX. 8. [*He created you from one person*, i. e. Adam, *and made therefrom its mate*, i. e. Eve, the creation of Eve not being after that of the posterity (DM),] and إِنَّ مِنْ سَادَ الخ [below]: (c) Fr asserts that *delay* sometimes fails, on the evidence of your saying أَعْجَبَنِي مَا صَنَعْتَ الْيَوْمَ ثُمَّ مَا صَنَعْتَ أَمْسِ أَعْجَبُ *What thou didst to-day pleased me: then what thou didst yesterday was more pleasing*, because ثُمَّ in that denotes *order of enunciation*, and there is no *delay* between the 2 enunciations, while IM holds ذٰلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ VI. 154. 155. *That* following *hath He charged you with—peradventure ye will beware* of error and schism—*then We gave Moses the Scripture* to be an instance of that [*enunciatory order* (DM)]; and apparently it does occur in the place of the ف in

كَهَزِّ الرُّدَيْنِيِّ تَحْتَ الْعَجَاجِ * جَرَى فِي الْأَنَابِيبِ ثُمَّ اضْطَرَبْ

[by Abù Duwād, *Like the shaking of the Rudainī* spear *below the cloud of dust, when it* (that shaking) *runs through the internodal portions* of that spear, *and forthwith* the whole of *it* (that spear) *is agitated* (Jsh)], since the *shaking*, when it runs through the internodal portions of the spear, is succeeded by the *agitation*, which

is not posterior to it (ML): (2) in [coupling] *props.* exclusively, *strangeness*, and *inappropriateness*, of the purport of what follows to the purport of what precedes it, as الحمد لله الذى خلق السموات والارض وجعل الظلمات والنور ثم الذين كفروا بربهم يعدلون VI. 1. *Praise be to God, Who hath created the heavens and the earth, and made the darknesses and the light, yet with Whom* [177] *they that disbelieve make* the idols *equal!* [and ومن اظلم ممن ذكر بايات ربه ثم اعرض عنها XXXII. 22. *And who is more iniquitous than he that is reminded of the wonders of his Lord, yet turneth away from them?*, as in

ولا يكشف الغماء الا ابن حرة * يرى غمرات الموت ثم يزورها

(K, B), by Ja'far Ibn 'Ulba alḤārithī, *Nor will* any *dispel affliction save a son of a free-born* woman, *who sees the rigors of death, yet courts them!* (T)], which meaning is a derivative, and tropical, sense of *posteriority*: (3) mere *order in mention* and *gradation in degrees of climax* and *mention of the worthiest and afterwards of the* [*next*] *worthiest*, without regard to *delay* and *distance* between those degrees, or to *the 2nd's being after the 1st in time*; nay, it is sometimes before it, as in

إن من ساد ثم ساد أبوه * ثم قد ساد قبل ذلك جده

[*Verily he that has reigned, then whose sire has reigned, then whose grandsire has reigned before that* (Jsh)],

where his own reign is put first because it is most peculiar to him, then his sire's reign, then his grandsire's, the object being to arrange his claims to eminence in order, the most peculiar, then the [next] most peculiar: so that it is like the ف in XXXIX. 74. [above]. The ف and ثُمَّ sometimes denote mere *gradation in climax*, [indicating that the 2nd is more emphatic than the 1st (K, B on LXXIV. 20.),] even if the 2nd be not subordinate in mention to the 1st, vid. when the 1st is literally repeated, as بِاللّٰهِ فَبِاللّٰهِ and وَاللّٰهِ ثُمَّ وَاللّٰهِ [134] (R), like

وَمَا لِيَ مِنْ ذَنْبٍ إِلَيْهِمْ عَلِمْتُهُ
سِوَى أَنَّنِي قَدْ قُلْتُ يَا سَرْحَةُ اسْلَمِي

نَعَمْ فَاسْلَمِي ثُمَّ اسْلَمِي ثُمَّتَ اسْلَمِي
ثَلَاثَ تَحِيَّاتٍ وَإِنْ لَمْ تَكَلَّمِي

(K) *And I have not* committed *any offence towards them that I knew, save that I said, O Sarḥa, be thou safe! Yes, and be thou safe! again, be thou safe! again, be thou safe!* (*I salute*) *with three salutations, even though thou speak not* (T). ثُمَّ is treated like the ف and و (1) by the KK as to the allowability of the *subj.* in the *aor.* conjoined with it after the *v.* of the condition [and, says Dm, after the *apod.* likewise (425) (DM)]; while AlḤasan's reading وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللّٰهِ وَرَسُولِهِ ثُمَّ

يدركه الموت فقد وقع أجره على الله IV. 101. *And whoso goeth forth from his house, fleeing to God and His Apostle, and afterwards death overtaketh him, his recompense hath fallen upon God* with [the *v. of* (DM)] يدركه in the *subj.* [by subaudition of أن (K, B, DM), the *inf. n.* paraphrased from it and its *conj.* being coupled to an *inf. n.* apprehended from the *v.* of the condition, i. e. من يقع خروجه مهاجرا ثم ادراك الموت له فقد وقع الخ (DM),] is cited as evidence in their favor: (2) by IM [as to the *subj.* in the *aor.* (DM)] after requisition [411], so that he allows in the Prophet's saying لا يبولن أحدكم في الماء الدائم الذي لا يجري ثم يغتسل منه *Let not any one of you piss in standing water, which flows not. Albeit he shall wash himself from it* three moods, (a) the *ind.* by construing the full phrase to be ثم هو يغتسل, which mood is the one transmitted, [and requires ثم to be inceptive, not copulative, otherwise an enunciatory would be coupled to an originative *prop.* (DM)]; (b) the *apoc.*, *and afterwards wash himself*, by coupling to the position of the *v.* of the prohibition, [because it is *uninfl.* in the place of an *apoc.* (DM)]; (c) the *subj.*, by giving ثم, says he, the predicament of the و of union, meaning only as to the *subj.*, not as to the *simultaneity* also (ML). These three *ps.* occur *red.* according to Akh; while the BB explain away such passages wherever possible, to

preserve the *p.* from redundance :—(1) the و, as in XXXVII. 103. 104. [539] : (2) the ف, as in أَرَانِى إِذَا آلخ [above], say some ; while Akh allows زَيْدٌ فَقَائِمٌ *Zaid is standing* on the evidence of وَقَائِلَةٍ آلخ [29], and the ف in أَبَا خُرَاشَةَ آلخ [98] is *red.* according to the BB, not the KK : (3) ثُمَّ, as in IX. 119., says Akh (R). حَتَّى is like ثُمَّ (IH), i. e. in *order* and *delay.* In my opinion, however, there is no *delay* in حَتَّى ; but the copulative حَتَّى imports that the coupled is the part surpassing the other parts of the *ant.* in strength or weakness: while, the connection of the *v.* governing the *ant.* and coupled *ns.* with what follows حَتَّى being sometimes anterior to, and sometimes in the midst of, its connection with the other parts, as تَوَفَّى ٱللّٰهُ كُلَّ أَبٍ لِى حَتَّى آدَمَ *God has taken to Himself every father of mine, even Adam* and مَاتَ ٱلنَّاسُ آلخ, *objective order* also is not intended to be regarded, as *delay* is not regarded, in it ; but what is regarded in it is *order* of the parts of what precedes it *subjectively*, from the weakest to the strongest, as in مَاتَ ٱلنَّاسُ آلخ, or from the strongest to the weakest, as in قَدِمَ ٱلْحَاجُّ آلخ (R). حَتَّى denotes *union* and *extreme*, i.e couples what is an extreme in excess or paucity in either sensible or *id.* quantity (Sh). حَتَّى is like the و [as to the inclusion

of what follows it in the predicament of what precedes it (R), importing *unrestricted union* (I)], except that [(1) it must contain the sense of *ending* : (2) it must be preceded by a thing having parts, which thing must be expressed, in order that it may be coupled to, as قَدِمَ الْحَاجُّ الخ (R) :] (3) its coupled must be [(a) an explicit *n.*, not a *pron.* (below): IHKh mentions that, but I have not met with it from any one else (ML) :] (b) part of the *ant.* [*collection*, as قَدِمَ الْحَاجُّ الخ, or *whole*, as أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا *I ate the fish, even its head* (ML)] ; or like part of it, [as أَعْجَبَتْنِي الْجَارِيَةُ حَتَّى حَدِيثُهَا *The damsel pleased me, even her discourse*, whereas حَتَّى وَلَدُهَا is disallowed, because حَتَّى is introduced only where the {*conj.* (DM)} *exc.* (88) might be introduced (ML); or part of what the *ant.* indicates, as in

أَلْقَى الصَّحِيفَةَ كَيْ يُخَفِّفَ رَحْلَهُ
وَالزَّادَ حَتَّى نَعْلَهُ أَلْقَاهَا

(501), because the sense of أَلْقَى الخ is *He threw away the whole of what was with him* (R)]: (c) an extreme of the *ant.* (R, I, ML) in excess or deficiency (ML), as [combined (ML)] in

قَهَرْنَاكُمْ حَتَّى الْكُمَاةَ فَانْتُمْ * تُهَابُونَنَا حَتَّى بَنِينَا الْأَصَاغِرَا

(I, ML) *We have conquered you, even the valiant armed men ; so that ye stand in awe of us, even our smallest sons*

(Jsh): (d) precise, so that you do not say جَاءَنِى ٱلْقَوْمُ حَتَّى رَجُلٌ , because it is a limit, so that there is no sense in making it vague (R): (4) when it couples to a *gen.*, the genitival *op.* is [preferably (R)] repeated, to distinguish it from the *prep.* [حَتَّى (DM)], as مَرَرْتُ بِٱلْقَوْمِ حَتَّى بِزَيْدٍ: [IKhz mentions that unrestrictedly; but IM restricts it by the condition that حَتَّى should not be necessarily copulative, as in

جُودُ يُمْنَاكَ فَاضَ فِى ٱلْخَلْقِ حَتَّى
بَآئِسٍ دَانَ بِٱلْإِسَآءَةِ دِينَا

{*The bounty of thy right hand has been lavished upon creation, even a wretch that has habituated himself to evil-doing* (Jsh), where it must be copulative, because it is not replaceable by إِلَى (DM)}, which is good (ML)]: (5) [it may be said that (R)] it does not couple *props.* (R, ML), being in such places inceptive (R), because its coupled must be part, or like part, of the *ant.*, and that is practicable only in single terms (ML). It may be prefixed to the *pron.* [above], as رَأَيْتُ ٱلْقَوْمَ حَتَّى إِيَّاكَ and جَاءَنِى ٱلْقَوْمُ حَتَّى أَنْتَ and مَرَرْتُ بِٱلْقَوْمِ حَتَّى بِكَ (R). Coupling by حَتَّى is rare; and the KK disallow it altogether, attributing such as مَرَرْتُ and رَأَيْتُهُمْ حَتَّى أَبَاكَ and جَاءَ ٱلْقَوْمُ حَتَّى أَبُوكَ بِهِمْ حَتَّى أَبِيكَ to the fact that حَتَّى is inceptive, and that

what follows it is [governed] by subaudition of an *op.* (ML), i. e. حتّى جاء ابوك and حتّى رايت اباك and حتّى مررت بابيك (DM).

§ 541. أو, أمّا, and أم denote [*attachment of the predicament to* (M)] *one of the* 2 (M, Z, IH), or *more* (Z, R, Jm), *things* (Z, IH) *mentioned* (M), *when* [*that one is* (Jm)] *vague* (IH), i. e. *not specific to the speaker* (Jm): except that أو and أمّا occur in enunciation, command, and interrogation; and أم, when *conj.*, only in interrogation, while the *disj.* occurs [in interrogation and (Z)] in enunciation also, as انّها لابل ام شاء *Verily it* [the جثّة *body* (AA)] *is camels: nay, (it is) sheep* [543] (M, Z).

§ 542. The distinction between أو and أم in أزيد عندك او عمرو *Is Zaid or 'Amr with thee?* and أزيد عندك ام عمرو [543] is that in the 1st you do not know that either of them is with him; whereas in the 2nd you know that one of them is with him, but do not know him specifically (M). Where the case as to أو and the *conj.* أم in interrogation is dubious to you, render أو by احدهما, and أم by ايّهما (R). The reply (1) to the *conj.* أم [that requires reply (543) (ML)] is *specification*, [so

that, when أزيد عندك أم عمرو is said, the reply is *Zaid* or *'Amr* (ML),] not *Yes* or *No* (IH, ML) ; while لا in Dhu-rRumma's saying

تَقُولُ عَجُوزٌ مَدْرَجِي مُتَرَوِّحًا
عَلَى بَابِهَا مِنْ عِنْدِ أَهْلِي وَغَادِيَا
أَذُو زَوْجَةٍ بِالْمِصْرِ أَمْ ذُو خُصُومَةٍ
أَرَاكَ لَهَا بِالْبَصْرَةِ الْعَامَ ثَاوِيَا
فَقُلْتُ لَهَا لَا إِنَّ أَهْلِي جِيرَةٌ
لِأَكْثَبَةِ الدَّهْنَا جَمِيعًا وَمَالِيَا
وَمَا كُنْتُ مُذْ أَبْصَرْتِنِي فِي خُصُومَةٍ
أُرَاجِعُ فِيهَا يَا ابْنَةَ الْقَوْمِ قَاضِيَا

[*Says an old woman, by whose door is my walk when going at evening from my family and when going at morning, (Art thou) a possessor of a wife in the city or a party to a lawsuit, for which I see thee tarrying in AlBaṣra the year? Then said I to her, No: verily my family are neighbours to the sand heaps of Ad Dahnà, all of them, and my property; nor have I been, since thou hast seen me, in a lawsuit, wherein I plead, O daughter of the people, before a judge* (DM)] is not a reply to her

question, but a refutation of what she imagines, viz the occurrence of one of the 2 matters, his being a possessor of a wife and his being a party to a lawsuit (ML): (2) to the *disj.* أم is *Yes* or *No*, because it is an inceptive interrogation (R): (3) to أو after interrogation is (a) *Yes* or *No*, [because أزيد عندك او عمرو means *Is one of them with thee, or not?*; (b) *specification*, because it is a reply and addition (ML)]. And you say الحسن او الحسين *Is AlḤasan or AlḤusain more excellent, or* [*Muḥammad Ibn 'Ali* known as (Nw)] *Ibn AlḤanafiya?*, [meaning *Which of the two*, viz. *of me of them two and Ibn AlḤanafiya, is more excellent?* (R)]; the reply being *One of them two* (R, ML) according to us, and *Ibn AlḤanafiya*, according to the Kaisānīya, but not *AlḤasan* or *AlḤusain*: because the question is not as to the more excellent out of *Al Ḥasan* and *Ibn AlḤanafiya*, nor out of *AlḤusain* and *Ibn AlḤanafiya*; but *one of them*, not specified, is coupled with *Ibn AlḤanafiya* (ML).

§ 543. أو and اما are said to denote in enunciation *doubt*, [*making vague*, and *detail* (R)]; and in command *giving option* and *allowance* (M, R). أو is a con., for which the moderns mention meanings extending to 12:— (1) *doubt*, as لبثنا يوما او بعض يوم XVIII. 18. *We have tarried a day or part of a day*: (2) *making vague*, [which is the speaker's concealing his meaning from the hearer

وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ (DM),] as XXXIV. 23. *And verily we or you are upon a right course or in manifest error*, the evidence being in the 1st [and 2nd (DM)] أَوْ, and

* نَحْنُ أَوْ أَنْتُمُ الْأُولَى أَلْفَوا الْحَقَّ فَبُعْدًا لِلْمُبْطِلِينَ وَسُحْقًا

[*We or you are they that have found the truth: then alienation from good to the false claimants, and estrangement!* (Jsh)]: (3) *division*, as الْكَلِمَةُ اسْمٌ أَوْ فِعْلٌ أَوْ حَرْفٌ *The word is a noun or a verb or a particle*, as IM mentions in his smaller metrical treatise, [the Alfīya (DM),] and in the exposition of the greater, [the Kāfiya (DM)]; or rather, as he afterwards says in [his last work (DM)] the Tashīl and its exposition, *separation* divested of *doubt*, *making vague*, and *giving option*, which [bare *separation* (DM)] he exemplifies by IV. 134. [538] and وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى II. 129 *And they say, Be ye Jews or Christians*, this, says he, being preferable to the expression *division*, because the use of the و in *division* is better, as وَتَنْصُرُ الخ [509], though أَوْ occurs in

فَقَالُوا لَنَا ثِنْتَانِ لَا بُدَّ مِنْهُمَا * صُدُورُ رِمَاحٍ أَشْرِعَتْ أَوْ سَلَاسِلُ

[by Ja'far Ibn 'Ulba alḤārithī, *And they said, We have two* plights *that there is no escape from, the fore parts of spears pointed for thrusting or chains* (T, Jsh)]; but, as expressed by others, *detail*, which they

exemplify by II. 129., since, the sense being *And the Jews say, Be ye Jews; and the Christians say, Be ye Christians,* أَوْ denotes *detail* of the summary in قَالُوا: (4) *giving option,* when أَوْ occurs after requisition, and before what *union* is disallowed in, as تَزَوَّجْ هِنْدًا أَوْ أُخْتَهَا *Marry thou Hind or her sister*; while the learned exemplify it by فَكَفَّارَتُهُ إِطْعَامُ عَشَرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ V. 91. *And its expiation shall be a feeding of ten poor* persons with food *of the middling* sort *of what ye feed your families* with, *or their clothing, or a freeing of a neck* and فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ II. 192. [538] *And whosoever of you is sick, or hath annoyance from his head,* (*and shaveth,*) upon him shall be incumbent *an atonement of fasting or alms or sacrifice,* [the sense being requisitive, i. e. *let it be expiated* and *let him make atonement* (DM),] notwithstanding the possibility of *union,* because *union* of the *feeding, clothing,* and *freeing,* each of which is an *expiation,* and of the *fasting, alms,* and *sacrifice,* each of which is an *atonement,* is not allowable, but one of them occurs as an *expiation* or *atonement,* and the rest as an independent good work excluded from that: (5) *allowance,* when أَوْ occurs after requisition, and before what *union* is allowable in, as تَعَمَّ الْفُقَهَاءُ أَوْ

اَلنَّحْوَ *Learn thou theology or grammar*; while, when the *prohib.* لَا is prefixed, the doing of the whole is disallowed, as وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا LXXVI. 24. *Nor obey thou of them a sinner or an unbeliever*, as is likewise the predicament of the prohibition prefixed to *giving option*: but IM mentions that أَوْ mostly denotes *allowance* in comparison, as فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً II. 69. *So that they were like stones or harder*, and quantification, as فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى LIII. 9. *And &c.* [128], *or less*; so that he does not hold it to be exclusively preceded by requisition: (6) *unrestricted union*, like the و, as [many of (BS)] the KK, Akh, and Jr say, on the evidence of [XXXVII. 147. (below) *and they exceed* (BS),]

وَقَدْ زَعَمَتْ لَيْلَى بِأَنِّي فَاجِرٌ * لِنَفْسِي تُقَاهَا أَوْ عَلَيْهَا فُجُورُهَا

by Tauba [Ibn AlḤumayyir, *And Laylà has asserted that* (the ب being *red.*) *I am profligate. For my soul will be its piety, and against it its profligacy* (SM)],

جَاءَ الْخِلَافَةَ أَوْ كَانَتْ لَهُ قَدَرًا * كَمَا أَتَى رَبَّهُ مُوسَى عَلَى قَدَرِ.

by Jarīr, [*He came to the Khilāfa, and it was decreed to him, as Moses came to his Lord according to decree* (Jsh),]

وَكَانَ سِيَّانِ الخ [538],

خَلِّ الطَّرِيقَ وَاجْتَنِبْ أَرْمَامَا * إِنَّ بِهَا أَكْتَلَ أَوْ رِزَامَا

خُوَيْرِبَيْنِ يَنْقِفَانِ الْهَامَا * لَمْ يَدَعَا لِسَارِحٍ مُقَامَا

[by AlMarrār alAsadī, *Leave thou the road, and shun* the places named *Armām: verily in them are Aktal and Rizām, two footpads that crack pates, that have not left to an owner of grazing camels a place of abode* (Jsh)], and قَالَتْ أَلَا الخ [516], [while the evidence of the verse of Ka'b

أَكْرِمْ بِهَا خُلَّةً لَوْ أَنَّهَا صَدَقَتْ

مَوْعُودَهَا أَوْ لَوِ انَّ النُّصْحَ مَقْبُولُ

How noble she is as a mistress! If she were true to her promise, and if the counsel were accepted, (her qualities would be perfect, or *she would be noble)!* is perhaps plainer (BS)]; and, as many, among them IM, strangely mention, *i. q.* وَلَا also, as وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ XXIV. 60. *Nor upon yourselves that ye eat from your* [*children's* (DM)] *houses, nor the houses of your fathers*, whereas this [أَوْ (DM)] is the same as that [which denotes *i. q. the* وَ (DM)], while لَا occurs [in the expression by which they expound it in the text (DM)] only to corroborate the preceding negation, and to prevent the imagination that the negation is attached to the aggregate, not to each one: (7) *digression*, like بَلْ, allowed (a) by S

upon 2 conditions, precedence of negation or prohibition and repetition of the op., as IU transmits from him, which is confirmed by his saying on LXXVI. 24. that, if you said أَوْ لَا تُطِعْ كَفُورًا *nay, obey thou not an unbeliever*, the sense would be subverted, meaning that it would become a digression from the 1st prohibition, and a prohibition from the 2nd only; (b) by the KK, F, IJ, and IB unrestrictedly, upon the evidence of

مَا ذَا تَرَى فِي عِيَالٍ قَدْ بُرِمْتُ بِهِمْ
لَمْ أُحْصِ عِدَّتَهُمْ إِلَّا بِعَدَّادِ
كَانُوا ثَمَانِينَ أَوْ زَادُوا ثَمَانِيَةً
لَوْلَا رَجَاؤُكَ قَدْ قَتَّلْتُ أَوْلَادِي

[591], by Jarīr, [*What is this that thou thinkest about a household that I have become distressed by, not having computed their number save by means of an accountant? They were eighty: nay, they added eight. But for the hope of thee, I should have massacred my children* (Jsh),] and the reading of Abu-sSammāl أَوْ كُلَّمَا الخ II. 94. *but, so often as etc!* [581], whence, says Fr, وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ XXXVII. 147. *And We sent him unto an hundred thousand: nay, they exceed*, and, say some, وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ XVI. 79. *Nor is the matter of the hour* aught *but like the twinkling of the eye: nay, it*

is nearer and II. 69. *nay, harder*: (8) *i. q.* إِلَّا in *exc.*, as وَكُنْتُ إِذَا آلخ [411]: (9) *i. q.* إِلَى, as لَأَلْزَمَنَّكَ آلخ [538] and لَأَسْتَسْهِلَنَّ آلخ [411]: (10) *approximation*, as مَا أَدْرِى أَسَلَّمَ أَوْ وَدَّعَ *I know not whether he greeted or bade farewell*, [said of him that says to his friend "Peace be upon thee!", and then bids him farewell and departs (DM).] as H [in the D] and others say: (11) *condition*, as لَأَضْرِبَنَّهُ عَاشَ أَوْ مَاتَ *I will assuredly beat him, live he or die*, i. e. *if he live* after the beating, *and if he die*, as ISh says: (12) *partition*, as II. 129., as ISh transmits from some of the KK. The truth, however, is that أَوْ is *orig.* applied to denote *one of the two*, or *more*, *things* [541], which is what the ancients say: and it sometimes comes to denote *i. q.* بَلْ or *the* و; but the rest of the meanings are imported from something else (ML), like the circumstances of the case, e. g. *doubt* from the speaker's perplexity (DM). The Hamza of إِمَّا is sometimes pronounced with Fatḥ, [as related by Ktb (R); and its 1st م is sometimes changed into ى (ML), with Fatḥ and Kasr of the Hamza, as more than one say, though they mention no instance except with Fatḥ (DM)]. It is compounded of [the *cond.* (DM)] إِنْ and [*red.* (DM)] مَا, according to S; the مَا being sometimes suppressed [by poetic license (R), while the إِنْ remains (DM)], as

سَقَتْهُ الرَّوَاعِدُ مِنْ صَيِّفٍ * وَإِنْ مِنْ خَرِيفٍ فَلَنْ يَعْدَمَا

[below] (R, ML), by AnNamir Ibn Taulab [al-Uklī (ID, Nw)] aṣṢaḥābī, *The thundering* clouds (*either*) *of summer-rain or of autumn-rain have watered him* (the mountain goat), *so that he will not lack* being satisfied with drink (Jsh), i. e. إِمَّا مِنْ صَيِّفٍ وَإِمَّا مِنْ خَرِيفٍ (ML): but, as others say, it is simple (R, DM). An إِمَّا before the *ant.* is necessary [544] with إِمَّا, [as in جَاءَنِي إِمَّا زَيْدٌ وَإِمَّا عَمْرٌو (R)]; and allowable with أَوْ (IH), as جَاءَنِي إِمَّا زَيْدٌ أَوْ عَمْرٌو and جَاءَنِي زَيْدٌ أَوْ عَمْرٌو (R). Sometimes the Ist إِمَّا is dispensed with [in poetry; but is supplied in accordance with the ordinary usage (R)], as

نُهَاضُ بِدَارٍ قَدْ تَقَادَمَ عَهْدُهَا * وَإِمَّا بِأَمْوَاتٍ أَلَمَّ خَيَالُهَا

[by Dhu-rRumma, *We are broken-hearted afresh* (*either*) *because of a home, acquaintance with* the inmates of *which has become old, or because of dead ones, whose apparition has visited* our minds (Jsh)], i. e. إِمَّا بِدَارٍ, [and سَقَتْهُ الخ (ML)]: and sometimes the 2nd is omitted, [because of the mention of what supplies its place (ML),] as

فَإِمَّا أَنْ تَكُونَ أَخِي بِحَقٍّ * فَأَعْرِفَ مِنْكَ غُثِّي مِنْ سَمِينِي

وَإِلَّا فَاطَّرِحْنِي وَاتَّخِذْنِي * عَدُوًّا أَتَّقِيكَ وَتَتَّقِينِي

(R, ML), by AlMuthakkib al'Abdī, *Then do thou either be my brother in truth, so that I may know from thee my lean from my fat: and, if not, then reject thou me, and take me as a foe, I shunning thee, and thou shunning me* (Jsh). The و is inseparable from the 2nd; but sometimes it occurs without a و, as

يَا لَيْتَمَا أُمُّنَا شَالَتْ نَعَامَتُهَا * أَيْمَا إِلَى جَنَّةٍ أَيْمَا إِلَى نَارِ

[544] (R), by AnNuḥaif alJadhami, *O would that our mother, the sole of her foot were turned up*, i.e. *she died*, and went *either to Paradise or to Hell-fire!* (Jsh). The 2nd (DM) أَمَّا [which is the *con.* (544) (DM)] has 5 meanings, [which may be referred to the 1st also, because of the inseparability of the two (DM),] (1) *doubt*, as جَاءَنِي أَمَّا زَيْدٌ وَأَمَّا عَمْرٌو *Either Zaid or 'Amr came to me*: (2) *making vague*, as وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ IX. 107. *And others are reserved for the command of God: either He will punish them, or He will turn again unto them with forgiveness*: (3) *detail*, as إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا LXXVI. 3. *Verily We have guided him to the way, whether*, or *either, about to be thankful, or about to be unthankful*, both being in the *acc.* as presumptive *ds. s.* [to the ٥ (K,B) in هَدَيْنَاهُ (K)]: but the KK allow this أَمَّا [in the text (DM)] to be the *cond.* أَنْ and *red.* مَا; while the BB, says Mkk, do not allow the *n.* to come next to the *cond.* instru-

ment, unless the *n.* be followed by an *expos. v.* [23,591], as وَإِنِ ٱمْرَأَةٌ خَافَتْ IV. 127. *And, if a woman* (*fear*, if) *she fear*, to which ISh retorts that, the understood [*v.*] here being كَانَ, [since the sense is *If* (*he be*) *thankful*, (*he will be rewarded*); *and, if* (*he be*) *unthankful*, (*he will be punished*) (DM),] it is like قَدْ قِيلَ ذٰلِكَ ٱلخ [98]: (4) *giving option*, as إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا XVIII. 85. *Do thou either punish, or do good to them*, [constructively إِفْعَلْ إِمَّا أَنْ ٱلخ, i. e. إِفْعَلْ إِمَّا تَعْذِيبَهُمْ وَإِمَّا ٱتِّخَاذَ ٱلْحُسْنَى فِيهِمْ (DM)]: (5) *allowance*, as تَعَلَّمْ إِمَّا فِقْهًا وَإِمَّا نَحْوًا *Learn thou either theology or grammar*; but many [apparently with reason (DM)] contest the attributability of this meaning to إِمَّا (ML).

أَمْ is (1) *conj.* [538], which is preceded by the Hamza (a) of equalization (R, IA, ML), as LXIII. 6. [581] (R, ML), whence سَوَاءٌ عَلَيْنَا أَجَزِعْنَا أَمْ صَبَرْنَا XIV. 25. *Alike will it be for us whether we be impatient or be patient* (IA, ML), i. e. ٱلْجَزَعُ وَٱلصَّبْرُ (K, B), but not Zuhair's saying وَمَا أَدْرِي وَسَوْفَ ٱلخ [1] for the reason given below (ML); (b) of interrogation (R, J, DM), supplying the place of أَيّ (IA), whereby together with أَمْ specification is sought (ML), as أَزَيْدٌ عِنْدَكَ أَمْ عَمْرٌو [542] *Is Zaid*

with thee, or 'Amr ?, [i. e. أيهما عندك *Which of them two is with thee?* (IA)]: but this Hamza [of equalization or supplying the place of أي (IA)] is sometimes suppressed [when there is no fear of ambiguity (IA)], as in [the reading of Ibn Muḥaiṣin سواء عليهم انذرتهم الخ II. 5 (28) and (IA)]

لَعَمْرُكَ مَا أَدْرِي وَإِنْ كُنْتُ دَارِيًا
بِسَبْعٍ رَمَيْنَ الْجَمْرَ أَمْ بِثَمَانِ

[583] (R, IA), by 'Umar Ibn Abì Rabī'a, *By thy life, I know not, even though I be knowing, (whether) with seven* pebbles *they pelted the heaps of stones or with eight* (J), i. e. أبسبع (IA), لعمرك الخ [below], and

كَذَبَتْكَ عَيْنُكَ أَمْ رَأَيْتَ بِوَاسِطٍ
غَلَسَ الظَّلَامِ مِنَ الرَّبَابِ خَيَالًا

[by AlAkhṭal, *Did thine eye play thee false, or didst thou see in Wāsiṭ in the last shades of night an apparition of Ar Rabāb?* (Jsh)]; though not often (R): أم is named *conj.* in the two sorts, because what precedes and what follows it are not independent one of the other; and is named *equivalent* also, because it is equivalent to the Hamza in importing *equalization* in the 1st sort, and *interrogation* in the 2nd: but the 2 sorts differ in that (a)

the 1st أم does not require a reply, because the meaning with it is not *interrog.*; and the sentence with it admits of being pronounced true or false, because it is enunciatory: whereas the 2nd is not like that, because the interrogation with it is real: (*b*) the 1st occurs only between two *props.* renderable by single terms, and (*a*) verbal, as [in LXIII. 6., etc. (DM),] above; (*b*) nominal, as in

ولست أبالي بعد فقدي مالكا * أموتي ناء أم هو الآن واقع

[*And I reck not after my losing Mālik whether my death be distant, or it be now befalling* (Jsh)]; (*c*) dissimilar, as in سواء عليكم أدعوتموهم أم أنتم صامتون VII. 192. *It will be alike to you whether ye summon them or ye be silent*: whereas the 2nd occurs between (*a*) two single terms, mostly, as in أأنتم أشد خلقا أم السماء LXXIX. 27. *Are ye or the heaven harder to create?*, [أشد being an *enunc.* constructively posterior to the two *ns.* coupled together (DM)]: (*b*) two *props.* not renderable by single terms, and (α) verbal, as in

فقمت للطيف مرتاعا فأرقني

فقلت أهي سرت. أم عادني حلم

[by Ziyād Ibn Ḥamal atTamīmī, *Then I arose because of the phantom, terrified; and it made me sleepless: and I said, (Journeyed) she (by night), journeyed she by night, or did a vision revisit me?* (T, Jsh)], according to the

preferable opinion that هِيَ [670] is *ag.* to a suppressed [*v.*] expounded by سَرَّت ; (β) nominal, as in

لَعَمْرُكَ لَا أَدْرِي وَإِنْ كُنْتُ دَارِيًا
شُعَيْثُ ابْنُ سَهْمٍ أَمْ شُعَيْثُ ابْنُ مِنْقَرِ

[by AlAswad Ibn Ya'fur, *By thy life, I know not, even though I be knowing, (whether) Shu'aith be son of Sahm or Shu'aith be son of Minḳar* (Jsh)], *orig.* اشعيث with the Hamza and Tanwīn, which are suppressed by poetic license, and similarly in Zuhair's verse above, [constructively أم هم نساء *or (they be) women* (DM),] what makes ISh erroneously hold it to be of the 1st sort being his imagining that the sense of *interrogation* is not intended in it at all, because of its incompatibility with the *v.* of *knowledge*, whereas the reply is that عَلِمْتُ ازَيْدٌ قَائِمٌ means *I knew (the reply to)* "*Is Zaid standing?*", and similarly مَا عَلِمْتُ ; (γ) dissimilar, as أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ LVI. 59. (*Create*) *ye, create ye it, or are We the creators?*, also according to the preferable opinion that أَنْتُمْ is an *ag.* (ML): (2) *disj.*, which [is preceded by (a) mere enunciation, as الٓمٓ تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ أَمْ يَقُولُونَ افْتَرَاهُ XXXII. 1. 2. *Alif—Lām—Mīm. The revelation of the Scripture—there is no doubt about it—is from the Lord of the worlds. But they say, He hath*

forged it; (b) a Hamza not denoting {*real*, but *disapprobatory* (DM)} *interrogation*, as أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا VII. 194. *What! have they feet that they walk with? Nay, have they hands that they assault with?*, since the Hamza in that, denoting *disapproval*, is equivalent to negation, after which the *conj.* does not occur; (c) an *interrog.* other than the Hamza, as هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ XIII. 17. (581) *Are the blind and the seeing equal? Nay, are the darknesses and the light equal? But they have believed God to have partners*: and (ML)] denotes *digression* (R, IA, ML) *from the 1st sentence* (R), inseparably (ML), like بَلْ, [indicating (a) *that the 1st occurs by a blunder* (R),] as إِنَّهَا الخ, [i. e. بَلْ أَهْيَ شَاءٌ *nay, (is it) sheep?* (541) (IA); (b) *transition from one sentence to another*, not *emendation of blunder*, as أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ XLIII. 15. *But hath He gotten from what He createth daughters?* (R),] and XXXII. 2. (R, IA), i. e. بَلْ يَقُولُونَ (IA): and sometimes implies also [the sense of the Hamza of (R)] (*a*) *interrogation*, as إِنَّهَا الخ; (*b*) *disapproval*, [as أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ X. 39. *But say they, He hath forged it? Say thou, Then bring ye a chapter like it* (R)]: and sometimes not, [as

أَمْ أَنَا خَيْرٌ مِنْ هٰذَا الَّذِي هُوَ مَهِينٌ XLIII. 51 *Nay, I am better than this* fellow, *who is abject*, since *interrogation* has no meaning here; and similarly, when it is followed by an *interrog.* (R),] as XIII. 17., [the 1st أَمْ denoting *mere digression* (DM)] because an *interrog.* is not prefixed to an *interrog.*, and the 2nd because the meaning is to enunciate of them belief in the partners (ML),] أَمَّنْ هٰذَا الَّذِي هُوَ جُنْدٌ لَكُمْ LXVII. 20. *But who is this that shall be a host for you?*, and

أَنَّى جَزَوْا عَامِرًا سُوءًا بِفِعْلِهِمُ
أَمْ كَيْفَ يَجْزُونَنِي السُّوءَى مِنَ الْحَسَنِ

أَمْ كَيْفَ يَنْفَعُ مَا تُعْطِي الْعَلُوقُ بِهِ
رُئْمَانُ أَنْفٍ إِذَا مَا ضُنَّ بِاللَّبَنِ

(R, ML), by Ufnūn atTaghlabī (Jsh), *How have they requited 'Āmir evil for their deed? Nay, how requite they me evil for good? But how profits what the she-camel that smells the young one, yet refuses to yield her milk, is liberal with* (بِهِ being dependent upon تُعْطِي as i. q. تُسْمِحُ), *a fondling of a nose when the milk is begrudged?* (DM): the *conj.* أَمْ is followed by the single term and *prop.*, contrary to the *disj.*, which is followed only by the *prop.* having both terms expressed, or one supplied, as

أَمْ] هِيَ شَاءٌ , i. e. إِنَّهَا الخ (R): أَمْ sometimes admits of being *conj.* and *disj.*, whence قُلْ أَتَّخَذْتُمْ عِنْدَ اللهِ عَهْدًا فَلَنْ يُخْلِفَ اللهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللهِ مَا لَا تَعْلَمُونَ II. 74. *Say thou, Have ye gotten with God a covenant? Then God will not fail to keep His covenant. Or,* or *Nay, say ye against God what ye know not?*, where Z [followed by B] says that أَمْ may be *equivalent* [to the *interrog.* Hamza (B)] or *disj.* [i. q. بَلْ أَتَقُولُونَ (B)], and the saying of AlMutanabbi

أَحَادٌ أَمْ سُدَاسٌ فِي أُحَادٍ * لُيَيْلَتُنَا الْمَنُوطَةُ بِالتَّنَادِي

i. e. *One, or six in one, is our little night linked to the day of resurrection?*, the Hamza being suppressed before أُحَادٌ, or *One is—nay, (it is) six in one,* or *nay, (is it) six in one?—our etc*: (3) *red.*, mentioned by AZ, who says that أَفَلَا تُبْصِرُونَ أَمْ أَنَا خَيْرٌ XLIII. 50. 51. *And see ye not? I am etc.* [above] is constructively أَفَلَا تُبْصِرُونَ أَنَا الخ; while the redundance is evident in

يَا لَيْتَ شِعْرِي وَلَا مَنْجَى مِنَ الْهَرَمِ
أَمْ هَلْ عَلَى الْعَيْشِ بَعْدَ الشَّيْبِ مِنْ نَدَمِ

by Sā'ida Ibn Ju'ayya [al Hudhalī, *O would that I knew —and there is no place of escape from decrepitude— whe-*

ther there be any repenting over life after hoariness! (Jsh)] : (4) [599] (ML).

§ 544. The distinction between أَوْ and إِمَّا is that with أَوْ the sentence begins [according to outward appearance (DM)] with *certainty*, and afterwards *doubt* [or *something else* (ML)] supervenes, [for which reason أَوْ is not repeated (ML)]; whereas with إِمَّا it is from the first founded upon *doubt* (M, ML) or *whatever else* إِمَّا *is put to denote*, for which reason إِمَّا must be repeated [543] except in an extraordinary case (ML). F and Jj do not allow that إِمَّا is a *con.*, because the 1st is prefixed to what is not coupled to anything, while the 2nd is conjoined with the *con.* وَ (R). The 2nd إِمَّا is a *con.* according to most [of the GG (DM)]: but Y, F, and IK assert that it is not a *con*, like the 1st; and IM agrees with them, because of its inseparability in most cases from the *con.* وَ (ML), whereas a *con.* is not prefixed to a *con.* (DM). The truth is that the وَ is the *con.*, and إِمَّا denotative of *one of the* 2 *things* [541], not copulative; while the وَ in such as أَيُّهَا الخ [543] is supplied (R). But there is no dispute that the 1st إِمَّا is not a *con.*, because of its intervention between (1) the *op.* and *reg.*, as قَامَ إِمَّا زَيْدٌ وَإِمَّا عَمْرٌو ; (2) 2 *regs.* of the *op.*, as رَأَيْتُ إِمَّا زَيْدًا وَإِمَّا عَمْرًا, [the 1st *reg.* being

the ت (DM)] ; (3) the *ant.* and its *subst.*, as حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ XIX. 77. *Until, when they see what they are threatened with, either chastisement or the hour.* The إِمَّا in فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا XIX. 26. *And, if thou do see of mankind any one* is not one of the kinds of إِمَّا ; but is the *cond.* إِنْ and *red.* مَا [589, 612] (ML).

§ 545. لَا, بَلْ, and لٰكِنْ are alike in that their coupled is contrary to the *ant.* (M). لَا, بَلْ, and لٰكِنْ denote [*reference of the predicament to* (Jm)] *one of the* 2 *things*, [*the coupled and ant.* (Jm),] *when specific* (IH). لَا denotes *negation of what is affirmed of the* 1*st* (M, Z). لَا [has 3 conditions:—(1) it (ML)] is preceded by (a) affirmation, [as جَاءَ زَيْدٌ لَا عَمْرٌو *Zaid came, not 'Amr* (IA, ML)]; (b) command, [as اِضْرِبْ زَيْدًا لَا عَمْرًا *Beat thou Zaid, not 'Amr* (IA, ML)]; (c) vocation (IM, ML), says S (ML), as يَا زَيْدُ لَا عَمْرُو [49]: but not by negation, as مَا جَاءَ زَيْدٌ لَا عَمْرٌو (IA): (2) it is not conjoined with a *con.*: so that in جَاءَنِي زَيْدٌ لَا بَلْ عَمْرٌو the *con.* is بَلْ, and لَا a refutation of what precedes it; and in جَاءَنِي زَيْدٌ وَلَا عَمْرٌو [547, 566] the *con.* is the و, and لَا a corroboration of the negation: while this [last] *ex*

contains another preventive from coupling by لا, vid. precedence of negation; and both [preventives] are combined in I. 7. [539] also: (3) its *ant.* and coupled are opposed one to the other, so that جاءني رجل لا زيد is not allowable, because the name of *man* is applicable to *Zaid*, contrary to جاءني رجل لا امرأة *A man came to me, not a woman.* [Some add a 4th condition, vid. that its *ant.* and coupled should be single terms, not *props.*; but the truth is that it does couple *props.* that have a place in inflection, as زيد يقوم لا يقعد, whereas يقوم زيد لا يقعد is not allowable (DM).] It may couple to the *reg.* of the *pret. v.*, contrary to the opinion of Zji, who allows يقوم زيد لا عمرو, but not قام زيد لا عمرو: Imra alKais says

كأن دثارا حلقت بلبونه * عقاب تنوفى لا عقاب القواعل

(ML) *As though Dithār* (the herdsman of Imra alḲais), *the eagle of* mount *Tanūfà had soared away with his milch-camels, not the eagle of* the little hills *AlḲawā'il* (Jsh). بل denotes *digression* (M, Z, ML) *from the 1st*, whether denied or affirmed (M, Z): then, (1) if it be followed by a *prop.*, the meaning of the *digression* is (a) *annulment*, as وقالوا اتخذ الرحمن ولدا سبحانه بل عباد مكرمون XXI. 26. *And they said "The Compassionate hath gotten offspring." Extolled be His perfection!*

Nay, (they are) honored servants, i. e. بل هم عباد, and أم يقولون به جنة بل جاءهم بالحق XXIII. 72. *Or say they "He hath a devil"? Nay, he hath brought unto them the truth*; (b) *transition from one subject to another*, as قد افلح من تزكى وذكر اسم ربه فصلى بل تؤثرون الحيوة الدنيا LXXXVII. 14—16. *He hath prospered that hath purified himself, and celebrated the name of his Lord, and prayed: but ye prefer the present life* and ولدينا كتاب ينطق بالحق وهم لا يظلمون بل قلوبهم فى غمرة XXIII. 64. 65. *And We have a record that speaketh the truth, and they shall not be wronged: but their hearts are in an abyss*: and in all of that it is an inceptive *p.*, not copulative; while another *ex.* of its prefixion to the *prop.* is بل رب بلد الخ [515], since the full phrase is بل رب بلد موصوف بهذا الوصف قطعته : (2) if followed by a single term, it is copulative: then, (a) if preceded by command or affirmation, as اضرب زيدا بل عمرا *Beat thou Zaid: nay, 'Amr* and قام زيد بل عمرو *Zaid stood: nay, 'Amr*, it makes what precedes it to be like the unspoken, so that nothing is predicated about it, and [makes (DM)] the predicament to be attributable to what follows it; (b) if preceded by negation or prohibition, it confirms what precedes it in its state [of negation or prohibition (DM)], and assigns the contrary [affirmation or command

(DM)] to what follows it, as مَا قَامَ زَيْدٌ بَلْ عَمْرٌو *Zaid has not stood, but 'Amr* and لَا يَقُمْ زَيْدٌ بَلْ عَمْرٌو *Let not Zaid stand, but 'Amr.* But Mb and AW allow it to transfer the sense of negation or prohibition to what follows it; and, according to their saying, [مَا زَيْدٌ قَائِمًا بَلْ قَاعِدًا *Zaid is not standing: nay, not sitting* (DM)] and بَلْ قَاعِدٌ [*but (he is) sitting* (DM)] are correct [108, 146], while the sense is contrary: and the KK disallow its being used to couple after anything but negation and its like, [e. g. prohibition (DM),] Hsh saying that ضَرَبْتُ زَيْدًا بَلْ إِيَّاكَ is absurd; and their disallowance of that notwithstanding their vast stock of quotations is a proof of its rarity. لَا is added before it to corroborate (1) the *digression* after affirmation, as

وَجْهُكَ الْبَدْرُ لَا بَلِ الشَّمْسُ لَوْ لَمْ
يُقْضَ لِلشَّمْسِ كُسْفَةٌ أَوْ أُفُولُ

[*Thy face is the full moon: no, nay, it would be the sun, if eclipse or setting were not ordained for the sun* Jsh)]: (2) the *confirmation of what precedes it* after negation; but IDh disallows the addition of لَا after negation, which is of no account because of

وَمَا حَجَرْتُكِ لَا بَلْ زَادَنِي شَغَفًا
هَجْرٌ وَبُعْدٌ تَرَاخَى لَا إِلَى أَجَلِ

[*And I forsook thee not: no, but forsaking and distance protracted not to an appointed term increased me in fondness* (Jsh)]. لٰكِنْ, (1) if followed by a sentence, [i. e. *prop.* (DM),] is an inceptive *p.* merely importing *emendation*, not copulative: and may be used (a) with the و, as XLIII. 76. [166]; (b) without it, as

إِنَّ ابْنَ وَرْقَاءَ لَا تُخْشَى بَوَادِرُهُ
لٰكِنْ وَقَائِعُهُ فِي الْحَرْبِ تَنْتَظَرُ

by Zuhair, [*Verily Ibn Warḳá, his hasty fits of passion are not feared: but his shocks in battle are dreaded* (Jsh)]: (2) if followed by a single term, is copulative, provided that it be (a) preceded by negation or prohibition, as مَا قَامَ زَيْدٌ لٰكِنْ عَمْرٌو *Zaid has not stood, but 'Amr* and لَا يَقُمْ زَيْدٌ لٰكِنْ عَمْرٌو *Let not Zaid stand, but 'Amr*; so that, if you say قَامَ زَيْدٌ *Zaid stood*, and then put لٰكِنْ, you make it an inceptive *p.*, and therefore put the *prop.*, saying لٰكِنْ عَمْرٌو لَمْ يَقُمْ *but 'Amr stood not*, while the KK allow لٰكِنْ عَمْرٌو by coupling, which has not been heard: (b) not conjoined with the و, as F and most of the GG say; while some say that it is not used [as a *con.* (DM)] with the single term except with the و: and [agreeably with these two theories] (*a*) لٰكِنْ in such as مَا قَامَ زَيْدٌ وَلٰكِنْ عَمْرٌو is, (*a*) as Y says, not copulative, [but denotative of

emendation (DM),] while the و couples a single term to a single term; (β) as IM says, not copulative, while the و couples a *prop.* partly suppressed to a *prop.* wholly expressed, the full phrase, says he; in ما قام الخ being ولكن قام عمرو *but 'Amr* (*has stood*), and in XXXIII. 40. ولكن كان رسول الله [539] *but* (*he is*) *the etc*, because the و does not couple a single term to a single term that is contrary to the coupled in affirmation and negation, whereas the two *props.* coupled together [by the و] may be contrary one to the other in that respect. as قام زيد ولم يقم عمرو; (γ) as IU says, copulative, while the و is *red.*, inseparable; (δ) as IK says, copulative, while the و is *red.*, not inseparable: (*b*) ما مررت برجل صالح لكن طالح has been heard with the *gen.* through (α) coupling, say some, *I have not passed by a good man, but a bad*; (β) a supplied *prep.*, say others, i. e. لكن مررت بطالح *but* (*I have passed by*) *a bad* (ML).

CHAPTER V.

THE NEGATIVE PARTICLES.

§ 546. They are مَا, لَا, لَمْ, لَمَّا, لَيْسَ, and إِنْ (M). مَا denotes *negation* (1) *of the present*, [in the *aor.* or nominal *prop.* (AA),] as مَا يَفْعَلُ *He does not* [and مَا زَيْدٌ مُنْطَلِقٌ (M, AA) or مُنْطَلِقًا (38), according to the two *dials.* (M)]; (2) *of the past approximate to the present*, as مَا فَعَلَ *He has not done* (M, Z). مَا, (1) if prefixed to the nominal *prop.*, is made by the Ḥijāzīs, Tihāmīs, and Najdīs to govern like لَيْسَ on known conditions, as XII. 31. and LVIII. 2. [107]; but is extraordinarily compounded with the *indet.*, by assimilation to [the generic *neg.* (Jsh)] لَا [547], as

وَمَا بَأْسٌ لَوْ رَدَّتْ عَلَيْنَا تَحِيَّةً
قَلِيلٌ عَلَى مَنْ يَعْرِفُ الْحَقَّ عَابُهَا

[*And no harm is that she has returned to us a salutation whose fault is small according to him that knows the truth*, بَأْسٌ being its *sub.*, *uninfl.* with it upon Fatḥ, in the place of an *acc.*, and لَوْ رَدَّتْ its *pred.*, i. e. رَدُّهَا (DM)]: (2) if prefixed to the verbal *prop.*, does not govern, as وَمَا

وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ II. 274. *Nor do ye expend save from seeking the face of God*; while مَا in [the preceding words] وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلِأَنْفُسِكُمْ *And whatsoever bounty ye expend, (it is) for yourselves* and [the succeeding words] وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ *And whatsoever bounty ye expend, it shall be fully repaid unto you* is *cond.* [180], as is proved by the ف in the 1st and by the *apoc.* [of the *correl.* (DM)] in the 2nd. When it negatives the *aor.*, the latter becomes a pure present according to the majority; but IM refutes them with قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ X. 16. *Say thou, It will not be for me to change it*, to which it is replied that the condition of its denoting the present is absence of a context to the contrary. The *neg.* of an *op.* conjoined with the *neg.* مَا [498] must be posterior [to the *op.*, because مَا has the first place unrestrictedly, in (the *correl.* of) an oath or not, as مَا ضَرَبَ زَيْدٌ عَمْرًا or وَاللَّهِ مَا ضَرَبَ زَيْدٌ عَمْرًا, so that عَمْرًا may not precede the *op.* in the two *exs.*, contrary to لَا (547) (DM)]. Suppression of the *neg.* مَا in the *correl.* of the oath is mentioned by IMt: while IM, citing

فَوَاللَّهِ مَا نِلْتُمْ وَمَا نِيلَ مِنْكُمْ * بِمُعْتَدِلٍ وَفْقٍ وَلَا مُتَقَارِبِ

[*Then by God, what ye have obtained and what has been obtained from you are (not) equivalent, proportionate,*

nor approximate (Jsh)], says that its *o. f.* is مَا مَا نَلْتُمْ; and then supplies the ellipse in some of his books with the *neg.*, and in some with the conjunct, مَا (ML).

§ 547. لَا denotes *negation* (1) *of the future*, as لَا يَفْعَلُ *He will not do*: (2) *of the past*, [upon condition of repetition (Z),] as فَلَا صَدَّقَ وَلَا صَلَّى LXXV. 31. *For he believed not, nor prayed*; [and sometimes when not repeated, as لَا فَعَلَ *He did not* (Z), and

وَكَانَ فِى جَارَاتِهِ لَا عَهِدَ لَهُ * فَأَىَّ أَمْرٍ سَيِّئٍ لَا فَعَلَهْ

(M, AA), by Ibn Al'Afīf al'Abdī, *And he was among his female neighbours unscrupulous: then what* (62) *evil matter did he not?* (SM, Jsh)]: (3) *general*, [i. e. *of the genus* of what it is prefixed to, being then named the generic *neg.* لَا (AA),] as لَا رَجُلَ فِى الدَّارِ *Not a*, or *No, man is in the house*: (4) *not general*, [i. e. *of an individual* of the genus of what it is prefixed to (AA), as لَا رَجُلَ فِى الدَّارِ وَلَا امْرَأَةَ *A man is not in the house, nor a woman* and لَا زَيْدَ فِى الدَّارِ وَلَا عَمْرَو *Zaid is not in the house, nor 'Amr* (M)]: (5) *of command*, as لَا تَفْعَلْ *Do thou not*, which is named *prohibition*: (6) *of prayer* (M, Z), as لَا رَعَاكَ اللهُ *God keep thee not* (M), which is named *deprecation* (Z). لَا is (1) *neg.*, which is of five kinds, (a) *op.* like إِنَّ [99], vid.

when *negation of the genus unequivocally* is intended by it, in which case it is named *exemptive*, [because it indicates *exemption* from that genus as respects the negation of the predicament from its individuals (DM)]: (*a*) the *acc.* appears in its *sub.* only when the latter governs the *gen.*, as

وَلَا ثَوْبَ مَجْدٍ غَيْرَ ثَوْبِ ابْنِ أَحْمَدٍ * عَلَى أَحَدٍ إِلَّا بِلُؤْمٍ مُرَقَّعُ

by Abu-ṭṬayyib [alMutanabbi, *And not a robe of glory, other than the robe of Ibn Aḥmad, upon any one is* aught *but patched with ignominy* (W)]; or *nom.*, as لَا حَسَنًا فِعْلُهُ مَذْمُومٌ; or *acc.*, as لَا طَالِعًا جَبَلًا حَاضِرٌ, whence لَا خَيْرًا مِنْ زَيْدٍ عِنْدَنَا, [because مِنْ زَيْدٍ is in the place of an *acc.* (DM),] and إِنْ قَفَا قَلِيلًا الخ [1]: (*β*) this لَا differs from إِنْ in 7 ways:—(*a*) it governs only *indets.* [100]: (*b*) its *sub.*, when not *op.*, is *uninfl.*, because, as some say, it implies the sense of the totalistic مِنْ [99]; or because, as others say, it is compounded with لَا [546] after the manner of خَمْسَةَ عَشَرَ: (*c*) its *pred.* is governed in the *nom.*, when its *sub.* is aprothetic, as لَا رَجُلَ قَائِمٌ, by what the *enunc.* was governed in the *nom.* by before its prefixion, [vid. by the *inch.*, i. e. رَجُلٌ (DM),] not by it, [because لَا is compounded with the *sub.*, so that they become like one word, and occupy the place of the *inch.*, but by reason of its composition is too weak to govern

the *pred.* (DM)]: so says S, but Akh and the majority disagree with him [36]: (*d*) its *pred.* does not precede its *sub.*, even if it be an *adv.* or [*prep.* and (DM)] *gen.* [100, 34]: (*e*) [102, 523]: (*f*) it may be made *inop.* when repeated [100], as لَا حَوْلَ الخ [105]; and you may pronounce the two *subs.* with Fatḥ, or put both into the *nom.*, or treat one in one way and the other in the other, [or pronounce the 1st with Fatḥ and put the 2nd into the *acc.* with Tanwīn (DM),] contrary to such as لَا أَبَا لَكَ مُحِلًّا الخ [35], where the *acc.* is unavoidable: (*g*) [37, 35]: (b) *op.* like لَيْسَ, as مِنْ صَدَّ الخ [38], where they do not construe it to be made *inop.*, and the *nom.* to be by inchoation, because then its repetition would be necessary; which requires consideration, because it may be omitted in poetry: (*a*) this لَا differs from لَيْسَ in three ways:—(*a*) its government is so rare that it is even asserted not to be found: (*b*) the mention of its *pred.* is so rare that Zj, not having met with it, asserts that لَا governs the *sub.* exclusively, and that its *pred.* is in the *nom.*; which is refuted by تَعَزَّ الخ [107]: (*c*) it governs only *indets.* [38], contrary to the opinion of IJ and ISh; but وَحَلَّتْ الخ [107] appears to occur according to their saying, [though it may be *orig.* لَا مِثْلِي بَاغِيًا or لَا أُرَى بَاغِيًا, the *pre. n.* or *v.* being suppressed (DM),] while AlMutanabbi founds إِذَا الْجُودُ الخ [107] upon it: (β) if لَا

رَجُلٌ فِي الدَّارِ be said with Fath, لَا must be a generic *neg.*; while in corroborating it بَلِ امْرَأَةٌ *but a woman* is said: but if it be said with the *nom.*, لَا must be *op.* like لَيْسَ, and may not be made *inop.*, otherwise it would be repeated, as will be shown [in (e)]; and admits of denoting *negation of the genus* or *negation of unity*; while in corroborating it in the 1st case بَلِ امْرَأَةٌ, and in the 2nd بَلْ رَجُلَانِ *but two men* or رِجَالٌ *men* is said: many wrongly assert that the لَا *op.* like لَيْسَ is only *neg.* of unity, but they are refuted by such as تَعِزَّ الخ :(γ) if لَا رَجُلَ وَلَا امْرَأَةَ فِي الدَّارِ be said with the *nom.* of both, the 1st لَا admits of having been *orig. op.* like إِنَّ, then made *inop.* because of its repetition, so that what follows it is in the *nom.* by inchoation; or of being *op.* like لَيْسَ, so that what follows it is in the *nom.* by it: and the *adv.*, if in either case you construe the 2nd لَا to be [*red.* as (DM)] a repetition of the 1st, and what follows it to be coupled [to the *inch.* or *sub.* (DM)], is *enunc* or *pred.* of both *ns.*; but, if you construe the 1st لَا to be made *inop.* and the 2nd to be *op.* like لَيْسَ, or the converse, is *enunc.* or *pred.* of one of them, the *pred.* or *enunc.* of the other being suppressed, as in زَيْدٌ وَعَمْرٌو قَائِمٌ [29], not of both, lest one *enunc.* or *pred.* be governed in the *nom.* [as *enunc.* (DM)]

and *acc.* [as *pred.* (DM)], and two *ops.* [the *inch.* and لَا (DM)] be concentrated upon one *reg.*: (c) copulative [545]: (d) *repl.*, *opp.* of نَعَمْ [556]; after which لَا the *props.* are often suppressed, as لَا *No*, (*he came not*) said in reply to "Came Zaid to thee?", *orig.* لَا لَمْ يَجِئْ: (e) other than the foregoing, in which case its repetition is (*a*) necessary, if what follows it be (α) a nominal *prop.* headed by a *det.*, as لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ XXXVI. 40. *It behoveth not the sun to overtake the moon, nor doth the night outstrip the day*; or by an *indet.* not governed by it, [because, if it govern the *indet.*, it belongs to (a) or (b) (DM),] as XXXVII. 46. [100], where the repetition is necessary, [because, when the *pred.* precedes, the government is annulled, and, when the government is annulled, repetition is necessary (100) (DM),] contrary to LII. 23. [105]: (β) a *v.* literally and constructively *pret.*, as LXXV. 31.; while the repetition is omitted in وَلَا زَالَ مُنْهَلًا الخ [59] and

لَا بَارَكَ اللّٰهُ فِي الْغَوَانِي هَلْ * يُصْبِحَنَّ إِلَّا لَهُنَّ مُطَّلَبُ

[by 'Ubaid Allāh Ibn Ḳais ArRuḳayyāt, *God bless not the fair-faced women* (720). *Do they enter upon the morning, but they have a desire?* (Jsh)] only because, what is meant being deprecation, [benediction in the 1st and malediction in the 2nd (DM),] the *v.* is future in sense; and similarly, except that it is not a deprecation, in

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تاللّٰه لا عذبتهم بعدها سقر

[*Sufficient for lovers is their torment in the world. By God, Hell will not torment* (615) *them after it* (DM)]; and anomalously in وكان فى جاراته الخ [above] and

ان تغفر اللهم تغفر جما * واى عبد لك لا الما

by Abù Khirāsh alHudhalī, [*If Thou forgive, O God, Thou wilt forgive much. And what servant of Thine has not done amiss?* (Jsh)] : (γ) a single term, an *enunc.*, *d. s.*, or *ep.*, as زيد لا شاعر ولا كاتب *Zaid is not a poet, nor a writer*, جاء زيد لا ضاحكا ولا باكيا *Zaid came, not laughing, nor weeping* [74], and II. 63 [149]: (*b*) not necessary, if what it is prefixed to be an *aor. v.*, as قل لا اسالكم عليه اجرا XLII. 22. *Say thou, I etc.* [18]: while the *aor.* becomes by its means a pure future, according to most; but IM disagrees with them, because جاء زيد لا يتكلم *Zaid came, not speaking* is correct by common consent, whereas the *prop. d. s.* is by common consent not headed by an indication of the future [80]: (α) among the kinds of *neg.* لا is the one intervening between the *prep.* and *gen.*, as غضبت من لا شىء *I was angry at nothing* [99], which according to the KK is a *n.* [i. q.

غَيْر (DM)], the *prep.* being prefixed to it, and what follows it governed in the *gen.* by prothesis; but which others hold to be a *p.*, and name *red.*, as they name كَانَ in زَيْدٌ كَانَ فَاضِلٌ *Zaid was excellent* [450,566] *red.*, though it imports *preteriteness* and *cessation* [481], so that by *red.* they sometimes mean *intervening between two things requiring one another*, even if the fundamental meaning would be made incorrect by dropping it, as in the case of لَا, or a meaning would be missed by omitting it, as in the case of كَانَ: (β) similarly they name the لَا conjoined with the *con.* in مَا جَاءَنِي زَيْدٌ وَلَا عَمْرٌو *Zaid has not come to me, nor 'Amr* [545] *red.* [566], whereas it is decidedly not *red.*, since مَا جَاءَنِي زَيْدٌ وَعَمْرٌو *Zaid and 'Amr have not come to me* may mean *negation of the coming of each of them in every state* or *negation of their being united in the time of coming*, whereas, when لَا is put, the sentence denotes the 1st meaning unequivocally; but in XXXV. 21. [539] لَا does denote *mere corroboration*: (γ) the intervention of لَا between the *prep.* and *gen.*, as غَضِبْتُ لَا مِنْ, the subjunctival and *subj.*, as II. 145. [90], and the apocopative and *apoc.*, as VIII. 74. [419], and its being preceded by the *reg.* of what follows it, as VI. 159. يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا *On the day that some of the signs of thy Lord shall*

come its belief shall not profit a soul prove that it has not the 1st place, contrary to مَا [546], unless indeed it occur in the *correl.* of the oath, because the *ps.* that the oath is correlated with [652] all have the 1st place, for which reason S says that

اَلَيْتُ حَبَّ الْعِرَاقِ الدَّهْرَ اَطْعَمُهُ

وَالْحَبَّ يَاكُلُهُ فِي الْقَرْيَةِ السُّوسُ

[by AlMutalammis, *Thou hast sworn* by God (*about*) *the grain of Al-Irāḳ*, that *I shall* (*not*) *ever taste it, when the grain, the weevil eats it in the city* AlḤīra (Jsh)] is constructively عَلَى حَبِّ الْعِرَاقِ [514], not of the *cat.* of زَيْدًا ضَرْبَتُهُ [62], because the full phrase لَا اَطْعَمُهُ is the *correl.* of اَلَيْتُ, [and, لَا in the *correl.* of the oath having the 1st place (below), what follows it does not govern what precedes it, and what does not govern does not expound an *op.* (DM)]: (2) applied to denote *requisition of relinquishment*, which is exclusively prefixed to the *aor.*, and necessarily involves its being apocopated and future, whether the person required from be of the 2nd *pers.*, as لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ اَوْلِيَاءَ LX. 1. *Take ye not My foes and your foes as friends*; or 3rd, as لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ اَوْلِيَاءَ III. 27. *Let not the believers take the unbelievers as friends*; or 1st, as لَا اَرَيَنَّكَ هٰهُنَا *Let me not see thee here* [611] and

لَا أُعرِفَنَّ رِبرِبًا حُورًا مَدَامِعُهَا * كَأَنَّ أَبكَارَهَا نَعَاجُ دَوَّارِ

[by AnNābigha adhDhubyānī, *Let me not know a herd of wild cattle* (here metaphorically applied to *women*), *whose eyes are jet black, as though their maidens were wild cows of Dawwār* (Jsh)], in which sort the effect is put into the place of the cause, the *o. f.* being *Be thou not here so that I see thee*: (*a*) there is no difference as regards the fact that the requisitive لَا necessarily involves apocopation between (a) its importing *prohibition*, [i. e. requisition of relinquishment from the superior to the inferior (DM),] whether the *prohibition* be *proscriptive*, [i. e. *obligatory* (DM),] as above, or *supererogatory*, [i. e. *not obligatory* (DM),] as وَلَا تَنسَوُا الفَضلَ بَينَكُم II. 238. *And forget ye not beneficence among you*, and (b) its denoting (*a*) *deprecation*, [i. e. requisition from the inferior to the superior (DM),] as II. 286. [419],

يَقُولُونَ لَا تَبعَد وَهُم يَدفِنُونَنِي * وَأَينَ مَكَانُ البُعدِ إِلَّا مَكَانِيَا

[by Mālik Ibn ArRaib alMāzinī, *They say, Mayst thou not perish, when they* as it were *bury me* alive in this waterless desert. *And where is the place* (i. e. *there is no place*) *of remoteness save my place?* (Jsh)], and

فَلَا تَشلَلْ يَدٌ فَتَكَتْ بِعَمرٍو * فَإِنَّكَ لَن تَذِلَّ وَلَن تَضَامَا

[by a man of the Banù Bakr Ibn Wā'il, *Then may a hand not wither away, that slew 'Amr unawares. For*

verily thou shalt not be abased nor wronged (Jsh)], while either *prohibition* or *deprecation* may be meant by

اذا ما خرجنا من دمشق فلا نعد
لها ابدا ما دام فيها الجراضم

[by AlWalīd Ibn'Uḳba, *When we go forth from Damascus, let us*, or *may we*, *not return to it ever, so long as the glutton* Mu'āwiya *continues to be in it* (Jsh)], or (*b*) *entreaty*, as in your saying to your fellow, when [you are (DM)] not assuming superiority over him, لا تفعل كذا *Do thou not such a thing* : (*β*) the predicament is similar when لا becomes excluded from *requisition* to denote something else, like *intimidation* in your saying to your child or slave لا تطعني *Obey me not!*, [meaning to frighten him with the intimation that, if he disobey, he will be punished (DM)]. The *reg.* of an *op.* conjoined with [the *neg.*] لا in the *correl.* of an oath must be posterior [to the *op* (DM)]; and the saying of some that البيت الخ [above] is of the *cat.* of distraction is a mistake, [though الدهر is a *reg.* of what follows it, more latitude being allowed in *advs.* than in anything else (198,600) (DM)]. Suppression of the *neg.* لا other than the لا of exemption [103] (1) is regular in the *correl.*

of the oath when the negatived is an *aor.*, as XII. 85, and تَفْتَؤُ الخ [454]: but is rare with the *pret.*, as

فَإِنْ شِئْتِ آلَيْتُ بَيْنَ الْمَقَا * مِ وَالرُّكْنِ وَالْحَجَرِ الْأَسْوَدِ
فَلَسْتُكِ مَا دَامَ عَقْلِي مَعِي * أَمِدُّ بِهِ أَمَدَ الْمُسْرَمَدِ

[by Umayya Ibn Abi'Ā'idh alHudhalī, *Then, if thou wilt, I will swear between the station* of Abraham *and the corner* of the Ka'ba *and the black stone, I will (not) forget thee so long as my reason shall continue to be with me: I will prolong it throughout the period of eternity* (DH), where the suppression is easy because the *v.* is future in sense (DM)]; though it is facilitated by precedence of لَا before the oath, as

فَلَا وَاللّٰهِ نَادَى الْحَيَّ ضَيْفِي * هُدُوًّا بِالْمَسَاءَةِ وَالْعِلَاطِ

[by AlMunakhkhal, *Then no, by God, the tribe cried (not) to my guest to be still with ill-treatment and hostility* (DM, Jsh)]: (2) has been heard without the oath, as

وَقَوْلِي إِذَا مَا أَطْلَقُوا عَنْ بَعِيرِهِمْ
تُلَاقُونَهُ حَتَّى يَؤُوبَ الْمُنَخَّلُ

[by AnNamir Ibn Taulab, *And my saying, when they turn their he-camel loose, is "Ye will (not) find him until AlMunakhkhal return"* (SM)] and, say some, يُبَيِّنُ اللّٰهُ لَكُمْ أَنْ تَضِلُّوا IV. 175. *God explaineth to you that ye may (not) err*, i. e. لِئَلَّا [566, 571].

§ 548. لَمْ is an apocopative *p.*, denoting *negation* [*of the accident* (DM)] *of the aor., and conversion* [*of the time* (DM)] *of it into a past*: but sometimes the *v.* is in the *ind.* after it, as

لَوْلَا فَوَارِسُ مِنْ نُعْمٍ وَأُسْرَتِهِمْ * يَوْمَ الصُّلَيْفَاءِ لَمْ يُوفُونَ بِالْجَارِ

[*If horsemen of* the tribe of *Nu'm and their kinsmen* had *not* been present *on the day* of the battle *of AṣṢulaifá, they would not have fulfilled* the covenant of *the neighbour* (Jsh)], which is said by some to be a poetic license, and by IM to be a *dial. var.*; and Lh asserts that some of the Arabs make it govern the *subj.*, as in the reading [of Abù Ja'far AlManṣūr (K)] أَلَمْ نَشْرَحْ XCIV. 1. [556] and

فِي أَيِّ يَوْمَيَّ مِنَ الْمَوْتِ أَفِرّ * أَيَوْمَ لَمْ يُقْدَرْ أَمْ يَوْمَ قُدِرْ

[by AlḤārith Ibn AlMundhir alJarmī, *In which of my two days shall I flee from death? The day when it has not been decreed, or the day when it has been decreed?* (Jsh)], explained as *orig.* نَشْرَحْنَ and يُقْدَرْنَ [611, 614]: and sometimes it is separated from its *apoc.* in poetic license by the *adv.*, as

فَذَاكَ وَلَمْ إِذَا نَحْنُ أَمْتَرَيْنَا
تَكُنْ فِي النَّاسِ يُدْرِكُكَ الْمِرَاءُ

Then that (is so): nor, when we doubt, art thou among men such that *doubt reaches thee* and

فَأَصْحَتْ مَغَانِيهَا قِفَارًا رُسُومُهَا
كَأَنْ لَمْ يَرَى بِهَا أَهْلٍ مِنَ الْوَحْشِ تُؤْهَلِ

[by Dhu -rRumma, *Then her abodes became* such that *their traces were wastes, as though they were not peopled* by any *save people of the wild beasts* (Jsh), according to the saying that سِوَى (89) is an *adv.* (DM)]; or is followed immediately by the *n.* when [the latter is] a *reg.* to a suppressed *v.* expounded by what follows it, as

ظَنَنْتُ فَقِيرًا ذَا غِنًى ثُمَّ نِلْتَهُ * فَلَمْ ذَا رَجَاءِ اللَّهِ غَيْرَ وَاهِبِ

(ML) *I was thought, when poor, to be possessed of wealth: afterwards I obtained it; then not (did I meet) a possessor of hope, did I meet him, not giving* to him of my property (Jsh). The negation of the [*aor.*] negatived by لَمْ is (1) discontinuous, as لَمْ يَكُنْ شَيْئًا مَذْكُورًا LXXVI. 1. (*Wherein*) *he was not a thing remembered,* meaning that *afterwards he was so*; (2) continuous with the present, as وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا XIX. 4. *Nor have I been in praying Thee, my Lord, unprosperous*; (3) perpetual, as CXII. 3. 4. [404] (Sh). لَمَّا is peculiar to the *aor.*, which it apocopates, negatives, and converts into a past, like لَمْ, except that it differs from the latter in five matters :—

(1) it is not conjoined with a *cond.* instrument: إِنْ لَمَّا يَقُمْ is not said, whereas V. 71. [419] and V. 77. [601] are in the Revelation: (2) its negatived is perpetually negatived until the present, as

فَإِنْ كُنْتُ مَأْكُولًا فَكُنْ خَيْرَ آكِلٍ * وَإِلَّا فَأَدْرِكْنِي وَلَمَّا أُمَزَّقِ

[by AlMumazzak, *Then, if I be a subject, be thou a most excellent king: and, if not, relieve thou me when I have not yet been torn to shreds* (Jsh)] ; whereas the negatived of لَمْ admits of continuity, as XIX. 4., and discontinuity, as LXXVI. 1.: (3) [the beginning of the negation of (DM)] the negatived of لَمَّا is only near to the present; whereas that is not prescribed as a condition in the negatived of لَمْ, as لَمْ يَكُنْ زَيْدٌ فِي الْعَامِ الْمَاضِي مُقِيمًا, not لَمَّا يَكُنْ : but IM says that it is not prescribed as a condition in the negatived of لَمَّا, as عَصَى إِبْلِيسُ رَبَّهُ وَلَمَّا يَنْدَمْ *Iblīs disobeyed his Lord, and has not yet repented*; but is prevalent, not necessary: (4) the negatived of لَمَّا is expected to be realized, contrary to the negatived of لَمْ, since بَلْ لَمَّا يَذُوقُوا عَذَابِ XXXVIII. 7. *But they have not yet tasted My chastisement* means that *they have not tasted it until now, but* that *their tasting it is expected*, while Z says on وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ XLIX. 14. *When belief hath not yet entered into your hearts* that the sense

of *expectation* in لَمَّا indicates that these did believe afterwards: (5) the negatived of لَمَّا may be suppressed because of indication, as

فَجِئْتُ قُبُورَهُمْ بَدْأً وَلَمَّا ✻ فَنَادَيْتُ الْقُبُورَ فَلَمْ يُجِبْنَهْ

[by AlMuthaḳḳib al'Abdī, *Then I came to their graves when* I was *a chief, and not yet* (*had I been a chief before that*); *and I called to* the inmates of *the graves, and they answered* me *not* (Jsh)], i. e. وَلَمَّا أَكُنْ بَدْأً قَبْلَ ذٰلِكَ, [where the *expectation* and *continuity with the present* are as it were with regard to the constructive time of anteriority (DM)]; whereas وَصَلْتُ إِلَى بَغْدَادَ وَلَمْ meaning وَلَمْ أَدْخُلْهَا is not allowable: the cause of all these predicaments being that لَمْ denotes *negation of* فَعَلَ [*He did* or *has done* (DM)], and لَمَّا *of* قَدْ فَعَلَ [*He has done* (DM)]. And لَمَّا occurs compounded of (1) [3] words in the reading of Ibn 'Āmir, Ḥamza, and Ḥafṣ وَإِنْ كُلًّا لَمَّا لَيُوَفِّيَنَّهُمْ الخ XI. 113. [521] *And verily all* of them *are of them that* by God, *assuredly thy Lord will fully repay their works*, according to those who say that the *o. f.* is لَمِنْ مَا; (2) two words in لَمَّا رَأَيْتُ أَبَا يَزِيدَ الخ [498], the *o. f.* being لَكِنْ مَا, which ought to be written separately, while أَشْهَدُ is not coupled to أَدَعُ, but governed in the *subj.* by

لَنْ understood, أَنْ and the *v.* being coupled to الْقِتَالُ, upon the principle of وَلُبْسُ عَبَاءَةٍ الخ [418. A.] (ML).

§ 549. لَنْ denotes *corroboration* [in some MSS. *perpetuation* (AA)] *of the negation of the future* conveyed by لَا (M, Z): you say لَا أَبْرَحُ الْيَوْمَ مَكَانِي *I shall not quit my place to-day*; but, when you corroborate and asseverate, لَنْ أَبْرَحَ *I will not quit* etc.: the Ḳur'ān says لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ XVIII. 59. *I shall not cease to journey until I reach the confluence of the two seas* and فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي XII. 80. *Therefore I will not quit the land* of Egypt *until my father give me leave* to return (M). لَنْ is a *p.* of negation, government of the *subj.* [410], and futurity [578]. Its *o. f.* is not لَا, the ا being changed into ن, contrary to the opinion of Fr, because the change known is only of the ن into ا, not the converse, as XCVI. 15. [649] and XII. 32. [497]: nor لَا أَنْ, the Hamza being elided for alleviation, and the ا because of the two quiescents, contrary to the opinion of Khl and Ks, because it may be preceded by the *reg.* of its *reg.*, as زَيْدًا لَنْ أَضْرِبَ, whereas زَيْدًا يُعْجِبُنِي أَنْ تَضْرِبَ is disallowed, [since the *reg.* of the *conj.* does not precede the conjunct]; and because the conjunct and its *conj.* are a single term [497], whereas لَنْ أَفْعَلَ is a complete sen-

tence. Nor does لَنْ import *corroboration*, or *perpetuation*, *of negation*, contrary to the opinion of Z: each of them is an assertion without proof; and, if لَنْ denoted *perpetuation*, its negatived would not be restricted by اليوم in فلن اكلم اليوم انسيا XIX. 27. *Therefore I shall not speak to-day to a man*, and the mention of ابدا in ولن يتمنوه ابدا II. 89. *And they will not ever wish for it* would be a tautology. It sometimes denotes *deprecation*, like لَا, agreeably with the opinion of many, among them IU: the proof is in

لَنْ تَزَالُوا كَذٰلِكُمْ ثُمَّ لَا زِلْـ*ـتُ لَكُمْ خَالِدًا خُلُودَ الْجِبَالِ

[by A'shà Hamdān, *May ye cease not to be thus (mighty): then may I cease not to be* a servant *for you continuing with the continuance of the hills* (Jsh)]; but قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ XXVIII. 16. *He said, My Lord by* the claim of *Thy having been gracious unto me*, defend Thou me, *and may I not be a helper of sinners* is said not to be a case of it, because the *v.* of *deprecation* is not attributed to the 1st *pers.*, which is refuted by ثُمَّ لَا زِلْتُ الخ [above]. Correlation of the oath [652] with it, [i. e. its occurrence at the head of the *correl.* (DM),] is very rare, as

وَاللّٰهِ لَنْ يَصِلُوا إِلَيْكَ بِجَمْعِهِمْ
حَتَّى أُوَسَّدَ فِي التُّرَابِ دَفِينًا

by Abù Ṭālib, [*By God, they shall not reach thee with their host until I be pillowed in the earth, buried* (Jsh)]. Some assert that it sometimes governs the *apoc.*, as

أَيادِى سَبا يا عَزَّ ما كُنتُ بَعدَكُم
فَلَن يَحلُ لِلعَينَينِ بَعدَكَ مَنظَرُ

[by Kuthayyir, (*Like*) *the children of Saba*' (214), *O 'Azza, I have not been* remaining and living in the world *after you. For a visage will not be sweet to the two eyes after thee* (Jsh)] and

لَن يُخيِبَ الآنَ مِن رَجائِكَ مَن
حَرَّكَ مِن دونِ بابِكَ الحَلَقَهْ

[recited by an Arab of the desert at the gate of our lord AlḤusain (DM),] *He that has moved the ring before thy gate will not be disappointed now of* his *hope of* bounty from *thee* (ML).

§ 550. إِنْ is like مَا in *negation of the present* (M, Z). It is prefixed to the *prop.*, nominal, as إِنِ الكافِرونَ إِلّا فى غُرورٍ LXVII. 20. *The unbelievers are not* in aught *save in delusion*, whence IV. 157. [149], i. e. وَما أَحَدٌ مِن الخ the *inch.* [أَحَدٌ (DM)] being suppressed, and its *ep.* [مِن أَهلِ الكِتابِ (DM)] remaining; and verbal, [whether its *v.* be a *pret.* or *aor.* (DM),] as إِن أَرَدنا إِلّا الحُسنى IX.

108. *We have not intended* aught *but the best* intention, إِنْ
يَدْعُونَ مِن دُونِهِ إِلَّا إِنَٰثًا IV. 117. *They call not upon* any
besides Him save females, XVII 54. [445], and إِنْ يَقُولُونَ
إِلَّا كَذِبًا XVIII. 4. *They say not* aught *but a lie*: but the
saying of some that the *neg.* إِنْ does not occur except
when followed by إِلَّا, as in these texts, or its *syn.* لَمَّا
[559], as in the reading of some of the Seven, [Ibn 'Āmir,
'Āṣim, and Ḥamza (B),] إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ
LXXXVI. 4. *Every soul is not* aught *but* such that *over
it is a keeper*, is refuted by إِنْ عِندَكُم مِّن سُلْطَانٍ بِهَٰذَا
X. 69. *Ye have not any proof of this*, قُلْ إِنْ أَدْرِي أَقَرِيبٌ
مَّا تُوعَدُونَ LXXII. 26. *Say thou, I know not whether
what ye are threatened with be near*, and XXI. 111. [445];
and many explain وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَّكَّنَّاكُمْ فِيهِ XLVI.
25. *And assuredly We empowered them in what We have
not empowered you in* [563] by the *neg.* إِنْ, as though
مَا were discarded in order that it might not be repeated,
and the expression thus become heavy. The *cond.* [585]
and *neg.* are combined in XXXV. 39. [447], the 1st
being *cond.*, and the 2nd *neg.*, [part of (DM)] the *correl.*
of the oath notified by the لَ [599,601] prefixed to the first.
When prefixed to the nominal *prop.*, it does not govern
according to S and Fr, but is allowed by Ks and Mb to

govern like لَيْسَ [38,107]; and VII. 193. [107] is read with a single ن and with عِبَادًا and أَمْثَالُكُمْ in the *acc.*, [meaning that *The idols are not equal, but inferior, to you* (DM)]; while إِنْ أَحَدٌ ٱلخ and إِنْ ذٰلِكَ ٱلخ [107] have been heard from the people of Al'Āliya (ML).

CHAPTER VI.

THE PREMONITORY PARTICLES.

§ 551. They are هَا, أَلَا, and أَمَا (M, Z, IH), which are named premonitory *ps.* because the object of putting them at the beginning of the sentence is to premonish the person addressed to hearken to what the speaker says, lest the speaker's object be missed (AA): AnNābigha [adhDhubyāuī] says

هَا إِنَّ تَا عِذْرَةٌ إِنْ لَمْ تَكُنْ نَفَعَتْ
فَإِنَّ صَاحِبَهَا قَدْ تَاهَ فِي ٱلْبَلَدِ

[*Mark, verily this is an excuse*, such that, *if it profit not, verily its author has lost his way in the desert* (AAz)], and the poet says

وَنَحْنُ ٱقْتَسَمْنَا ٱلْمَالَ نِصْفَيْنِ بَيْنَنَا
فَقُلْتُ لَهُمْ هٰذَا لَهَا هَا وَذَا لِيَا

[*And we divided the property into two halves between us: and I said to them, This is for her, and this* (552) *is for me* (AAz)]; and [AshShammākh [AAz)] says

أَلَا يَا ٱصْبَحَانِي قَبْلَ غَارَةِ سِنْجَالِ
وَقَبْلَ مَنَايَا قَدْ حَضَرْنَ وَآجَالِ

[*Now, O (my two companions)* (59), *give me a morning-draught before the foray of Sinjāl, and before fates that have become present and dooms* (AAz)]; and [Abù Ṣakhr alHudhalī (Jsh)] says

أما والذى أبكى وأضحك والذى

أمات وأحيا والذى أمره الأمر

(M) *Now, by Him That has made to weep and made to laugh, and Him That has killed and made alive, and Him Whose command is the command* (Jsh). And IM reckons يَا among the premonitory *ps.* [59]. All the premonitory *ps.* take the head of the sentence, except the لَ prefixed to the *dem.* [552], when not separated [from the latter], for it is in the beginning or middle, according to where the *dem.* occurs. أَلَا and أَمَا are *ps.* of inception that the sentence begins with. Their import, (1) as regards the sense, is *corroboration of the purport of the prop.*: (a) they are as it were compounded of the Hamza of disapproval and the *p.* of negation; and, disapproval being a negation, and negation of negation being affirmation, the 2 *ps.* are compounded to import *affirmation* and *verification*; so that they become i. q. إِنَّ [517], except that they are *inop.*: (b) they are prefixed to the *prop.*, enunciatory or requisitive, whether the requisitive be *imp.*, *prohib.*, *interrog*, *opt.*, or otherwise; and are peculiar to the *prop.*, contrary to لَ [552]: (2) as regards the letter, is *that the sentence after them is*

inceptive. And أَلَا is often prefixed to the *voc.*, and أَمَا to the oath (R). أَلَا indicates [*premonition of* (K on II. 11.)] *the veritableness of what follows it,* and is prefixed to the 2 *props.*, as II. 12. [63] and XI. 11. [457] ; but is called by the inflectionists a *p.* of inception, so that they explain its place, but neglect its meaning. Its importing *verification* is because of its composition from the Hamza and لَا ; for the *interrog.* Hamza [that denotes *disapproval* (B on II. 11.)], when prefixed to negation, imports *verification*, as أَلَيْسَ ذٰلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ LXXV. 40. *Is not that One able to quicken the dead?* [581] : Z says [on II. 11.] that, because of its being so employed to denote *verification*, the *prop.* after it hardly ever occurs except headed by what the oath is correlated with [652], as أَلَا إِنَّ أَوْلِيَاءَ اللّٰهِ X. 63. *Now, verily the friends of God*; and that its fellow أَمَا is one of the precursors of the oath, as

أَمَا وَالَّذِي لَا يَعْلَمُ الْغَيْبَ غَيْرُهُ

وَيُحْيِي الْعِظَامَ الْبِيضَ وَهِيَ رَمِيمُ

[by Ḥātim aṭṬā'ī, *Now, by Him, than Whom none other knows the hidden, and Who quickens the white bones when they are decayed* (Jsh)] and أَمَا وَالَّذِي أَبْكَى الخ [above]. أَمَا is (1) a *p.* of inception, i. q. أَلَا, often

occurring before the oath, as أَمَا وَالَّذِي أَبْكَى الخ ; and أَنَّ after this أَمَا is pronounced with Kasr [519], as after the inceptive أَلَا [518]: (2) i. q. حَقًّا or أَحَقًّا, according to different opinions given below; and أَنَّ after this is pronounced with Fath [519], as after حَقًّا [520]: it is (a) [simple (DM),] (*a*) a *p.*, according to IKh, who makes it with أَنَّ and its 2 *regs.* a sentence compounded of a *p.* and *n.*, [أَنَّ with its 2 *regs.* being an *inch*, which has no *enunc.*, according to him (DM)]; (*b*) as some say, a *n.* i. q. حَقًّا: (b) as others say, [compounded of (DM)] 2 words, the *interrog.* Hamza and مَا a *n.* i. q. شَيْءٌ; while, that شَيْءٌ being حَقٌّ, the sense is أَحَقًّا: this is the correct opinion; and [according to this saying (DM)] the position of مَا is that of the *acc.* as a [tropical (DM)] *adv.*, [as though حَقٌّ were a place (DM),] just as حَقًّا is in the *acc.* as such in

أَحَقًّا أَنَّ جِيرَتَنَا اسْتَقَلُّوا * فَنِيَّتُنَا وَنِيَّتُهُمْ فَرِيقُ

[by AlMufaḍḍal Ibn Ma'shar anNukrī, *Is it in truth that our neighbours have departed? Then our purpose and their purpose are different* (Jsh)], according to the saying of S, which is right, as is proved by

أَفِي الْحَقِّ أَنِّي مُغْرَمٌ بِكِ هَائِمٌ
وَأَنَّكِ لَا خَلٌّ هَوَاكِ وَلَا خَمْرُ

[by AlFā'id Ibn AnNuddar alKushairī, *Is it in fairness that I am enamoured of thee, lovelorn, and that thou, thy love is not vinegar nor wine?* (Jsh)], فِي being prefixed to it (ML).

§ 552. هَا is prefixed to (1) the *dem.* (R, ML) not peculiar to the *distant* [174,175] (ML), often (R), as هٰذَا, contrary to ثَمَّ, هُنَا, and هُنَالِكَ (ML): (a) it is separated from the *dem.* often by the oath, as هَا اللّٰهِ ذَا [656], or detached *nom. pron.*, as III. 115. [below]; and seldom by anything else, as هَا إِنَّ تَا الخ [551] and فَقَلْتُ لَهُمْ الخ, [where it is separated by the *con.* by poetic license (AAz),] i. e. وَهٰذَا لِيَا :• (b) Khl holds that the *prepos.* هَا in all of that is united with the *dem.*, i. e. that the regular form is اللّٰهِ هٰذَا, أَنْتُمْ هٰؤُلَاءِ, and إِنَّ هَاتَا; and the proof that the premonitory *p.* is separated from the *dem.* is هٰذَا أَنَا أَفْعَلُ transmitted by Akh from a trustworthy person in place of هَا أَنَا ذَا, while Y quotes هٰذَا أَنْتَ تَقُولُ ذَا : (c) what is meant by هَا أَنَا ذَا أَفْعَلُ is not that you acquaint the person addressed with yourself, and

inform him that you are not any one else, because this would be absurd; but the sense in it and in هَا أَنْتَ ذَا تَقُولُ and هَا هُوَ ذَا يَفْعَلُ is that the occurrence of the purport of the *v.* after the *dem.* on the part of the speaker, person addressed, and third person is deemed strange: the sense of [هَا أَنْتَ ذَا تَقُولُ in] هَا أَنْتَ ذَا يَضْرِبُكَ or زَيْدٌ is *Thou art this* (man *whom I see, not he that we were expecting the like of this strange* act *to proceed from* or *befall*); and then you explain by تَقُولُ *thou sayest!* or يَضْرِبُكَ زَيْدٌ *Zaid beats thee!* what you deem strange and did not expect, as هَا أَنْتُمْ أُولَاءِ تُحِبُّونَهُمْ III. 115. [*Ye are these* (*wrong-doers in making friends with the unbelievers*): *ye love them!* (B)], the *prop.* after the *dem.* being necessary for explanation of the state deemed strange, and having no place, since it is inceptive [1]: (d) some allow the *prepos.* هَا in such as هَا أَنْتَ ذَا تَفْعَلُ not to be meant to be understood as prefixed to ذَا, citing as proof هَا أَنْتُمْ هَؤُلَاءِ III. 59. *Why, ye are these*, since, if it were that which accompanies the *dem.*, it would not be repeated after أَنْتُمْ: but it may be pleaded for Khl that this repetition is because of the distance between them, as in III. 185. [134]; and also II. 79. [56] is a proof that the *prepos.* [هَا] in III. 115. is that which

accompanies the *dem.*; and, if it were *orig.* at the head of the *prop.*, هَا أَنْتَ زَيْدٌ without a *dem.* would be allowable, whereas the sayings هَا إِنَّ زَيْدًا مُنْطَلِقٌ and هَا أَفْعَلُ كَذَا transmitted by Z are such as I have not come across any instance of (R.): (2) the *nom. pron.* predicated of by the *dem.*, as III. 115.; but here it is said to have been prefixed only to the *dem.*, and then made *prepos.*, which is refuted by such as III. 59., to which it is rejoined that it is repeated for corroboration: (3) the *ep.* of أَيُّ in vocation, as يَا أَيُّهَا الرَّجُلُ [51,184], being necessary with this [*ep.* (DM)], to premonish that it [and not أَيُّ (DM)] is the intended *voc.*, and, it is said, to compensate for what أَيُّ is *pre.* to: (a) in the *dial.* of the Banù Asad its ا may be elided, and its ه pronounced with Ḍamm for alliteration; and accordingly Ibn ʿĀmir reads أَيُّهُ الْمُؤْمِنُونَ XXIV. 31. *Ye believers*, [يَا أَيُّهُ السَّاحِرُ XLIII. 48. *O thou enchanter* (B),] and أَيُّهُ الثَّقَلَانِ LV. 31. *Ye men and jinn*: (4) اللهِ in the oath, upon suppression of the *p.*, as هَا اللهِ [656] with the *disj.* and *conj.* Hamza, and in both cases with the ا of هَا retained or elided, [i.e. هَا اللهِ or هَاللهِ, and هَا اللهِ or هَاللهِ (DM)].

§ 553. Sometimes the Hamza of أما is changed into ء [690] or ع before the oath, in either case with the ا retained and elided, [as هَمَا وَٱللَّهِ or عَمَا, and هَمْ وَٱللَّهِ or عَمْ (DM)]; or the ا is elided with the change [of the Hamza into ء or ع (DM)] omitted (ML).

CHAPTER VII.

THE VOCATIVE PARTICLES.

§ 554. They are يَا, [آ (R, IM), أَيْ (M, Z, R, IM),] أَيَا, [آى (R),] هَيَا, and the Hamza (M, Z, IH, IM). أَيْ is mentioned among the *voc. ps.* because they both share in importing *particularization*, and therefore the lamented is mentioned in the *cat.* of the *voc.* [55, 161] (AA). The *voc.* is (1) not lamented, (a) distant or in the predicament of the distant, like the sleeper and inattentive; (b) near: (2) lamented (IA). يَا is applied to calling the *distant, really* or *predicamentally*, and sometimes the *near* for the sake of emphasis; or, as is said, is common to the *near* and *distant* [555], or to them and the *intermediate*. It is the most often used of the *voc. ps.*: and therefore no other is supplied upon suppression, as XII. 29. [56]; nor are the name of God, the name [of the person] invoked to help, أَيُّهَا, and أَيَّتُهَا called except with it, nor is the lamented except with it or أَيْ (ML). The lamented may have يَا if it be not liable to be mistaken for the non-lamented; for, if it be, أَيْ is necessary, and يَا disallowed (IA). آ is for calling the *distant*, and has been heard: it is not mentioned by S, but is men-

tioned by others. وا is peculiar to the *cat.* of lamentation, as وا زيداه *Ah Zaid!*; but is allowed by some to be used in real vocation, [as وا زيد *O Zaid* (DM)]. اى is for calling the *distant*, *near*, or *intermediate*, according to different opinions, as.

الم تسمعى اى عبد فى رونق الضحى
بكاء حمامات لهن هدير

[by Kuthayyir, *Heardest thou not, O 'Abda* (58), *in the brightness of the early forenoon a wailing of pigeons having a cooing?* (Jsh)] and in tradition اى رب *O my Lord*; and sometimes its ا is prolonged, [in which case it is for calling the *distant* only (DM)]. ايا is for calling the *distant*, but is said in the Ṣiḥāḥ to be for calling the *near* and the *distant*, whereas it is not so, as

ايا جبلى نعمان بالله خليا * نسيم الصبا يخلص الى نسيمها

[by the Majnūn of Laylà al-'Āmirīya, *Ho two mountains* of the vale *of Na'mān*, I adjure you *by God, leave ye the breeze of the east wind alone: its breeze will reach to me* (Jsh)]; and sometimes its Hamza is changed into ه, as

فاصاخ يرجو ان يكون حيا * ويقول من فرح هيا ربا

[*And he listens, hoping that it may be* the sound of *rain, and says from joy, O my* (54) *Lord!* (Jsh)]. The ا [i. e. the Hamza (DM)] is used for calling the *near*, as

أَفَاطِمَ مَهْلًا بَعْضَ هٰذَا التَّدَلُّلِ

وَإِنْ كُنْتِ قَدْ أَزْمَعْتِ صَرْمِي فَأَجْمِلِي

(ML), by Imra alḲais, *O Fāṭima, soften thou some of this coyness; and, if thou have resolved upon forsaking me, be moderate* (EM).

§ 555. يَا is the most general of them (IH), i. e. is used to call the *near* and *distant* [554]. Z says that it is for the *distant*; and that يَا اللّٰهُ *O God* and يَا رَبِّ *O my Lord*, notwithstanding that He is nearer to every person than his carotid artery [*Ḳur.* L. 15.], are [said] because the caller deems himself to fall short of, and be distant from, the dignity of the Called: but what IH mentions is better, because it is used for the *near* and *distant* equally, and the assertion of tropical usage in the case of one of them is contrary to general rule (R).

CHAPTER VIII.

THE PARTICLES OF ASSENT AND AFFIRMATION.

§ 556 They are نَعَمْ, بَلَى, أَجَلْ, [بَجَلْ, جَلَلْ,] جَيْرِ, أَيْ, and إِنَّ (M, IH). نَعَمْ is confirmatory of that [enunciatory sentence, *aff.* or *neg.* (R),] which precedes it (IH), as نَعَمْ in reply to قَامَ زَيْدٌ or مَا قَامَ, i. e. نَعَمْ قَامَ زَيْدٌ or مَا قَامَ *Even so*, (*Zaid has stood* or *not stood*). Similarly it confirms what follows the *interrog. p.*, whether it be *aff.* or *neg.*, as نَعَمْ in reply to أَقَامَ زَيْدٌ or أَلَمْ يَقُمْ, i. e. نَعَمْ قَامَ زَيْدٌ or لَمْ يَقُمْ *Even so*, (*Zaid has stood* or *not stood*); and therefore Ibn 'Abbās says that, if they had said نَعَمْ [*Even so*, (*Thou art not our Lord*) (DM)] in reply to أَلَسْتَ بِرَبِّكُمْ VII. 171. [below], it would have been unbelief: but some allow نَعَمْ to be put instead of بَلَى when it follows a Hamza prefixed to a negation to import *making to confess*, so that نَعَمْ *Yea* might be said in reply to أَلَسْتَ بِرَبِّكُمْ VII. 171. [below] and أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ XCIV. 1. *What! have We not widened for thee thy bosom?*, because the Hamza denoting *disapproval*, being prefixed to the negation, imports *affirmation*,

for which reason وَوَضَعْنَا عَنْكَ وِزْرَكَ XCIV. 2. *And We have put down from thee thy burden* is coupled to أَلَمْ نَشْرَحْ, as though شَرَحْنَا لَكَ صَدْرَكَ وَوَضَعْنَا الخ were said [581], so that نَعَمْ is really an assent to the *aff.* enunciation that the interrogation together with the negation is renderable by, not a confirmation of what follows the *interrog.* Hamza ; and the proof of the allowability of this usage is the saying [of Jaḥdar Ibn Mālik (Jsh)]

أَلَيْسَ اللَّيْلُ يَجْمَعُ أُمَّ عَمْرٍو * وَإِيَّانَا فَذَاكَ بِنَا تَدَانِي

نَعَمْ وَتَرَى الْهِلَالَ كَمَا أَرَاهُ * وَيَعْلُوهَا النَّهَارُ كَمَا عَلَانِي

[*Does not the night unite Umm 'Amr and us? Then that is a bringing of us near to one another. Yes: and she sees the new moon as I see it; and the day rises upon her as it has risen upon me* (DM)], i.e. *Verily the night unites Umm 'Amr and us. Yes.* And نَعَمْ occurs in reply to command [and prohibition], as نَعَمْ in reply to زُرْنِي and لَا تَضْرِبْنِي, i.e. نَعَمْ أَزُورُكَ and لَا أَضْرِبُكَ *Ay,* (*I will visit thee* and *I will not beat thee*); and, if you say نَعَمْ in reply to excitation or request [573], as هَلَّا تَزُورُنَا or أَلَا, the meaning is affirmation, i.e. نَعَمْ أَزُورُكَ *Yes,* (*I will visit thee*) (R). [Thus] نَعَمْ is a *p.* of (1) *assent,* after enunciation, as قَامَ زَيْدٌ or مَا قَامَ : (2) *promise,* after (a) أَفْعَلُ

and لَا تَفْعَلْ, [i. e. command and prohibition (DM)]; (b) what is in their sense, [i. e. excitation (DM),] as هَلَّا تَفْعَلُ or هَلَّا لَمْ تَفْعَلْ; (c) interrogation in such as هَلْ تُعْطِينِي, [i. e. interrogation about a thing required to be done (DM),] though in this [*ex.* (DM)] it may be interpreted by the 3rd meaning: (3) *information*, after interrogation in such as VII. 42. [581] and أَئِنَّ لَنَا لَأَجْرًا XXVI. 40. *Shall we indeed have a recompense?* (ML). بَلَى is peculiar to [affirmation of (IH)] negation (IH, ML), i. e. breaks the preceding negation (R), and imports *annulment of it* (ML), whether the negation be bare [of interrogation (DM), as زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَى وَرَبِّي LXIV. 7. *They etc* (440). *Say thou, Yea, by my Lord* (ML), i. e. *Yea (ye shall be raised)* (B)]; or conjoined with interrogation, [in which case it breaks the negation after that interrogation (R), whether the interrogation be real, as أَلَيْسَ زَيْدٌ بِقَائِمٍ, to which you say بَلَى *Yes*, or relate to rebuke, as LXXV. 3. 4. (82), or to making to confess (ML),] as أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى VII. 171. *Am not I your Lord? They said, Yea* (R, ML), i. e. *Yea*, (*Thou art our Lord*) (R), and أَلَمْ يَأْتِكُمْ نَذِيرٌ قَالُوا بَلَى LXVII. 8. 9. *Came not a preacher unto you? They will say, Yea* (ML), i. e. *the preacher came to us* (DM).

Some, however, [as R relates (DM),] assert that بَلَى is used after affirmation, citing as evidence

وَقَدْ بَعُدَتْ بِالْوَصْلِ بَيْنِي وَبَيْنَهَا

بَلَى إِنَّ مَنْ زَارَ الْقُبُورَ لَيَبْعُدَا

And she has made union between me and her to be far off: Yes, verily he that has visited the graves will indeed be far off, i. e. لَيَبْعُدَنْ ; but [R says that (DM)] the use of بَلَى in the verse to denote *assent to affirmation* is anomalous (R, DM). And it occurs in books of tradition as a reply to interrogation bare [of negation (DM)]: thus in the Saḥīḥ of AlBukhārī, when the Prophet says to his companions "Are ye content that ye should be the fourth part of the people of Paradise?", they say بَلَى *Yea*; and in the Saḥīḥ of Muslim, when he says [to a man that desired to give excessive gifts to one of his children (DM)] "Does it please thee that they should be to thee in filial piety equal?", he says بَلَى *Yea*; and in the same, when he says "Thou art [i. e. Art thou (DM)] he that met me at Makka?", the replier says to him بَلَى *Yes*: but that is rare. The saying قَامَ زَيْدٌ is pronounced true with نَعَمْ ; and false with لَا, not بَلَى, because of the absence of negation: مَا قَامَ زَيْدٌ is pronounced true with نَعَمْ ; and false with بَلَى, whence LXIV. 7., not لَا, because it denotes *negation of affir-*

mation, not *of negation*: أقام زيد is like قام زيد, i. e. you say, if you affirm the standing, نعم; and, if you deny it, لا, not بلى: and ألم يقم زيد is like لم يقم زيد, so that you say, if you affirm the standing, بلى, whence LXVII. 8. 9. and VII. 171., not لا; and, if you deny it, نعم. In fine بلى occurs only after negation, لا only after affirmation, and نعم after both; and بلى قد جاءتك آياتي XXXIX. 60. *Yea, My signs have come to thee* is allowable, though not preceded by a *neg.*, only because لو أن الله هداني XXXIX. 58 *If* it had been the case *that God had directed me* indicates negation of His direction, while the meaning of the reply is then *Yea, I have directed thee by the coming of the signs* (ML). No interrogation except what is with the *p.*, vid. the Hamza or هل, is replied to with نعم, بلى, or any other *p.* of affirmation. As for the *interrog. ns.*, the reply (1) to من is what is more particular than it, as رجل or زيد in reply to "Who came to thee?", and similarly زيد or واحد من بني تميم in reply to "Who is the man?": (2) to ما, if it be a question as to the quiddity, is such as فرس, انسان, or some other [*n.* of] species; and, if as to the quality of the quiddity, as in "What is Zaid?",

is such as عَالِمٌ or ظَرِيفٌ [180] : (3) to أَيٌّ, if it be *pre.* to the *det.*, is a *det.* or an *indet.* particularized by an *ep.*, as زَيْدٌ or رَجُلٌ رَأَيْتُهُ فِي مَوْضِعِ كَذَا in reply to "Which of the men did that?"; and, if it be *pre.* to the *indet.*, is what is suitable for an *ep.* of that *indet*, as عَالِمٌ or كَاتِبٌ in reply to "What man?", or an *indet.* particularized by an *ep.*, [as رَجُلٌ رَأَيْتُهُ الخ] : (4) to كَيْفَ is only an *indet.*: (5) to كَمْ, مَتَى or أَيَّانَ, and أَيْنَ or أَنَّى, is specification of the number, time, and place. The reply (1) to the Hamza together with أَمْ is the name [542]: (2) to the Hamza alone or with أَوْ or to هَلْ is نَعَمْ, بَلَى, or لَا (R). أَجَلْ [like نَعَمْ (ML)] is an *assent* to the enunciator (IH, ML), whether the enunciation be *aff.* or *neg.* (R, DM), an *information* for the inquirer, and a *promise* to the requirer, [whether he command or prohibit (DM)]; so that it occurs after قَامَ زَيْدٌ [or مَا قَامَ (DM)], أَقَامَ زَيْدٌ, and اِضْرِبْ زَيْدًا [or لَا تَضْرِبْ (DM)]. But Mlk restricts the enunciation by *aff.*, and the requisition by *non-prohib.*: and it is said not to occur after interrogation (ML); but, as related [by Jh (R)] on the authority of Akh, it is better than نَعَمْ after enunciation, and نَعَمْ is better than it after interrogation (R, ML), so that he allows it to occur after interrogation (R): and it is said

to be peculiar to enunciation, which is the saying of Z, IM, and many, [among them IH (DM)]; while IKh says that it mostly follows it. بجل is a *p.* i. q. [أجل and (DM)] نعم. جلل is a *p.* i. q. نعم, transmitted by Zj: [but has only the sense of *reply*, as جلل *Yes* in reply to "Has Zaid stood?"; so that it always denotes *information* for the inquirer, and is not an *assent* to the enunciator, nor a *promise* to the requirer, like نعم (DM)]. جير with Kasr, [the best known pronunciation (DM),] according to the *o. f.* in the concurrence of 2 quiescents [664], like امسِ, and with Fatḥ, for the sake of lightening, like اينَ and كيفَ, is a *p.* i. q. نعم, not a *n.* i. q. حقا, in which case it would be an *inf. n.*, nor i. q. ابدا, in which case it would be an *adv.* [of time (DM)], otherwise it would be *infl.*, ال would be prefixed to it [2], أجل would not be corroborated by it in

وقلن على الفردوسِ أول مشربٍ
أجل جيرِ إن كانت ابيحت دعاثرهْ

[by Ṭufail Ibn 'Auf alGhanawī, and found also in verses by Muḍarris Ibn Rib'ī alAsadī, *And they said, At AlFirdaus* (a garden in AlYamāma) *will be the first drinking-place. Yes, just so, if its broken cisterns be made free* (Jsh)], and لا would not be opposed by it in

إِذَا تَقُولُ لَا ابْنَةُ الْعَجِيرِ * تَصْدُقُ-لَا إِذَا تَقُولُ جَيْرِ

[*When the daughter of Al'Ujair says "No", she speaks truth, not when she says "Yes"* (DM)]: while

وَقَائِلَةٍ أَسِيتَ فَقُلْتُ جَيْرِ * أَسِي إِنِّي مِنْ ذَاكَ إِنَّهْ

by AlMuthaḳḳib al'Abdī, *And* many a woman was there *saying, Thou hast become mournful! And I said, Yes,* I am *mournful: verily I am* created *of that, even so,* (Jsh),] is explained in 2 ways, (1) that the *o. f.* is إِنَّ جَيْرِ with corroboration of جَيْرِ by إِنَّ i. q. نَعَمْ, the Hamza of إِنَّ having been then elided, and إِنَّ contracted [by elision of its 2nd ن (DM)]; (2) that the end of the 1st hemistich, being assimilated to the end of the verse, is pronounced with the Tanwīn of quavering [608], which is not peculiar to the *n.* (ML). Jj says that it is a verbal *n.* i. q. أَعْتَرِفُ *I acknowledge*; and what he hazards is not improbable (R on the *preps.*). إِنَّ is i. q. نَعَمْ [527], contrary to the opinion of AU: the authorizers cite

وَيَقُلْنَ شَيْبٌ قَدْ عَلَا * كَ وَقَدْ كَبِرْتَ فَقُلْتُ إِنَّهْ

[by 'Ubaid Allāh Ibn Ḳais ArRuḳayyāt, *And saying, Hoariness has mounted upon thee, and thou hast grown old: and I said* to them, *Even so* (Jsh), upon the theory that the ٨ is for silence (615) (DM)]; but it is refuted by our not admitting the ٨ to be for silence, but holding

it to be a *pron.* governed in the *acc.* by إِنَّ, the *pred.* being suppressed, i. e. إِنَّهُ كَذٰلِكَ *Verily it (is so)*; and the best is to cite the saying of ['Abd Allāh (KA)] Ibn Az-Zubair to the man ['Abd Allāh Ibn Fuḍāla Ibn Sharīk Al-Asadī (KA)] who said to him "God curse a she-camel that has carried me to thee!" إِنَّ وَرَاكِبَهَا *Yea, and her rider!*, since suppression of the *sub.* and *pred.* together is not allowable: and, according to Mb, the reading of XX. 66. [171] is attributed to that; but it is objected firstly that the occurrence of إِنَّ as i. q. نَعَمْ is so anomalous that it is even said [as by AU (DM)] not to be authorized, and secondly that the لَ [of inception (DM)] is not prefixed to the *enunc.*, to which it is replied that the لَ is *red.* [599], *Yea, these two are two enchanters*, or prefixed to a suppressed *inch.* [604], i. e. لَهُمَا [27], or prefixed [to the *enunc.* (DM)] after this إِنَّ because of its resemblance to the *corrob.* إِنَّ in letter [604], *Yea, these two are assuredly two etc.* أَيْ is i. q. نَعَمْ, denoting *assent* to the informer, *information* for the inquirer, and *promise* to the requirer: and therefore it occurs after هَلْ قَامَ, قَامَ زَيْدٌ, زَيْدٌ, أَضْرِبْ زَيْدًا, and the like, as نَعَمْ does; though IH asserts that it occurs only after interrogation, as

وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ X. 54. *And they will ask thee to tell whether it be true. Say thou, Yea, by my Lord, verily it is true*: but, according to all, [IH and others (DM),] it occurs only before the oath (ML). The *v.* of swearing is not used after إِي, so that أُقْسِمُ بِرَبِّي is not said. And the [expression denoting the person or thing] sworn by after it is only اللهِ, رَبِّ, or لَعَمْرِي: you say إِي وَاللهِ *Yes, by God*, إِي اللهِ [558] with the *p.* of swearing suppressed and اللهِ governed in the *acc.*, إِي هَا اللهِ ذَا [656], إِي وَرَبِّي, and إِي لَعَمْرِي *Yes, by my life*: and اللهِ after it, if accompanied by هَا, must be governed in the *gen.*, because the premonitory *p.* acts as a substitute for the *prep.* [656]; but, if divested of هَا, is governed in the *acc.* by the supplied *v.* of swearing [655] (R).

§ 557. The ع of نَعَمْ is pronounced [with Fatḥ, and (D, ML) by Kināna (M, ML)] with Kasr (D, M, ML): 'Umar Ibn AlKhaṭṭāb [alḲuraishī (Nw)] and ['Abd Allāh (Nw)] Ibn Mas'ūd [alHudhali (Nw)] read قَالُوا نَعَمْ VII. 42. *They will say, Yea*; and it is related that 'Umar asked some people about something, and they said نَعَمْ, upon which 'Umar said "The نَعَمْ are only *camels*: therefore say ye نَعِمْ" (M); and both *dials.* are combined in

دَعَانِى عَبْدُ اللّٰهِ نَفْسِى فِدَاؤُهُ
فَيَا لَكَ مِنْ دَاعٍ دَعَانِى نَعَمْ نَعَمْ

'Abd Allāh (my soul be his ransom!) has called me. Then, O marvel of a caller that has called me, yes, yes! (D, DM), related with Fatḥ in the 1st and Kasr in the 2nd (DM): and some [of Kināna (DM)] pronounce the ن with Kasr, by alliteration to the Kasr of the ع, treating نَعِمْ like the *v.* in the case of نَعِمَ and شَهِدَ with 2 Kasras [468] (ML): and, according to AnNaḍr Ibn Shumail, نَحِمْ with ح is a *dial.* of some Arabs (M).

§ 558. The ى in إِى اللّٰهِ [556] is (1) pronounced with Fatḥ, [to make the *p.* of affirmation plain (R)]; (2) made quiescent, 2 quiescents, [it and the incorporated ل of determination (M),] being combined, [from an extraordinary effort to preserve the *p.* of affirmation by protecting its final from vocalization and elision (R)]; (3) elided (M, R), because of the 2 quiescents (R).

CHAPTER IX.

THE EXCEPTIVE PARTICLES.

§ 559. They are إِلَّا, [لَمَّا,] حَاشَا, عَدَا, and خَلَا (M, Z). These *ps.* have been previously explained [88—96, 511, 512] (AA). لَمَّا is an exceptive *p.*, prefixed to the nominal *prop.*, as in the reading of LXXXVI. 4. [550]; and to the *pret.*, literally not ideally [95], as مَا أَسَالُكَ [بِاللهِ (DM)] إِلَّا فَعَلْتَ, i. e. أَنْشُدُكَ اللهَ لَمَا فَعَلْتَ *I beseech thee* (*not*) *by God for* aught *save thy doing*, [or, some supplying a negation after the formula of adjuration, أَسَالُكَ بِاللهِ لَا تَفْعَلْ شَيْئًا إِلَّا فَعَلْتَ كَذَا *I beseech thee by God*, (*do thou not aught*) *save thy doing* (*such a thing*) (DM)]: a poet says

قَالَتْ لَهُ بِاللهِ يَا ذَا الْبُرْدَيْنِ * لَمَّا غَنِثْتَ نَفَسًا أَوِ اثْنَيْنِ

[*She said to him*, (*I adjure thee*) *by God, O possessor of the two wrappers*, (*do thou not aught*) *save thy drawing a breath or two after coition* (DM)], which [verse] refutes the saying of Jh that لَمَّا i. q. إِلَّا is unknown in the classical language. The *reg.* of an *op.* conjoined with the exceptive *p.* must be posterior (ML) to the *op.* (DM).

CHAPTER X.

THE TWO PARTICLES OF ALLOCUTION.

§ 560. They are the ك and ت (M, Z) affixed as a sign of allocution (M). The ك is affixed to (1) the *dem.* [172, 173, 175], as ذلك and تلك: (2) the detached *acc. pron.* in إياك [162], إياكما, and the like: (3) some verbal *ns.* [187], as حيهلك [191], رويدك [161, 188], and النجاءك [187]: (4) أرأيت [transferred from *interrogation* to *requisition of information* (DM),] i. q. أخبرني *Inform*, or *Tell, thou me*, [so that أرأيتك زيدا ما صنع means *Tell thou me about Zaid, what he did*, i. e. *about Zaid's doing*, and its reply is *He did such a thing*, i. e. *journeyed, went*, or *came*, whereas, if it denoted *real interrogation*, and were not transferred, its reply would be *Yes* or *No* (DM),] as أرأيتك هذا الذي كرمت علي XVII. 64., the ت being an *ag.*, and the ك a *p.* of allocution, [that the *pron.* is corroborated by, having no place in inflection, because, if the ك were an *obj.*, as the KK say, أرأيتموكم would be said for أرأيتكم VI. 40. *Tell ye me* (161) (B on VI. 40.),] i. e. *Tell Thou me concerning this one, whom Thou hast honored above me, (wherefore Thou hast honored him above me when I am*

better than he): (5) other expressions, anomalously, to which F attributes the saying

لِسَانُ السُّوءِ تُهْدِيهَا إِلَيْنَا * وَجِئْتَ وَمَا حَسِبْتُكَ أَنْ تَحِينَا

[*The language of evil dost thou send to us as a gift; and thou hast perished when thou reckonedst not that thou wouldst perish* (Jsh)], in order that it may not be necessary to make the *inf. n.* [renderable from أَنْ تَحِينَا (DM)] an *enunc.* [440] to the concrete substantive [indicated by the ك (DM)]. The ت made mobile in the endings of *ns.* is a *p.* of allocution, as أَنْتَ and أَنْتِ [161] (ML).

§ 561. The signs of number and gender are affixed to them, as to the *prons.* [161] (M, Z), as ذٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي XII. 37. *That* interpretation *is* part *of what my Lord hath taught me*, ذٰلِكُمْ خَيْرٌ لَكُمْ XXIX. 15. *That will be better for you*, XII. 32. [502], VII. 41. [570], وَأُولٰئِكُمْ جَعَلْنَا لَكُمْ IV. 93. *And those, We have assigned to you*, كَذٰلِكَ قَالَ رَبُّكَ XIX. 21. *Thus hath thy Lord said*, and XIX. 10. [172]; and as أَنْتُمَا, أَنْتُمْ, and أَنْتُنَّ [161].

§ 562. Like the ك are the ه and ى, and their *du.* and *pl.*, in إِيَّاهُ and إِيَّاىَ, according to the opinion of Akh [162] (M).

CHAPTER XI.

THE CONNECTIVE OR REDUNDANT PARTICLES.

§ 563. They are إِنْ, أَنْ, مَا, لَا, مِنْ, the ب (M, IH), the ل, [and the ك] (IH). Many of the ancients name the *red.* connective; and some of them name it *corrob.* [564] (I). Some *red. ps.* govern, like the *red.* ب and مِنْ; and some do not govern, as [مَا] in III. 153. [565] (R). إِنْ is *red.* (1) oftenest after the *neg.* مَا, when prefixed to (a) a verbal *prop.*, as

مَا إِنْ أَتَيْتُ بِشَيْءٍ أَنْتَ تَكْرَهُهُ

إِذًا فَلَا رَفَعَتْ سَوْطِي إِلَيَّ يَدِي

[by AnNābigha adhDhubyānī, *I have not done a thing that thou dislikest: (if I do that,) then may my hand (wither away, so that I be) not (able to) raise my whip towards me!* (DM)]; (b) a nominal, as

فَمَا إِنْ طِبْنَا جُبْنٌ وَلٰكِنْ * مَنَايَانَا وَدَوْلَةُ آخَرِينَا

[by Farwa Ibn AlMasīk Ibn AlḤārith aṣṢahābī, *And our wont is not cowardice: but our fates and the triumph of others* are linked together (Jsh)], in which case it restrains the government of the Ḥijāzī مَا [107], as in

the verse: (2) sometimes (a) after (*a*) the conjunct *n.* مَا, as [XLVI. 25. (550) *in* (*the like of*) *what We have empowered you in*, like (K)]

يُرَجِّى ٱلْمَرْءُ مَا إِنْ لَا يَرَاهُ * وَتَعْرِضُ دُونَ أَدْنَاهُ ٱلْخُطُوبُ

[by Iyās Ibn AlAratt, *The man hopes for that which he will not see, and before the nearest* part *of which calamities will intervene* (N)]; (*b*) the infinitival مَا, as

وَرَجِّ ٱلْفَتَى لِلْخَيْرِ مَا إِنْ رَأَيْتَهُ * عَلَى ٱلسِّنِّ خَيْرًا لَا يَزَالُ يَزِيدُ

[by AlMa'lūṭ alḲurai'ī, *And hope thou for good from the youth so long as thou seest him ceasing not to increase in good according to the* increase of his *age* (Jsh)]; (*c*) the inceptive أَلَا, as

أَلَا إِنْ سَرَى لَيْلِى فَبِتُّ كَئِيبَا * أُحَاذِرُ أَنْ تَنْأَى ٱلنَّوَى بِغَضُوبَا

[*Now my night went on; and I passed the night distressed, fearing that the destination to Ghaḍūb would become far* (Jsh)]: (b) before the disapprobatory letter of prolongation, as أَأَنَا إِنِيهْ [618]. And IH asserts that it is *red.* after لَمَّا, which is an inadvertence, that being only أَنْ [564].

§ 564. أَنْ is *red.* (1) oftenest after لَمَّا denoting *timing*, as وَلَمَّا أَنْ جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ XXIX. 32. *And, when Our messengers came to Lot, he was vexed*

because of them: (2) between لَوْ and the *v.* of the oath, whether [the *v.* of the oath be (DM)] mentioned, as

فَأُقْسِمُ أَنْ لَوِ الْتَقَيْنَا وَأَنْتُمْ * لَكَانَ لَكُمْ يَوْمٌ مِنَ الشَّرِّ مُظْلِمُ

[by AlMusayyab Ibn 'Alas, *Then I swear, if we and you had met, ye would have had a dark day of evil* (Jsh)]; or omitted, as

أَمَا وَاللّٰهِ أَنْ لَوْ كُنْتَ حُرًّا * وَمَا بِالْحُرِّ أَنْتَ وَلَا الْعَتِيقِ

[by {Abù 'Alī (IKhn)} AlḤasan Ibn Aḥmad Ibn 'Abd AlGhaffār alFasawī alFārisī, *Now, by God, if thou hadst been generous, (I would have contended with thee); but thou art not the generous, nor the noble* (Jsh)]: this is the saying of S and others: (3) extraordinarily between the ك and its *gen.*, as وَيَوْمًا تُوَافِينَا الخ [532] with ظَبْيَةٌ in the *gen.*: (4) after إِذَا, as

فَأَمْهَلَهُ حَتَّى إِذَا أَنْ كَأَنَّهُ * مُعَاطِي يَدٍ فِي لُجَّةِ الْمَاءِ غَارِفُ

[by Aus Ibn Ḥajar, *And he* (the hunter) *gave it* (the game) *respite until, when it was as though it were giving a hand in the fathomless deep of water* in order to be saved from drowning, *gulping down water* (Jsh)]. And Akh asserts that it is sometimes *red.* elsewhere, and that it governs the *aor.* in the *subj.*, as the *red.* مِنْ and ب govern the *n.* in the *gen.*; and he holds وَمَا لَنَا أَنْ لَا نَتَوَكَّلَ عَلَى اللّٰهِ XIV. 15. *And what aileth us not trusting*

in God? and II. 247. [80] *And what aileth us not doing battle &c.?*, [what follows أَنْ being a *prop. d. s.* (DM),] to be cases of it. The *red.* أَنْ has no meaning other than *corroboration*, like the rest of the *red. ps.* [563].

§ 565. The *red.* مَا is (1) restringent, which restrains (a) [the *v.* (DM)] from governing the *nom.*, being attached only to 3 *vs.* قَلَّ, كَثُرَ, and طَالَ, because of their resemblance to رُبَّ [in indicating *paucity* or *multitude* and in being put at the head of the sentence (DM)]; in which case they are prefixed only to a verbal *prop.* whose *v.* is expressed, as

قَلَّمَا يَبْرَحُ اللَّبِيبُ إِلَى مَا * يُورِثُ الْمَجْدَ دَاعِيًا أَوْ مُجِيبَا

[*Seldom does the intelligent cease to be calling or responding to what entails glory!* (Jsh.)]; while the saying of AlMarrār [Ibn Sa'īd alFaḳ'asī (Jsh)]

صَدَدْتَ فَأَطْوَلْتَ الصُّدُودَ وَقَلَّمَا
وِصَالٌ عَلَى طُولِ الصُّدُودِ يَدُومُ

[*Thou turnedst away, and lengthenedst the turning away; and seldom does union outlast length of turning away!* (Jsh)] is, says S, a poetic license: (b) [the *p.*] from governing the *acc.* and *nom.*, being attached to أَنَّ, &c., as IV. 169. [2] and VIII. 6. [516]; while, when followed

immediately by a *v.*, it is named *preparatory*, [because it prepares the *p.* for prefixion to the *v.* (DM)]: (c) [4 *ps.* and 4 *advs.* (DM)] from governing the *gen.*, being attached to (*a*) [4 (DM)] *ps.*, (*α*) رُبَّ [505]; (β) the ك [509]; (γ) the ب, as

فَلَئِنْ صِرْتَ لَا تُحِيرُ جَوَابًا * فَلَبِمَا قَدْ تُرَى وَأَنْتَ خَطِيبُ

[by Muṭṭ' Ibn Iyās alKūfī, lamenting Yaḥyà Ibn Ziyād alḤārithī (Jsh), *Then, if thou become* such that *thou return not an answer* (*because of thy death, this will not detract from thine eloquence, because*) *seldom wast thou seen* (the *aor.* being substituted for the *pret.*) *when thou wast an orator!* (DM)], as IM mentions, adding that the restringent مَا produces with the ب the sense of *paucity*, as it produces with the ك the sense of *causation* in such as II. 194. [509]; (δ) مِنْ, as وَأَنَّا لَمِمَّا أَنْ [499], as ISh says: (*b*) [4] *advs.*, (*α*) بَعْدَ, as

أَعَلَاقَةٌ أُمَّ الْوَلِيدِ بَعْدَمَا * أَفْنَانُ رَأْسِكَ كَالثَّغَامِ الْمُخْلِسِ

[by AlMarrār Ibn Sa'īd alFak'asī, *What! (lovest thou) with love Umm AlWuleyyid after that* (571) *the locks of thy head are* black and white *like hyssop partly moist and partly dry?* (Jsh)]; (β) بَيْنَ, as

بَيْنَمَا نَحْنُ بِالْأَرَاكِ مَعًا * إِذْ أَتَى رَاكِبٌ عَلَى جَمَلِهْ

[by Jamīl, *While we were in AlArāk together, lo, a rider*

came upon his he-camel! (Jsh)]; (γ) حيثُ and (δ) إنْ, which then [are restrained by مَا from prefixion to the *prop.*; and (DM)], being made to imply the sense of the *cond.* إنْ, apocopate 2 *vs.* [419]: (2) non-restringent, (a) a *subst.* [for the suppressed كَانَ (DM)], which occurs in such as (*a*) أَمَّا أَنْتَ مُنْطَلِقًا أَنْطَلِقْتُ [98]; (*b*) أَمَّا لَا أَفْعَلْ هٰذَا *Do thou this, if (thou do) not (anything else), orig.* إنْ كُنْتَ لَا تَفْعَلُ غَيْرَهُ : (b) not a *subst.*, which occurs (*a*) after the *op.* governing (α) the *nom.*, as شَتَّانَ مَا زَيْدٌ وَعَمْرٌو [196],

لَوْ بِأَبَانَيْنِ جَاءَ يَخْطُبُهَا * رُمِّلَ مَا أَنْفُ خَاطِبٍ بِدَمِ

by Muhalhil [Ibn Rabī'a atTaghlabī (Jsh), *If at the two Abāns he had come suing for her in marriage, a nose of a suitor would have been smeared with blood* (Bk)], and

أَنُورًا سَرِعَ مَا ذَا يَا فُرَيْقُ * وَحَبْلُ الْوَصْلِ مُنْتَكِثٌ حَذِيقُ

[by Abù Shaḳīḳ alBāhilī (Jsh), *In taking fright did this* man *make haste, O Farūḳa, when the cord of union was untwisted, cut?* (DM)], i. e. أَنُورًا أَسْرِعْ هٰذَا [186]; (β) the *acc.* and *nom.*, as لَيْتَمَا زَيْدًا قَائِمٌ [516]; (γ) the *apoc.*, as وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ VII. 199. *And, if an*

instigation from the devil do instigate thee [589], XVII. 110. [116], IV. 80. [419], and

مَتَى مَا تُنَاخِى عِنْدَ بَابِ ابْنِ هَاشِمٍ
تُرَاحِى وَتُلْقَى مِنْ فَوَاضِلِهِ نَدَى

by AlA'shà, [*Whenever thou art made to kneel down at the door of* Muḥammad *the descendant of Hāshim, thou wilt be made to rest, and wilt meet from his benefactions liberality* (Jsh)]; (δ) the *gen.*, whether the *op.* be a *p.*, as فَبِمَا رَحْمَةٍ مِنَ اللّٰهِ لِنْتَ لَهُمْ III. 153. *Then by mercy from God thou wast mild to them* [563, 566], XXIII. 42. [508], LXXI. 25. [499], رُبَّمَا ضُرِبَةٍ الخ [505], and وَنُنْصَرُ الخ [509], or a *n.*, as XXVIII. 28. [184],

نَامَ الْخَلِىُّ وَمَا أُحِسُّ رُقَادِى * وَالْهَمُّ مُحْتَضِرٌ لَدَىَّ وِسَادِى
مِنْ غَيْرِ مَا سُقْمٍ وَلٰكِنْ شَفَّنِى * هَمٌّ أَرَاهُ قَدْ أَصَابَ فُؤَادِى

[by AlAswad Ibn Ya'fur at Tamīmī, *The careless has slept; and I perceive not the sensation of my slumbering, while anxiety is present beside me, my pillow.* I am *without any ailment; but an anxiety that I know to have reached my heart has made me thin* (Jsh)], and وَلَا سِيَّمَا يَوْمٍ الخ [88], i. e. وَلَا مِثْلَ يَوْمٍ [89]: (*b*) before the *op.* governing the *gen.*, as مَا خَلَا زَيْدٍ and مَا عَدَا عَمْرٍو with the *gen.*, which

is extraordinary [88, 512, 571]: (*c*) after the *cond.* instrument, whether apocopative, [which has been previously mentioned (DM),] as وَإِمَّا تَخَافَنَّ VIII. 60. *And, if thou do fear* and IV. 80.; or not apocopative, as حَتَّى إِذَا مَا جَاؤُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ XLI. 19. *Until, when they come to it, their ears shall bear witness against them*: (*d*) between the *ant.* and its *appos.*, as مَثَلًا مَا بَعُوضَةً II. 24. *A parable, a gnat* [180], مَا being, says Zj, "a *red. p.* denoting *corroboration*, according to all the BB," [as though حَقًّا *forsooth* or اَلْبَتَّةَ *decidedly* were said (K),] which is strengthened by its being dropped in the reading of Ibn Mas'ūd; and بَعُوضَةً being a *subst.* (ML).

§ 566. لَا is *red.* (1) with the [*con.* (R, Jm)] وَ after negation, [literally, as مَا جَاءَنِي زَيْدٌ وَلَا عَمْرٌو (545, 547); or ideally, as I. 7. (539) (Jm)]: (2) after the infinitival أَنْ, [as مَا مَنَعَكَ أَنْ لَا تَسْجُدَ إِذْ أَمَرْتُكَ VII. 11. *What hindered thee from doing obeisance when I commanded thee?* (R, Jm) and لِئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ LVII. 29. *In order that the people of Scripture may know* (R)]: (3) seldom before أُقْسِمُ, [as لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ LXXV. 1. *I swear by the day of resurrection* (R, Jm) and لَا أُقْسِمُ

بِهٰذَا الْبَلَدِ XC. 1. *I swear by this land* (Jm)]: (4) anomalously with the *pre.* (IH), as

فِي بِئْرٍ لَا حُورٍ سَرَى وَمَا شَعَرَ

(R, Jm), by Al'Ajjāj Ibn Ru'ba atTamīmī, *In a well of perdition he journeyed, and knew not* (Jsh): (5) often before the [word denoting the object] sworn by, to notify that the *correl.* of the oath is negatived, as

فَلَا وَأَبِيكِ ابْنَةَ الْعَامِرِيِّ * لَا يَدَّعِي الْقَوْمُ أَنِّي أَفِرّ

(R), by Imra alḲais, *Then no, by thy father, daughter of Al'Āmirī, the people assert not that I flee* from battle (Jsh). The *red.* لَا is introduced into the sentence merely to confirm and corroborate it, as مَا مَنَعَكَ أَنْ رَأَيْتَهُمْ ضَلُّوا أَلَّا تَتَّبِعَنِ XX. 94. *What hindered thee, when thou sawest them go astray, from following me?* and VII. 11., as is made manifest by XXXVIII. 75. [181]; and hence LVII. 29.,

أَبَى جُودُهُ لَا الْبُخْلَ وَاسْتَعْجَلَتْ بِهِ
نَعَمْ مِنْ فَتًى لَا يَمْنَعُ الْجُودَ قَاتِلُهْ

[*His bounty disdained niggardliness; and a "Yes"* proceeding *from a youth that refuses not bounty to his slayer hurried him away* (Jsh)], and

وَيَلْحَيْنَنِي فِي اللَّهْوِ أَنْ لَا أُحِبُّهُ * وَلِلَّهْوِ دَاعٍ دَائِبٌ غَيْرُ غَافِلِ

[by AlAḥwaṣ, *And they censure me for pastime, that I should love it, when pastime has a caller diligent, not negligent* (Jsh)]. But in أَبَى جُودَهُ الخ it is said by some to be *non-red.*, an objective *n.*, البُخْل being, (1) as Zj says, a *subst.* for it, [i. e. *disdained "No," niggardliness* (DM)]; (2) as another says, a causative *obj.*, i. e. كَرَاهِيَةَ البُخْل *from* (*dislike of*) *niggardliness*, like IV. 175. [547], i. e. كَرَاهِيَةَ أَن تَضِلُّوا *from* (*dislike*) *that ye should err*. And, as they differ about لَا in this verse, so do they differ about it in LXXV. 1., where it is said to be (1) *neg.*, its negatived being (a) something preceding, vid. the *denial of the resurrection* often quoted from them, so that [*No*, i. e. (K)] *The matter is not so* is said to them, and then the oath [*I swear &c.* (K)] is begun, that, say they, being correct only because all the Ḳur'ān is like one Chapter; (b) أُقْسِمُ, as being enunciatory, [i. e. (*I tell you that*) *I will not swear &c.*, meaning *I will not magnify the day of resurrection by the oath, but by what is greater than the oath* (DM),] not originative, [i. e. *I swear not by it* (DM),] which [explanation] is preferred by Z: (2) *red.*, (a) subsidiary and introductory to, [and *corrob.* of (K),] the negation of the *correl.*, [the (*prop.*) sworn to, here suppressed, being supplied negatived, e. g. لَا يُتْرَكُونَ سُدًى (K),] i. e. *No, I swear by &c.*, (*they shall not be left uncontrolled*), like فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ IV. 68. *Then no, by thy Lord, they will not believe*

until they make thee judge and فَلَا وَرَبِّكَ الخ, which [saying (DM)] is refuted by XC. 1., since its *correl.* is *off.*, vid. لَقَدْ خَلَقْنَا الْاِنْسَانَ فِي كَبَدٍ XC. 4. *Assuredly We have created man in travail*, and likewise by LVI. 74—76. [1]: (b) merely *corrob.* and confirmatory of the sentence, as in LVII. 29., which is refuted by the fact that it is not made *red.* for that purpose at the beginning, but in the middle, like مَا and كَانَ, as III. 153. [565], IV. 80. [419], and زَيْدٌ كَانَ فَاضِلٌ [547] (ML).

§ 567. مِنْ has been previously mentioned [499].

§ 568. The ب, the ل, [and the ك (R),] have also been previously mentioned [503, 504, 509] (IH).

CHAPTER XII.

THE TWO EXPOSITORY PARTICLES.

§ 569. They are أَيْ and أَنْ (M, Z, IH): you say on VII. 154. [514] أَيْ مِنْ قَوْمِهِ *That is* مِنْ قَوْمِهِ, as though you said *The exposition*, or *meaning*, *of it is* مِنْ قَوْمِهِ; and the poet says

وَتَرْمِينَنِي بِالطَّرْفِ أَيْ أَنْتَ مُذْنِبٌ
وَتَقْلِينَنِي لَكِنَّ إِيَّاكَ لَا أَقْلِي

[1] (M) *And thou shootest* (i. e. *signest to*) *me with the eye, saying, Thou art a sinner: and thou hatest me; but I* [521], *I hate not thee* (Ṅ). The difference between أَيْ and أَنْ is that أَيْ expounds every vague [expression], single term, as جَاءَنِي زَيْدٌ أَيْ أَبُو عَبْدِ اللهِ *Zaid*, i. e. *Abù 'Abd Allāh, came to me*; and *prop.*, as هُرِيقَ رِفْدُهُ أَيْ مَاتَ *His bowl was emptied*, i. e. *he died*, and وَتَرْمِينَنِي الخ: whereas أَنْ expounds only a supplied *obj.* of an expression conveying the sense of *saying*, as XXXVII. 104. [539, 570], i. e. وَنَادَيْنَاهُ بِلَفْظٍ هُوَ قَوْلُنَا يَا الخ, and similarly كَتَبْتُ إِلَيْهِ أَنِ ائْتِ *I wrote to him, saying, Come*, i. e. شَيْئًا هُوَ ائْتِ; and sometimes the expressed direct *obj.*

[of such an expression], as اذ اوحينا الى امك ما يوحى XX. 38. 39. *When We revealed to thy mother what is revealed, namely, Put him* (R). You say عندى عسجد اى ذهب *I have* عسجد, i. e. *gold*, what follows اى being a *syn. expl.* of, or [total (DM)] *subst.* for, what precedes it. The *prop.* imitative of a quasi-saying is of two sorts, (1) accompanied by the *expos. p.*, as كتبت اليه ان افعل and وترمينني الخ ; and in this sort the *prop.*, being *expos.* of the v., [as converting it to a particular *obj.* (DM),] has no place [in inflection] : (2) unaccompanied by the *expos. p.*, as ووصى بها ابرهيم بنيه ويعقوب يا بنى ان الله اصطفى لكم الدين II. 126. *And Abraham commended it to his sons, and Jacob* also commended it to his sons, *O my sons, verily God hath chosen for you the religion* of AlIslām, ونادى نوح ابنه وكان فى معزل يا بنى اركب معنا XI. 44. *And Noah called to his son* Canaan—*and he was aloof—O my little son, embark with us*, the reading فدعا ربه انى مغلوب LIV. 10. *And he prayed to his Lord, Verily I am overcome*, and the saying

رجلان من مكة اخبرانا * انا رأينا رجلا عريانا

[*Two men* (for رجلان by poetic license) *from Makka told us, Verily we saw a naked man* (Jsh)] ; and these

props. [يَا الخ in the first two texts, إِنِّي مَغْلُوبٌ, and إِنَّا رَأَيْنَا (DM)] are in the place of an *acc.* [as *objs.*] by common consent, the *acc.* being governed, as the BB say, by a supplied *saying*, but, as the KK say, by the *v.* mentioned, and the opinion of the BB being attested by the expression of the *saying* in such as XI. 47. [540] and XIX. 2. 3. إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي *When he called upon his Lord privily: he said, My Lord, verily the bone of me hath waxed feeble.*

§ 570. أَنْ is *expos.*, i. q. أَيْ, [prefixed to the two *props.* (DM),] as XXIII. 27. فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ *And We revealed to him, saying, Make thou the Ark* [1] and VII. 41. وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ *And they shall be called to thus:—That* [561] *is Paradise.* It has the following conditions:—(1) that it be preceded by a *prop.*, for which reason he that holds X. 11. [525] to be a case of it is mistaken, [because only a single term occurs before it (DM)]: (2) that it be followed by a *prop.*, so that ذُكِرَتْ عَسْجَدًا أَنْ ذَهَبًا is not allowable, but أَيْ must be put, or the *expos. p.* must be omitted; but there is no difference between the verbal *prop.* [posterior to it (DM)] and the nominal: (3) that the preceding *prop.* contain the sense of *saying*, as [XXIII. 27. and VII. 41. (DM)] above, whence XXXVIII. وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا

5. *And the chief persons of them brake forth into speech, saying, Go on* [and XXXVII. 104. (539, 569)]: (4) that the preceding *prop.* do not contain the letters of *saying*, so that قلت له ان افعل is not said: but in the small commentary of IU on the Jumal [of Zji (DM)] it is stated that ان is sometimes *expos.* after genuine *saying*; and Z mentions [in the K (DM)] that in ما قلت لهم الا ما امرتنى به ان اعبدوا الله ربى وربكم V. 117. *I have not commanded them save what Thou hast commanded me, saying, Worship ye God, my Lord and your Lord* it may be *expos.* of the *saying* as rendered by *commanding*, which is good; and accordingly the rule should be that the *prop.* do not contain the letters of *saying* except when the *saying* is renderable by something else: (5) that a *prep.* be not prefixed to it, so that, if you said كتبت اليه بان افعل, it would be infinitival. When the ان adapted for exposition is followed by an *aor.* accompanied by لا, as اشرت اليه ان لا تفعل *I signed to him, saying, Thou shalt not do* or *Do thou not* or *that thou shouldst not do*, it may be in the *ind.* on the assumption that لا is *neg.*, or *apoc.* or the assumption that it is *prohib.*, in both of which cases ان is *expos.*, or *subj.* on the assumption that لا is *neg.* and ان infinitival; but, if لا be wanting, the *apoc.* is disallowed, and the *ind.* and *subj.* are allowable (ML).

CHAPTER XIII.

THE INFINITIVAL PARTICLES.

§ 571. They are مَا, أَنْ (M, Z, IH), أَنَّ (IH, AA), [the contracted أَنْ,] كَيْ, and لَوْ (R), as IX. 119. [540] (M, Z), وَالسَّمَاءِ وَمَا بَنَاهَا XCI. 5. *And the heaven and His having built it* as expounded by some,

يَسُرُّ الْمَرْءَ مَا ذَهَبَ اللَّيَالِي * وَكَانَ ذَهَابُهُنَّ لَهُ ذَهَابَا

[*That the nights have gone gladdens the man: and* he heeds not that *their going was for him a going* of his life (Jsh)], and XXVII. 57. [449] (M). مَا is conjoined with the plastic *v.*, since the aplastic has no *inf. n.* that the *p.* with the *v.* might be renderable by; but not with the *imp.*: and is peculiar in acting as a *subst.* for the *adv.* of time *pre.* to the *inf. n.* that it and its *conj.* are renderable by, as لَا أَفْعَلُهُ مَا ذَرَّ شَارِقٌ *I will not do it so long as a sun shall rise*, i. e. مُدَّةَ مَا ذَرَّ, i. e. مُدَّةَ ذُرُورِهِ *during* (*the period of*) *its rising*; and its *conj.* is then mostly a *pret.* affirmed or [an *aor.*] negatived by لَمْ, though its meaning is future, seldom an *aor.* [not negatived by لَمْ]. Its *conj.* is, according to S, only verbal: but others allow it to be nominal, which is the truth, though it is rare, as

اعلاقة الخ [565]; and IJ allows it to be a *prep.* and *gen.*, so that ما عدا زيد and ما خلا زيد are allowable according to his opinion [88, 512, 565] (R). ما is (1) not temporal, as عزيز عليه ما عنتم IX. 129. *Grievous unto him is that ye have suffered hardship,* ودوا ما عنتم III. 114. *They have wished that ye should suffer hardship,* IX. 119., and لهم عذاب شديد بما نسوا يوم الحساب XXXVIII. 25. *They shall have a severe punishment because they have forgotten the day of reckoning*; and hence آمنوا كما آمن الناس II. 12. *Believe ye as men believe,* and similarly wherever it is conjoined with the ك of comparison [509] between 2 similar *vs.*: (2) temporal, [because it occupies the place of the *n.* of time (DM),] as XIX. 32. [447], *orig.* مدة دوامي حيا, the *adv.* being suppressed and replaced by ما and its *conj.*, as in the case of the genuine *inf. n.*, as جئتك صلوة العصر [65]; and hence ان اريد الا الاصلاح ما استطعت XI. 90. *I desire not* aught *save* your *reformation so long as I am able* and

اجارتنا ان الخطوب تنوب * وانى مقيم ما اقام عسيب

[by Imra al Ḳais, *O our female neighbour, verily calamities befall* (*man*); *and verily I shall be steadfast* (*in bearing them*) *so long as* (*mount*) *'Asīb shall be steadfast* (Jsh)]:

(a) if its being temporal meant that it indicated *time* by itself, not vicariously, it would be a *n.*, and would not be infinitival, as ISk followed by ISh says that

مِنَّا الَّذِى هُوَ مَا أَنْ طَرَّ شَارِبُهُ * وَالْعَانِسُونَ وَمِنَّا الْمُرْدُ وَالشِّيبُ

[by Abù Ḳais Ibn Rifā'a alAnṣārī, *Of us are he that is at the time when his mustache has sprouted and the old bachelors; and of us are the beardless and the hoary* (Jsh)] means حِينَ طَرَّ, [in which case مَا indicates *time* by itself (DM)]; while أَنْ, say I, is made *red.* after it because of its resemblance in letter to the *neg.* مَا, as in وَرَجِ الْفَتَى الخ [563]: whereas مَا should rather be construed to be *neg.*, *he whose mustache has not sprouted*, because the redundance of أَنْ is then regular, and because this construction avoids making [the *adv.* of] time an *enunc.* to the concrete *n.* [26] and authorizing a meaning and usage where they are not authorized, vid. its denoting *time* by itself and its being [used (DM)] *pre.*: (b) I have deviated from their term "adverbial" [497] to my term "temporal" in order that it might include such as كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ II. 19. *So often as it giveth light to them they walk in it*, since the *n.* of time supplied here is a *gen.*, i. e. كُلَّ وَقْتِ إِضَاءَةٍ *At every (time of) giving light*; whereas the *gen.* [*n.* of time or place (DM)] is not named *adv.* [64]: (c) أَنْ does not share with مَا in act-

ing as a *subst.* for the *n.* of time, contrary to the opinion of IJ, who attributes to it

وَتَاللّٰهِ مَا إِنْ شَهْلَةٌ أُمُّ وَاحِدٍ * بِأَوْجَدَ مِنِّي أَنْ يَهَانَ صَغِيرُهَا

[*And, by God, an old* woman *mother of one* child *is not more grieved than I at* (*the time*) *that her little one is lighted* (Jsh)]; while Z following him attributes to it أَنْ أَتَاهُ اللّٰهُ الْمُلْكَ II. 260. [*At* (*the time*) *that God gave him the kingdom* (K)], إِلَّا أَنْ يَصَّدَّقُوا IV. 94. [*Save at* (*the time*) *that they waive* (K)], and أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللّٰهُ XL. 29. [*What! will ye slay a man at* (*the time*) *that he saith, My Lord is God?* (K)]: whereas the sense of *causation* in the verse and texts is possible, [i.e. مِنْ أَجْلِ أَنْ الخ (DM)]; and, being unanimously agreed upon, must not be deviated from. مَا is extraordinarily conjoined with the aplastic *v.* in

أَلَيْسَ أَمِيرِي فِي الْأُمُورِ بِأَنْتُمَا * بِمَا لَسْتُمَا أَهْلُ الْخِيَانَةِ وَالْغَدْرِ

[*Are not ye two my rulers in affairs, because ye are not people of faithlessness and treachery?* (Jsh), where فَعِيل is applied to the *non-sing.*, as in LXVI. 4. (24), and أَنْتُمَا is *sub.* of لَيْسَ, the ب prefixed to it being *red.*, as in أَلَيْسَ عَجِيبًا الخ (503) (DM)]. IJ says that the infinitival مَا is suppressed in بِآيَةٍ يَقْدُمُونَ الخ [124], whereas cor-

rectly آيَةً is *pre.* to the *prop.*; while S on the contrary says that مَا is *red.* in بِآيَةٍ مَا يُحْبُونَ الخ [124], whereas correctly it is infinitival. أَنْ governs the *aor.* in the *subj.* [410], and occurs (1) in the beginning, [really or predicamentally (DM),] in which case it is in the position of a *nom.*, as II. 180. [24] and II. 238. [405], and, as is said, فَاللّٰهُ أَحَقُّ أَنْ تَخْشَوْهُ IX. 13. *Then God, that ye should fear Him is meeter* and similarly IX. 63. [538]: (2) after an expression indicative of a meaning other than *certainty* [526], in which case it is in the position of (a) a *nom.* as أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ LVII. 15. *Hath not the time come for them that have believed that their hearts should submit?* and II. 213. [464]; (b) an *acc.*, as وَمَا كَانَ هٰذَا الْقُرْآنُ أَنْ يُفْتَرَى X 38. *Nor is this Ḳur'ān a forgery* [below], يَقُولُونَ نَخْشَى أَنْ تُصِيبَنَا دَائِرَةٌ V. 57. *Saying, We fear that a reverse should befall us*, and فَأَرَدْتُ أَنْ أَعِيبَهَا XVIII. 78. *And I desired to make it unsound*; (c) a *gen.*, as مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ LXIII. 10. *Before that death come to one of you* and XXXIX. 14. [413]; (d) either [an *acc.* or *gen.* (DM)], as XXVI. 82. [410], *orig.* فِي أَنْ, it being disputed whether the place after suppression of the *prep.* is [that of (DM)] an *acc.* or *gen.* [514]. This أَنْ is a conjunct

p. [497], conjoined with the plastic *v.*, whether an *aor.*, as [II. 180., &c. (DM),] above; or a *pret.*, as لَوْلَا أَنْ مَنَّ اللّٰهُ عَلَيْنَا XXVIII. 82. *If it had not been that God was gracious to us*; or an *imp.*, as كَتَبْتُ إِلَيْهِ بِأَنْ قُمْ *I wrote to him, Stand*, [i. e. بِالْقِيَامِ *to stand* (DM)]. Four other meanings are mentioned for أَنْ :—(1) *condition*, like إِنْ [585], which is held by the KK, and is rendered probable in my opinion by (a) the concurrence of أَنْ and إِنْ in one place, as in إِنْ تَضِلَّ إِحْدَاهُمَا II. 282. *If one of them twain err* and the saying [of AlFarazdak (Jsh)]

أَتَغْضَبُ أَنْ أُذْنَا قُتَيْبَةَ حُزَّتَا

جِهَارًا وَلَمْ تَغْضَبْ لِقَتْلِ ابْنِ خَازِمِ

[*What! wilt thou be wroth if (a boaster boast because*, or *it appear that*) *the two ears of Ḳutaiba have been slit publicly, when thou wast not wroth at the slaughter of Ibn Khāzim?* (ML on إِنْ)]; (b) the occurrence of the ف after it often, as in أَبَا خُرَاشَةَ الخ [98]; (c) its being coupled to إِنْ in أَمَّا أَقَمْتَ الخ [98], where, if أَنْ were infinitival, a single term would be coupled to a *prop.*: (2) *negation*, also like إِنْ [550], which is said by some on أَنْ يُؤْتَى أَحَدٌ مِثْلَ مَا أُوتِيتُمْ III. 66. *Not any one is given the like of what ye have been given*: (3) *i. q.* [the causative (DM)] أَذْ, as

some assert of إِنْ [592], which is said by some on بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ L. 2. *But they wondered because a warner of themselves came to them!*, LX. 1. [514], and أَتَغْضَبُ الخ *because the two ears &c.*: (4) *i.q.* لِئَلَّا, which is said on IV. 175. [547] and

نَزَلْتُمْ مَنْزِلَ الْأَضْيَافِ مِنَّا * فَعَجَّلْنَا الْقِرَى أَنْ تَشْتُمُونَا

[by 'Amr Ibn Kulthūm at Taghlabī, *Ye took up the position of guests towards us; and we hastened the entertainment lest ye should blame us* (EM)]. IMd says in his book AlBadī' [fi-nNaḥw (HKh)], in which he differs from the sayings of the GG on many matters, that الَّذِى and the infinitival أَنْ are interchangeable, so that الَّذِى occurs infinitival, as

أَتَقْرَحُ أَكْبَادُ الْمُحِبِّينَ كَالَّذِى
أَرَى كَبِدِى مِنْ حُبِّ بَثْنَةَ تَقْرَحُ

[by Jamīl, *What! are the livers of lovers sore because* (the ك denoting *causation*) *of my seeing my liver sore from love of Bathna?* (Jsh)]; and أَنْ in the sense of الَّذِى, as زَيْدٌ أَعْقَلُ مِنْ أَنْ يَكْذِبَ *Zaid is more intelligent than he that lies*, i. e. مِنَ الَّذِى يَكْذِبُ. Y, Fr, and F indeed say that الَّذِى occurs infinitival, and IKh and IM approve of it; and they hold ذٰلِكَ الَّذِى يُبَشِّرُ اللّٰهُ عِبَادَهُ XLII. 22.

[*That is God's gladdening His servants with good tidings* (DM)] and وخضتم كالذى خاضوا IX. 70. [*And ye have plunged* into vanity *like their plunging* (DM)] to be cases of it: but I know no one that says the converse; and what emboldens him to [say] it is the difficulty of this sentence, since it appears to pronounce *Zaid* superior in intelligence to *lying*, which has no meaning. It appears to me, however, either that the sentence contains paraphrase upon paraphrase, أن and the *v.* being paraphrased by the *inf. n.*, and the *inf. n.* by the *qual.*, so that the sense [*Zaid is more intelligent than the liar* (DM)] is reduced to what he means, but by a method received by the learned, since X. 38. [above] is said to be constructively افتراء ما كان meaning مفترى *forged*; or that أعقل is made to imply the sense of أبعد, so that the *ex.* means *Zaid is the farthest of mankind from lying because of his superiority to others*, the من mentioned not being the one governing the inferior in the *gen.*, but being dependent upon افعل because of the sense of *farness* implied by it, and the [person or thing] pronounced inferior being always omitted with this أفعل because of the intention of generalization (ML). أن, when *op.*, is conjoined with its 2 *regs.* [497, 517]; and, when restrained [516], with the nominal or verbal *prop.* (R). [On the contracted أن see §§. 497 and 525.] كى is i. q. [the infinitival (ML)]

أن in sense (R, ML) and government [410] (ML), but is peculiar to the *aor.* [497] (R), as لكيلا تأسوا LVII. 23. *In order that ye may not grieve*, which is confirmed by its replaceability by أن, and by the fact that, if it were a causative *p.* [513, 595], a causative *p.* would not be prefixed to it; and hence جئتك كي تكرمني [411] and كيلا يكون دولة LIX. 7. (*In order*) *that it may not be a thing taken by turns*, when the ل is supplied before it [514]; and possibly the saying

أردت لكيما أن تطير بقربتي * فتتركها شنا ببيداء بلقع

[*Thou desiredst that thou shouldst go swiftly off with my water-skin, and leave it to be a worn-out water-skin in an empty desert* (Jsh), where the ل is found before, and أن after, it (DM)], كي being either causative, *corrob.* of the ل, or infinitival, corroborated by أن [597]. لو is i. q. أن, except that it does not govern the *subj.*: and mostly occurs after ود, يود, [and the like, as تمنى, يتمنى (DM)], as LXVIII. 9. [417] and يود احدهم لو يعمر II. 90. *One of them wisheth that he should be made to live*; but sometimes without them, as

ما كان ضرك لو مننت وربما
من الفتى وهو المغيظ المحنق

by Ḳutaila [Bint {AnNaḍr Ibn (Is)} AlHārith {alKurashīya (Is)}, *That thou hadst shown grace would not have harmed thee: and often has the youth shown grace when he was the angered, enraged* (Jsh)],

وربما فات قرما جل امرهم
من التاني وكان الحزم لو عجلوا

by AlA'shà, [*And often has the bulk of their matter escaped a people from leisureliness when that they should have hastened was prudence* (Jsh), الحزم being preferably in the *acc.* as the *prepos. pred. of* كان, and the *inf. n.*, vid. لو and its *conj.*, being its *postpos. sub.*, as the Seven read in XLV. 24. and XXVII. 57. (449) (DM),] and تجاوزت الخ [487]. The occurrence of لو as infinitival is authorized by Fr, F, AB, T, and IM: and their opinion is attested by the reading of LXVIII. 9. [538], يدهنوا in the *subj.* being coupled to تدهن, since its sense is أن تدهن; while the difficulty of its prefixion to أن in such as وما عملت من سوء تود لو ان بينها وبينه امدا بعيدا III. 28. *And what* [586] *it hath done of evil, it will wish that (it had been the case) that between itself and it had been a far extent of time*, [the infinitival *p.* not being prefixed to its like (DM),] is met with the reply that لو is prefixed to a suppressed *v.* supplied after لو, i. e. لو ثبت أن الخ

(ML). Its *conj.* [497] is like the *conj.* of مَا [above], except that لَوْ does not act as a *subst.* for the *adv.* of time. Sometimes the *v.* of *wish* is dispensed with, and the *v.* after لَوْ governed in the *subj.* when conjoined with the ف [411], as لَوْ كَانَ لِي مَالٌ فَأَحُجَّ (*I wish*) *that I had wealth, so that I might perform the pilgrimage*, i. e. لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ whence أَوَدُّ or أَتَمَنَّى لَوْ الخ الْمُحْسِنِينَ XXXIX. 59. (*I wish*) *that I had a return* to the world, *so that I might be* one *of the righteous* (R).

§ 572. Some of the KK and AU mention that some of the Arabs make [the subjunctival (DM)] أَنْ govern the *apoc.*; and Lh transmits it from some of the Banù Subāḥ [a clan (ID, DM)] of Ḍabba: and they cite

إِذَا مَا غَدَوْنَا قَالَ وِلْدَانُ أَهْلِنَا
تَعَالَوْا إِلَى أَنْ يَأْتِنَا الصَّيْدُ نَحْطُبِ

[by Imra alḲais, *Whenever we go forth in the morning, the lads of our people say, Come ye, until the game come to us we will gather firewood* to roast it (Jsh),] and

أُحَاذِرُ أَنْ تَعْلَمْ بِهَا فَتَرُدَّهَا * فَتَتْرُكَهَا ثِقْلًا عَلَيَّ كَمَا هِيَا

[by Jamīl, *I beware of* this *that she should know it* (the حَاجَة *want* mentioned in the preceding verse), *and should reject it, and leave it to be a burden upon me, as it is*

(Jsh)]; but this [citation of the 2nd verse (DM)] requires consideration, because the coupling of the *subj.* [تَرُدَّ and تَتْرُكَ (DM)] to تَعْلَمْ indicates that the latter is made quiescent by poetic license, not apocopated. And sometimes the *v.* is put into the *ind.* after it, as in the reading of Ibn Muḥaiṣin in II. 233. [525] *that he should fulfil* and the saying of the poet

أَنْ تَقْرَآنِ عَلَى أَسْمَاءَ وَيْحَكُمَا
مِنِّي السَّلَامَ وَأَنْ لَا تُشْعِرَا أَحَدَا

[*That ye two should pronounce over Asmá (mercy be upon you two!) from me greeting, and that ye should not inform any one* (Jsh)]. The KK assert that this is the contracted أَنْ anomalously conjoined with the [plastic non-precatory (DM)] *v.* [without separation (DM)]; whereas the BB rightly say that it is the subjunctival أَنْ [410] made *inop.* by assimilation to its fellow the infinitival مَا, [as is proved by the poet's making it *op.* in وَأَنْ لَا تُشْعِرَا (DM)]: but the saying [of Abù Miḥjan Mālik Ibn Ḥabīb athThaḳafī (Jsh)]

وَلَا تَدْفِنَنِّي فِي الْفَلَاةِ فَإِنَّنِي
أَخَافُ إِذَا مَا مِتُّ أَنْ لَا أَذُوقُهَا

[*And do not thou bury me in the desert, for verily I fear, when I die, that* (*the case will be* this,) *I shall not taste*

it (Jsh)] is not a case of that, as some assert ; because, the *fear* here being *certainty*, أَنْ is contracted [526] (ML).

CHAPTER XIV.

THE EXCITATIVE PARTICLES.

§ 573. They are لَوْلَا, لَوْمَا, هَلَّا, أَلَا (M, Z, IH, IM), and أَلَّا (IM). Their meaning, when they are prefixed to the *pret.*, is *rebuke*, and *blame*, *for omission of the act*; and in the *aor.* is *excitement to*, and *requisition of*, *the act*: so that in the *aor.* they are in the sense of *command*; but there is no *excitation* in the *pret.*, which has already lapsed, except that, being often used in blaming the person addressed for having omitted in the past something that is recoverable in the future, they are as it were, with respect to the meaning, excitative to doing the like of what has lapsed. In the *aor.* also they are seldom used except in the case of *rebuke* and *blame* for what the person addressed ought to have done before it was required of him: and, if the sentence be devoid of *rebuke*, it is *request*, in which case these *ps.* denote *request*; and أَلَّا, أَمَا, and the *opt.* لَوْ are also used in that sense] (R). They take the head of the sentence, [because they indicate one of the sorts of sentence, so that they are put at the head to indicate from the very first that the sentence is of that sort (Jm)]. And they are inseparable from the *v.*, literally, [as لَوْلَا أَرْسَلْتَ XX. 134. *Wherefore didst Thou not send?* and لَوْمَا

تَأْتِينَا بِالْمَلَائِكَةِ XV. 7. *Wherefore wilt thou not bring to us the angels?* (R)]; or constructively (IH), as

تَعُدُّونَ عَقْرَ النِّيبِ أَفْضَلَ مَجْدِكُمْ
بَنِي ضَوْطَرَى لَوْلَا الْكَمِيَّ الْمُقَنَّعَا

[by Jarīr, *Ye reckon the slaughter of the old she-camels to be the most excellent of your glory, Banù Ḍauṭarà: why* (*have ye*) *not* (*reckoned*) *the helmed champion?* (574) (J),] and هَلَّا زَيْدًا ضَرَبْتَهُ [62]: but the nominal [*prop.*] occurs after them in poetic license, as

وَنُبِّئْتُ لَيْلَى أَرْسَلَتْ بِشَفَاعَةٍ * إِلَيَّ فَهَلَّا نَفْسُ لَيْلَى شَفِيعُهَا

(R), by the Majnūn of Lailà al'Āmirīya, *And I was told Lailà had sent an intercession to me. Then why was not Laila's self her intercessor?* (Jsh).

§ 574. لَوْلَا and لَوْمَا also denote *prevention of one thing because of the existence of another*: and are then prefixed to the *inch.* (M, IA), the *enunc.* after them being necessarily suppressed [29]; and must have a *correl.*, which, if affirmed, is mostly conjoined with the ل [602], and, if negatived by مَا, is mostly divested of it, and, if negatived by لَمْ, is not conjoined with it, as لَوْلَا زَيْدٌ لَأَكْرَمْتُكَ or لَوْمَا [below], لَوْمَا زَيْدٌ مَا جَاءَ عَمْرٌو, and لَوْمَا زَيْدٌ لَمْ يَجِئْ عَمْرٌو (IA). لَوْلَا occurs in four ways:—(1) it is prefixed

to a nominal followed by a verbal [*prop.* (DM)], to connect the prevention of the 2nd with the existence of the 1st, as لولا زيد لاكرمتك *If Zaid* (*had*) *not* (*been existing*), *I should have honored thee*, [so that it connects the *prevention of the honoring* with the *existence of Zaid* (DM),] i. e. لولا زيد موجود: (2) it denotes *excitation* and *request*; and is then peculiar to the *aor.* or what is renderable as such, [i. e. the *pret.* whose meaning is future (DM),] as لولا تستغفرون الله XXVII. 47. *Wherefore will ye not ask God for forgiveness?* and LXIII. 10. *Wilt Thou not defer me &c.?* [426]: (3) it denotes *rebuke* and *making to repent*; and is then peculiar to the *pret.*, as لولا جاؤوا عليه باربعة شهداء XXIV. 13. *Wherefore brought they not four witnesses to it?*, whence ولولا اذ سمعتموه قلتم ما يكون لنا ان نتكلم بهذا XXIV. 15. *And wherefore, when ye heard it, said ye not, It is not* meet *for us that we should speak this?*, except that the *v.* is postponed, and تعدون الخ [573], except that the *v.* is understood, i. e. لولا عددتم: (a) it is sometimes separated from the *v.* by اذ and اذا [together with the *prop. post.* to them (DM)], when [they are (DM)] *regs.* of the *v.* [posterior to them (DM)], or by a parenthetic *cond. prop.*, the 1st as in XXIV. 15., and the 2nd and

3rd as in فَلَوْلَا اِذَا بَلَغَتِ الْحُلْقُومَ وَاَنْتُمْ حِينَئِذٍ تَنْظُرُونَ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْكُمْ وَلٰكِنْ لَا تُبْصِرُونَ فَلَوْلَا اِنْ كُنْتُمْ غَيْرَ مَدِينِينَ تَرْجِعُونَهَا LVI. 82—86. *Then wherefore, when it reacheth the throat, while ye are then looking on, and We &c.* [63]—*then wherefore, if ye be not held in subjection, will ye not return it?*, [تَرْجِعُونَ being the *op.* of the *adv.*, and (B)] the 2nd لَوْلَا being a [*corrob.* (K, B)] repetition of the 1st: (4) it denotes *interrogation*, as LXIII. 10. [*Hast Thou deferred me?* (DM)] and لَوْلَا اُنْزِلَ عَلَيْهِ مَلَكٌ XXV. 8. [*Hath an angel been sent down unto him?* (DM)], mentioned by Hr, but not by most. And Hr mentions that it is *neg.*, i. q. لَمْ; and assigns as an instance of it فَلَوْلَا كَانَتْ قَرْيَةٌ اٰمَنَتْ فَنَفَعَهَا اِيمَانُهَا اِلَّا قَوْمَ يُونُسَ X. 98. *And there was not a city which believed and whose belief profited it, save the people of Jonah* read with قَوْمُ in the *acc.* and *nom.*, [the latter transmitted from Jr and Ks (K)]. The لَوْلَا occurring in

اَلَا زَعَمَتْ اَسْمَاءُ اَنَّ لَا اُحِبُّهَا * فَقُلْتُ بَلَى لَوْلَا يُنَازِعُنِي شُغْلِي

[by Abù Dhu'aib alHudhalī, *Now Asmá fancied that I did not love her: and I said, Yes, if my business had not been distracting me,* (*I should have visited thee*) (Jsh)] is not this لَوْلَا; but is two words, i. q. لَوْ لَمْ, the

correl. لَزُرتُكَ being suppressed. لَوْمَا is i. q. لَوْلَا [in importing *connection of the prevention of the apod. with the existence of the prot.*, and in being used to denote *excitation, request*, and *rebuke* (DM)], as لَوْمَا زَيْدٌ لَأَكْرَمْتُكَ [above] and XV. 7. [573]; but Mlk asserts that it is only excitative, which is refuted by

لَوْمَا الْإِصَاخَةُ لِلْوُشَاةِ لَكَانَ لِي
مِنْ بَعْدِ سُخْطِكَ فِي رِضَاكَ رَجَاءُ

[*If* (*thy*) *hearkening to slanderers* (*were*) *not* (*existing*), *I should have after thy dislike hope of thy liking* (Jsh)]. أَلَّا is peculiar to enunciatory verbal *props.*, like the rest of the excitative instruments. The أَلَّا in وَإِنَّهُ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ أَلَّا تَعْلُوا عَلَيَّ XXVII. 30. 31. *And verily it is "In the name of God, the Compassionate, the Merciful," that ye should not exalt*, or *saying*, "*Exalt ye not, yourselves against me*" is not this أَلَّا ; but is two words, the subjunctival أَنْ and *neg.* لَا, or the *expos.* أَنْ and *prohib.* لَا: and according to this [latter explanation] it has no place; but according to the former it is a *subst.* for كِتَابٌ XXVII. 29. *A writing* as being i. q. مَكْتُوبٌ, while the enunciation [أَلَّا تَعْلُوا (DM)] is i. q. requisition [لَا تَعْلُوا (DM)], because of the context وَأْتُونِي XXVII. 31. *and "come unto me."* And similar is the

reading وزين لهم الشيطان اعمالهم فصدهم عن السبيل فهم لا يهتدون ألا يسجدوا لله XXVII. 24. 25.: but أن in it is subjunctival only, while لا is (1) *neg.*, ألا being (a) [in the place of an *acc.* (DM),] a *subst.* for اعمالهم, *And the devil hath made their works specious to them, and perverted them from the way, so that they are not guided aright,* [hath made specious to them (B)] *that they bow not down to God*; (b) [in the place of a *nom.* (DM),] an *enunc.* of a suppressed [*inch.*], i. e. اعمالهم ألا الخ (*Their works are*) *that they bow not &c.* : (2) *red.*, ألا being (*a*) [in the place of] a *gen.*, a *subst.* for السبيل, [i. e. *from the way*, which is *bowing down* (DM)]; (*b*) disputed about, as to whether it be [in the place of] a *gen.* or *acc.* [514], the o. f. being لئلا and the ل dependent upon يهتدون, [i. e. *they are not guided aright to bowing down* (DM)]. ألا denotes *request* and *excitation*, both meaning *requisition of the thing*, but *request* being *requisition with gentleness*, and *excitation* being *requisition with urgency*; and is peculiar to the verbal [*prop.*], as ألا تحبون أن يغفر الله لكم XXIV: 22. *Will ye not like that God should forgive you?*, [where ألا denotes *request* (DM),] and ألا تقاتلون قوما نكثوا ايمانهم

IX. 13. *Wherefore will ye not fight with a people that have broken their oaths?*, [where it denotes *excitation* (DM),] whence, according to Khl, أَلَا رَجُلًا الخ [99] i. e. أَلَا تَرَوْنَنِى رَجُلًا according to him. Mlk says that أَمَا is a [simple (DM)] *p.* of *request*, i. q. أَلَا; and is peculiar to the *v.* as أَمَا تَقُومُ *Wilt thou not stand?*: but against that it is alleged that the Hamza denotes *interrogation relating to making to confess*, as in أَلَمْ and أَلَا, and that مَا is *neg.*; and this Hamza is sometimes suppressed, as

مَا تَرَى الدَّهْرُ قَدْ أَبَادَ مَعَدًّا * وَأَبَادَ الصَّرَاةَ مِنْ عَدْنَانِ

(ML) *Seest thou not time has destroyed* the tribe of *Ma'add, and has destroyed the chiefs* of the tribe *of 'Adnān?* (Jsh). أَلَا and أَمَا denoting *request* are undoubtedly compounded of the Hamza of disapproval and the *p.* of negation (R). لَوْ [573] denotes *request*, as لَوْ تَنْزِلُ عِنْدَنَا فَتُصِيبُ خَيْرًا *Would that thou wouldst alight beside us, and*, or *so that thou mightst, get good* [411, 417, 592] mentioned in the Tashīl (ML).

CHAPTER XV.

THE PARTICLE OF APPROXIMATION.

§ 575. It is قَدْ (M, Z). قَدْ is peculiar to the *aff.*, enunciatory, plastic *v.* denuded of apocopative, *op.* of the *subj.*, and *p.* of amplification: and, being like part of it, is not separated from it by anything, except indeed by the oath [577], as أَخَالِدٌ اَلخ [1] and

فَقَدْ وَاللّٰهِ بَيَّنَ لِي عَنَائِي * بَوَشْكِ فِرَاقِهِمْ صُرَدٌ يَصِيحُ

[*And a magpie that screeches has, by God, made plain to me my distress at the quickness of their departure* (Jsh)]; though sometimes the *v.* is suppressed after it because of an indication, as أَقَدْ اَلخ [532, 577]. It has five meanings, (1) *expectation*: that with the *aor.* is manifest, as in your saying قَدْ يَقْدَمُ اَلْغَائِبُ اَلْيَوْمَ *Of course the absent will arrive to-day* when you are expecting his arrival; and with the *pret.* is authorized by most: Khl says "قَدْ فَعَلَ is said to people that await the announcement, whence the saying of the Mu'adhdhin قَدْ قَامَتِ اَلصَّلَاةُ *Prayer has already begun*, because the congregation are

awaiting that"; and one of them says "You say قَدْ رَكِبَ الْأَمِيرُ *The governor has already mounted* to him that awaits his mounting, and the Revelation has قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِي تُجَادِلُكَ LVIII. 1. *God hath already heard the saying of her that disputeth with thee*, because she was expecting God to answer her prayer": (a) some disapprove its denoting *expectation* with the *pret.*, saying that *expectation* is *awaiting the occurrence*, whereas the past has already occurred; but it is plain from what we have mentioned that the authorizers of that [sense] mean that قَدْ indicates that the past act was expected before the announcement, not that it is expected now: (b) it appears to me, however, that قَدْ does not import *expectation* at all, in the *aor.* because يَقْدَمُ الْغَائِبُ imports *expectation* without قَدْ, since it is obvious from the state of the announcer of a future [event] that he is expecting it; and in the *pret.* because, if it were correct to affirm *expectation* of قَدْ in the sense that it is prefixed to what is expected [by the person addressed (DM)], it would be correct to say that [the generic *neg.* (DM)] لَا in لَا رَجُلَ *No man* denotes *interrogation* because it is prefixed only in reply to [the mentioned or supplied interrogation (DM)] "Is any man?" and the like, so that what is after لَا is interrogated about by another person, as the *pret.* after قَدْ is expected [by another person (DM)]: and IM's expression in that is

good, because he says that it is prefixed to an expected *pret.*, not that it imports *expectation*, while he does not advert to *expectation* at all in the case of the قَدْ prefixed to the *aor.*; and this is the truth: (2) *approximation of the past to the present*: you say قَامَ زَيْدٌ *Zaid has stood* or *stood*, which admits of signifying the past approximate [to the time of the speaker (DM)] or the past remote [from the time of the speaker (DM)]; whereas, if you say قَدْ قَامَ *has stood*, it is peculiar to the approximate: and upon قَدْ 's importing that [sense] the following predicaments are founded :—(a) it is not prefixed to, لَيْسَ, عَسَى, نِعْمَ, and بِئْسَ, because they denote the present, so that the mention of what would approximate that [present sense (DM)] which is realized [by means of the *v.* to present time (DM)] would be meaningless; though there is another cause for that, vid. that, their forms not importing *time*, nor being conjugable [like *vs.* into *aor.* and *imp.* (DM)], they resemble the *n.*; while عَسَى in

لَوْلَا الْحَيَاءُ وَإِنِّي رَاسِي قَدْ عَسَى * قَيْدَ الْمَشِيبُ لَزُرْتُ أُمَّ الْقَاسِمِ

by 'Adī [Ibn Zaid {Ibn Mālik Ibn 'Adī Ibn (ID)} ArRiḳā', *If shame (had) not (been hindering), and (this,) that my head, hoariness had become intense in it, I should have visited Umm AlḲāsim* (Jsh)] is i. q. اِشْتَدَّ, and is not the aplastic عَسَى : (b) [80]: (c) IU mentions that,

when the *correl.* of the oath is an *off.*, plastic *pret.*, then, if it be approximate to the present, the ل [600] and قَدْ are put together, as تَاللّٰهِ لَقَدْ آثَرَكَ اللّٰهُ عَلَيْنَا XII. 91. *By God, assuredly God hath preferred thee above us*; and, if it be remote, the ل is put alone, as

حَلَفْتُ لَهَا بِاللّٰهِ حَلْفَةَ فَاجِرٍ ✽ لَنَامَا فَإِنْ مِنْ حَدِيثٍ وَلَا صَالِ

[by Imra alḲais, *I swore to her by God with an oath of a perjurer, Assuredly they went to sleep a long time ago; so that there is not any talker, nor any warmer of himself at the fire* (DM)]: but apparently in the text and verse the converse of what he says is the case, since the text means *assuredly God did make thee to excel us in patience and conduct of the righteous*, and that was decreed to him in eternity without beginning, and he was qualified by it since he became intelligent; while the verse means [*Assuredly they have gone to sleep*, i. e.] that *they went to sleep* [*shortly* (DM)] *before his coming*: (d) the ل of inception is prefixed [to the *pret.* (DM)] in such as إِنَّ زَيْدًا لَقَدْ قَامَ *Verily Zaid has stood*, because it is *orig.* prefixed to the *n.*, as إِنَّ زَيْدًا لَقَائِمٌ [521], and is prefixed to the *aor.* only because of its resemblance to the *n.* [in admitting of denoting *the present* and *future* (DM)], as XVI. 125. [604]; so that, since the *pret.*, when approximated to the present [by means of قَدْ (DM)], resembles the *aor.*, which resembles the *n.*, the ل may be prefixed to it: (3) *diminution*,

which is of two kinds, (a) *diminution of the occurrence of* [*the act denoted by*] *the v.*, as قَدْ يَصْدُقُ الْكَذُوبُ *Sometimes the liar does speak the truth*; (b) *diminution of its reg.*, [which is here the *obj.* (DM),] as قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ XXIV. 64. *At least He doth know what ye are about*, meaning that what they are about is the least of the things known by Him: (4) *multiplication*, says S, in the saying of [Abù Dhu'aib (Jsh)] the Hudhalī

قَدْ أَتْرُكُ الْقِرْنَ مُصْفَرًّا أَنَامِلُهُ * كَأَنَّ أَثْوَابَهُ مُجَّتْ بِفِرْصَادِ

[*Oft do I leave the adversary yellow as to his finger-tips, as though his garments had been bespattered with* the juice of the *mulberry!* (Jsh)], and, says Z, in قَدْ نَرَى تَقَلُّبَ وَجْهِكَ II. 139. *Often do We see the turning about of thy face*; while many cite the verse [of 'Imrān Ibn Ibrāhīm·alAnṣārī (Jsh)]

قَدْ أَشْهَدُ الْغَارَةَ الشَّعْوَاءَ تَحْمِلُنِي
جَرْدَاءُ مَعْرُوقَةُ اللَّحْيَيْنِ سِرْحُوبُ

[*Often am I present at the wide-spread raid, a* mare *having short fine hair, lean on the two sides of the face, longbodied carrying me!* (Jsh)] as evidence of that: (5) *verification*, as XCI. 9. [433]; while some attribute XXIV. 64. *He doth know &c.* to it: Z says "قَدْ is prefixed to *corroborate* the knowledge [o

what they are about (K)], and that is reducible to *corroboration* of the threat," [because, since He decidedly knows what they are about, He will decidedly requite them for it (DM)]; and others say on وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا II. 61. *And assuredly ye did know them that transgressed* that قَدْ [with the لَ (DM)] in the verbal *prop. correl.* of the oath is like إِنَّ and the لَ in the nominal *correl.* in importing *corroboration* (ML), which is *verification* and *confirmation* of the thing (DM).

§ 576. This *p.*, whether prefixed to the *pret.* or *aor.*, must contain the meaning of *verification*, to which there is sometimes added, (1) in the *pret.*, *approximation to the present*, (a) with *expectation*, as you say to him that expects the governor to mount قَدْ رَكِبَ [575], meaning *What thou hast been expecting has just been realized*, whence قَدْ قَامَتِ الصَّلَاةُ ; (b) alone, so that you may say قَدْ رَكِبَ زَيْدٌ *Zaid has mounted* to him that does not expect him to mount: (2) in the *aor.*, (a) *diminution*, as إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ meaning *In reality truth does proceed from him, even if it be little*; (b) *multiplication*, in the position of self-praise, as God says قَدْ يَعْلَمُ اللّٰهُ الْمُعَوِّقِينَ XXXIII. 18. *Often doth God know the hinderers*, and the poet says قَدْ أَتْرُكُ الخ [575] (R).

§ 577. It may be separated from the *v.* by the oath [575]; and the *v.* after it may be rejected when understood, as

أَفِدَ التَّرَحُّلُ غَيْرَ أَنَّ رِكَابَنَا * لَمَّا تَزُلْ بِرِحَالِنَا وَكَأَنْ قَدِ

[532, 575] (M), by AnNābigha adhDhubyānī (Jsh), *The departure has drawn near, save that our riding-camels have not yet gone away with our goods, and it is as though* (*the case were* this, *they had*) *already* (*gone away with them*) (AAz). As regards suppression of قَدْ, the BB assert that the *pret. v.* occurring as a *d. s.* must be accompanied by قَدْ, expressed, as VI. 119. [80]; or understood, as XXVI. 111. and IV. 92.: but the KK disagree with them, though they prescribe that [conjunction with قَدْ expressed or supplied (DM)] as a condition of the *pret.* occurring as *pred.* of كَانَ [97], as in the saying of the Prophet to one of his companions أَلَيْسَ قَدْ صَلَّيْتَ مَعَنَا *Is not it*, i. e. *the case*, this, *thou hast prayed with us?* and

وَكُنَّا حَسِبْنَا كُلَّ بَيْضَاءَ شَحْمَةً * عَشِيَّةَ لَاقَيْنَا جُذَامًا وَحِمْيَرَا

[by Zufar Ibn AlḤārith alKilābī, *And we accounted every white to be a piece of fat on the evening that we encountered Judhām and Ḥimyar* (Jsh), i. e. قَدْ حَسِبْنَا (DM)]; while the BB disagree with them. And some allow إِنَّ زَيْدًا لَقَامَ by subaudition of قَدْ [521, 604].

And all say that the *aff. pret.* used as a *correl.* of the oath ought to be conjoined with the ل and قَدْ [427, 600], as in XII. 91. [575]: but LXXXV. 4. [154] is said to be a *correl.* of the oath [وَالسَّمَاءِ ذَاتِ الْبُرُوجِ LXXXV. 1. *By the heaven possessed of the* 12 *signs of the Zodiac* (DM)] by subaudition of the ل and قَدْ together, because of the length [of the interval between the oath and *correl.* (DM)]; and the poet says حَلَفْتُ الخ [575, 600], understanding قَدْ; while many assert that XXX. وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ 50. *And*, by God, *if We send a blast, and they see it yellow, they will become after it unthankful* is a case of that, which is an inadvertence, because ظَلُّوا is future, since it is subordinate to the condition, and supplies the place of its *correl.* [427], so that there is no way to [supply] قَدْ in it, since the meaning is لَيَظَلُّنَّ, but the نَّ is not affixed to the *pret.* [612] (ML).

CHAPTER XVI.

THE PARTICLES OF FUTURITY.

§ 578. They are the س, سَوْفَ, أَنْ, [لَا (M),] and لَنْ (M, Z). These *ps.* are named *ps.* of *futurity* because they make the *aor.*, which is common to the present and future, peculiar to the future [404] (AA). The س and سَوْفَ are [also] called *p.* of *amplification*; but *p.* of *futurity* is better, because it is plainer. The meaning of *amplification* is *widening*; for this *p.* transports the *v.* from the narrow time, vid. the present, to the wide time, vid. the future. The س is a *p.* peculiar to the *aor.*, making it a pure future, and considered as part of it, for which reason it does not govern it notwithstanding its peculiarity to it, [although the rule is that every *p.* peculiar to a class governs with the government peculiar to that class, the *p.* peculiar to the *n.* governing the *gen.*, and the *p.* peculiar to the *v.* governing the *apoc.* (DM)]. It is not retrenched from سَوْفَ, contrary to the opinion of the KK: nor is the period of *futurity* with it narrower than with سَوْفَ, contrary to the opinion of the BB; [but it is equal to سَوْفَ: IHsh here follows IM, who cites وَسَوْفَ يُؤْتِي اللهُ المُؤْمِنِينَ أَجْرًا عَظِيمًا IV. 145. *And God will give*

the believers a great recompense and والمؤمنون بالله
واليوم الآخر أولئك سنؤتيهم أجرا عظيما IV. 160. *And the believers in God and the last day, those will We give a great recompense* as evidence of their equality (DM)]. Some one asserts that it sometimes denotes *continuance*, not *futurity*: he mentions that in connection with ستجدون آخرين IV. 93. *Ye continually find others*: and cites II. 136. [176] as evidence of it, alleging that, this text having only been revealed after their saying "What hath turned them away?," the س occurs as a notification of the *continuance* [of their saying, i. e. of its *renewal time after time* (DM)], not of the *futurity*. And Z asserts that, when prefixed to a *v.* denoting *an act liked* or *disliked*, it imports *that the act will occur inevitably*, [i. e. *corroboration* (DM)]; but I have not seen any one that understands the reason of this, which is that, the س importing [*announcement of the occurrence of the act in the future*, including (DM)] *promise* [and *threat* (DM)] *of the realization of the act*, its prefixion to what imports *promise* or *threat* necessarily involves *corroboration* of it and *substantiation* of its meaning: and he hints that [assertion here mentioned (DM)] in the chapter of the Cow, saying on II. 131. [503] "the س means that *such will inevitably be*, even if it be postponed for a time"; and plainly expresses it in the chapter of Immunity, saying on أولئك سيرحمهم الله IX. 72. *Those shall God*

have mercy upon "the س imports *existence of the mercy inevitably*, so that it corroborates the promise, as it corroborates the threat when you say [سَأَنْتَقِمُ مِنْكَ يَوْمًا (K)] *I will take vengeance upon thee* [*one day*, meaning *Verily thou shalt not escape me, even if that be tardy*; and like it are سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا XIX. 96. *The Compassionate shall make for them love*, XCIII. 5. (434), and سَوْفَ نُؤْتِيهِمْ أُجُورَهُمْ IV. 151. *We will give them their recompenses* (K)]." سَوْفَ is *syn.* with the س [in indicating *futurity* (DM)] or wider than it, according to different opinions [of the KK and BB respectively (DM)], the professors of the latter opinion seeming to consider that abundance of letters indicates abundance of meaning, which is not universally true, [as حَذِرٌ *wary* an *act. part.* and حَذِرٌ *very wary* an intensive form (DM)]; and سَفْ is said instead of it by elision of the medial, and سَوْ by elision of the final, and سَىْ by elision of the final and conversion of the medial into ى for extreme lightness, [the last or all three (DM)] transmitted by [ISd (HKh)] the author of the Muḥkam. It is distinguished from the س by the prefixion of the ل to it, as XCIII. 5.; and by its being sometimes separated [from what it is prefixed to (DM)] by the neutralized [444] v., as وَمَا أَدْرِى وَسَوْفَ إِلَخْ [1] (ML). أَنْ is prefixed to

the *aor.* and *pret.*, which are then together with it renderable by the *inf. n.* [571]: and, when it is prefixed to the *aor.*, the latter is only future, as أريد أن يخرج *I desire that he should go out*; and hence it is indispensable in the *pred.* of عسى [459, 461]; while the poet [Ḳasāma Ibn Rawāḥa al'Absī asSimbisī (SM)], when he deviates in his saying

عسى طيئ مني طيئ بعد هذه * ستطفى غلات الكلى والجوانح

May-be Ṭayyi after this state *will quench the burning thirsts of the kidneys and the short ribs* by taking blood-revenge *from Ṭayyi* (SM)] from what usage conforms to, puts the س, which is like أن, [because they both denote *futurity* (SM)].

§ 579. It with its v., *pret.* or *aor.*, is equivalent to أن with what it governs (M).

§ 580. The Banū Tamīm say اعجبني عن تفعل [508] for أن تفعل, as says Dhu-r Rumma

أعن ترسمت من خرقاء منزلة * ماء الصبابة من عينيك مسجوم

[*Is it because thou hast contemplated the traces of an abode of* thy beloved *Kharḳā that the water of fondness from thine eyes is shed?* (SM, DM)]; and so they do

in the case of أَنَّ, saying أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ صلى
I bear witness that Muḥammad is the Apostle of God
[527]: this is named the عَنْعَنَةٌ of Tamīm (ML). And
لَا and لَنْ have been previously discussed [547, 549] (M).

CHAPTER XVII.

THE TWO INTERROGATIVE PARTICLES.

§ 581. They are the Hamza and هَلْ (M, IH). These are prefixed to the nominal and verbal *prop.* [497], except that the Hamza is prefixed to every nominal *prop.*, whether the *enunc.* in it be a *n.* or *v.*, contrary to هَلْ, which is not prefixed to a nominal *prop.* whose *enunc.* is a *v.*, as هَلْ زَيْدٌ قَامَ [23], except anomalously, because, being *orig.* i. q. قَدْ [582], which is inseparable from *vs.* [575], if it see a *v.* within its reach, it remembers old times and yearns for the familiar friend and embraces it, but, if not, it consoles itself for its absence by forgetting it (R, Jm). And, even when the *v.* is present, [vid. when the *prop.* is verbal,] هَلْ is not content with it when it is *expos.* of the *v.* supplied after هَلْ, so that هَلْ زَيْدًا ضَرَبْتَهُ [62] is not allowable by choice (R). The أ [554], being the *orig. interrog.*, is for this reason distinguished by certain predicaments:— (1) it is suppressible [583], whether it precede أَمْ, as لَعَمْرُكَ مَا أَدْرِي الخ [543]; or do not precede it, as

صَرَبْتُ وَهَا شَوْقًا اِلَى الْبِيضِ أَطْرَبُ
وَلَا لَعِبًا مِنِّي وَذُو الشَّيْبِ يَلْعَبُ

by AlKumait, [*I have been stirred by emotion: but not because of longing after the fair am I stirred by emotion, nor because of playfulness from me; and (what!) shall the hoary be playful?*, i. e. أَوَذو الشَّيبِ يلعَبُ : (2) it denotes *requisition of* [*simple*] *apprehension*, [i. e. *of perception of an object not a relation* (DM),] as أزيد قائمٌ أم عمرٌو *Is Zaid standing, or 'Amr?* [542, 543]; and *requisition of ascertainment* [explained below], as أزيدٌ قائمٌ *Is Zaid standing?* [497]: whereas هل is peculiar to *requisition of ascertainment*, as هل قام زيدٌ *Has Zaid stood?*; and the rest of the *interrogs.* to *requisition of* [*simple*] *apprehension*, as مَن جاءَكَ *Who came to thee?*, ما صَنَعتَ *What didst thou?*, كَم مالُكَ *How much is thy property?*, أين بيتُكَ *Where is thy house?*, and متى سفرُكَ *When will thy journey be?*: (3) it is prefixed to affirmation, as [أزيد قائم أم عمرو (DM)] above; and to negation, as XCIV. 1. [556] and ألا اصطبارَ الخ [99]: (4) it is complete in priority [584], as is proved by two facts, (a) that it is not mentioned after the أم denoting *digression*, as the others are [543]: you do not say أقام زيد أم اقعد, but أم هل قعد : (b) that, when it is in a *prop.* coupled by the و, the ف, or ثم, it is put before the *con.*, to give notice

of its thoroughness in priority, as أولم ينظروا VII. 184 *And have they not considered?*, XII. 109. [417], and X. 52. [below]; whereas its fellows follow the *cons*, as is the rule with all the parts of the coupled *prop.*, as وكيف تكفرون III. 96. *And how do ye disbelieve?* and XLVI. 35. [538]: this is the opinion of S and the majority; but many, the first [or rather one (DM)] of whom is Z, disagree with them, asserting that the Hamza in those positions is in its original place, and that the coupling is to a *prop.* supplied between it and the *con.* [538] (ML). The Hamza is prefixed to (1) the *con.* و, to denote (a) *disapproval*, as ولقد انزلنا اليك آيات بينات وما يكفر بها الا الفاسقون أوكلما عاهدوا عهدا نبذه فريق منهم II. 93. 94. *And assuredly We have sent down to thee manifest signs, nor do* any *disbelieve them save the transgressors: and what! so often as they have made a covenant hath a party of them rejected it?*, أوكلما [543] being coupled to لقد انزلنا; (b) *rebuke* or *making to confess*, when prefixed to a *neg. prop.*, as قالوا لولا أوتي مثل ما أوتي موسى أولم يكفروا بما أوتي موسى من قبل XXVIII. 48. *They said, Wherefore was he not given the like of what Moses was given? And what! did they*

not disbelieve what Moses was given before?, أولم يكفروا being coupled to قالوا الخ: (2) the *con.* ف, to denote (a) *disapproval*, as ومنهم من يستمعون اليك افانت تسمع الصم X. 43. *And of them are they that listen* [182] *to thee: and what! shalt thou make the deaf to hear?*, أفأنت الخ being coupled to منهم الخ; (b) *rebuke* or *making to confess*, when prefixed to negation: (3) the illative ف, as من الٰه غير الله يأتيكم بضياء افلا تسمعون XXVIII. 71. *Who is a god other than God that shall give you light? What! then will ye not hearken?*, the Hamza denoting *rebuke* or *making to confess*: (4) the ثم importing *strangeness*, to denote *disapproval*, as ما ذا يستعجلون منه المجرمون أثم اذا ما وقع آمنتم به آلآن X. 51. 52. *What of it will the sinners seek to hasten? Yet what! when it befalleth, will ye believe in it then?*, [meaning *ye will believe in it after its befalling, when the belief will not profit you* (K, B),] ثم here being as in VI. 1. [540], because *belief* in the thing is strange to *seeking to hasten* it out of mockery. These *ps.* do not couple to a supplied *ant.*, as Z asserts in the K; and, if they were as he says, their occurrence in the beginning of the sentence without the precedence of any *ant.* would be allowable, whereas they only occur constructed upon a

preceding sentence (R on the *cons.*). Another peculiarity of the Hamza is that it may be followed by the single term in reliance upon the previous mention of that single term in the speech of another speaker, as in your saying, when disapproving or interrogating, أزيد or رأيت زيدا or جاءني زيد to him that says أبزيد or أزيدا or مررت بزيد ; whereas you do not say هل زيد or هل زيدا or هل بزيد (R). Sometimes the Hamza, becoming excluded from real interrogation, denotes (1) *equalization*: this Hamza occurs after سواء , ما أبالي , ما أدري , ليت شعري and the like; and is the Hamza prefixed to a *prop.* that [with the Hamza (DM)] is replaceable by the *inf. n.*, as سواء عليهم أستغفرت لهم أم لم تستغفر لهم LXIII. 6. *Alike will it be unto them whether thou beg forgiveness for them or do not beg forgiveness for them* [543] and ما أبالي أقمت أم قعدت *I care not whether thou stand or sit*, since سواء عليهم الاستغفار وعدمه and ما أبالي بقيامك وعدمه would be correct: (2) *nullifying disapproval*: this Hamza necessarily implies that what follows it is non-occurrent, and that the assertor thereof is lying, as أفاصفاكم ربكم بالبنين واتخذ من الملائكة اناثا XVII. 42. *What! then hath your Lord distinguished you by sons,*

and gotten for himself from the angels females? [below] and XLIX. 12. [74]; and, from its importing *negation* of what follows it, *affirmation* of the latter, if negatived, necessarily results, because negation of negation is affirmation [551], whence XXXIX. 37. [503], i. e. *God is sufficient for His servant*, for which reason what the و is prefixed to in XCIV. 2. [556] is coupled to ألم نشرح, as meaning شرحنا الخ, and the saying of Jarīr about 'Abd AlMalik [Ibn Marwān (Jsh)]

ألستم خير من ركب المطايا * وأندى العالمين بطون راح

[*What! are ye not the best of them that have mounted riding-beasts, and the most bountiful of created beings as to palms of hands?* (Jsh)] is an eulogium, nay, is said to be the most eulogistic verse that the Arabs have composed, whereas, if it were really interrogatory, it would not be an eulogium at all: (3) *rebuking disapproval*, which necessarily implies that what is after the Hamza is occurrent, and that the doer of it is blamed, as أتعبدون ما تنحتون XXXVII. 93. *What! do ye worship what ye hew out?* and

أطربا وأنت قنسرى * والدهر بالانسان دوارى

by Al'Ajjāj, [*What! art thou lively when thou art very old? And time is very apt to turn man from one state to*

another! (Jsh)]: (4) *causing confession*: this means *your inducing the person addressed to confess and acknowledge a matter whose existence or non-existence is established in his opinion*; and the thing that you cause him to confess must follow the Hamza immediately, as you say أضربتَ زيداً, أأنتَ ضربتَ زيداً, and أزيداً ضربتَ in causing confession of the act, *ag.*, and *obj.* respectively, just as the thing interrogated about must [follow the Hamza immediately (DM)]: while أأنتَ فعلتَ هذا بآلهتنا XXI. 63. *Thou, hast thou done this unto our gods?* may mean *real interrogation* by reason of their not knowing that he was the doer, or *causing confession* by reason of their having known; but is not an interrogation about the act, nor a causing confession of it, because the Hamza is not prefixed to the *v.*: (5) *irony*, as أصلواتك تأمرك أن نترك ما يعبد آباؤنا XI. 89. *Do thy prayers command thee that we should leave what our fathers worship?*: (6) *command*, as أأسلمتم III. 19. *Have ye become Muslims?*, i. e. *Become Muslims*: (7) *wonder*, as ألم تر إلى ربك كيف مد الظل XXV. 47. *Hast thou not considered* the work of *thy Lord, how He hath stretched out the shade?*: (8) *deeming tardy*, as LVII. 15. [571]. هل is applied to denote *requisition of ascertainment*, [i. e. *of perception of the occurrence or non-occurrence* (DM),] *of an aff.* [*relation* (DM)], not [*requisition*] *of* [*simple*] *apprehension*, nor *of ascertainment*

of a neg., [which means that it is not prefixed to negation, though its reply may be a *neg.*, e. g. لَا *No* (DM)]; so that the following are disallowed :—(1) هَلْ زَيْدًا ضُرِبْتَ, because the precedence of the *n.* notifies the existence of *ascertainment of the relation itself*, [so that he knows that a beating proceeded from thee, though not what person it befell, and therefore the sentence would be a requisition of the production of the existing (DM)]; (2) هَلْ زَيْدٌ قَائِمٌ أَمْ عَمْرٌو, when the *conj.* أَمْ is meant [542, 543]; (3) هَلْ لَمْ يَقُمْ زَيْدٌ [below]. هَلْ differs from the Hamza in 10 ways :—(1) it is peculiar to *ascertainment*: (2) it is peculiar to affirmation, as هَلْ زَيْدٌ قَائِمٌ, not هَلْ لَمْ يَقُمْ [above], contrary to the Hamza, as XCIV. 1. [556], أَلَمْ نَشْرَحْ III. 120. *Shall it not suffice you?*, XXXIX. 37. [503], and أَلَا لَعْنَةُ اللهِ [99] : (3) it makes the *aor.* peculiar to the future, as هَلْ تُسَافِرُ *Wilt thou journey?*, contrary to the Hamza, as أَتَظُنُّهُ قَائِمًا *Dost thou think him to be standing?*; but the saying of ISd that the *v.* interrogated about is only future is an inadvertence, as فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا VII. 42. *Then have ye found what your Lord promised to be true?* and

فَمَنْ مُبْلِغُ الْأَحْلَافِ عَنِّي رِسَالَةً * وَذُبْيَانَ هَلْ أَقْسَمْتُمْ كُلَّ مُقْسَمِ

by Zuhair, [*Then who will convey to the confederates from me a message, and to Dhubyān, Have ye sworn with every oath?* (Jsh)]: (4—6) it is not prefixed to the condition, nor to اِنْ, nor in a case of choice to a *n.* followed by a *v.*, contrary to the Hamza, as is proved by أَفَاِنْ مِتَّ فَهُمُ الْخَالِدُونَ XXI. 35. *Then, if thou die, shall they be the everlasting?* and أَئِنْ ذُكِرْتُمْ XXXVI. 18. *What! if ye be admonished?*, أَئِنَّكَ لَأَنْتَ يُوسُفُ XII. 90. *Art thou indeed Joseph?*, and LIV. 24. [62]: (7,8) it occurs after, not before, the *con.*, and after أَمْ, as XLVI. 35. [538], وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ رِبَاعِ *And has 'Akīl left to us any homes?* [said by the Prophet (DM)] in tradition,

لَيْتَ شِعْرِي هَلْ ثُمَّ هَلْ أَتِيَنَّهُمْ * أَوْ يَحُولَنْ دُونَ ذَاكَ حِمَامُ

[by AlKumait, *Would that I knew whether, again whether, I should come to them, or a doom would intervene as an obstacle before that!* (Jsh)], and XIII. 17. [543]: (9) *negation* is sometimes meant by interrogation with it, for which reason اَلَّا [88] and the بِ [503] are prefixed to the *enunc.* [of the *inch.* (DM)] after it, as هَلْ جَزَاءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ LV. 60. *The recompense of good dealing is not* aught *but good dealing* and

يَقُولُ اِذَا اَقْلُولَى عَلَيْهَا وَاَقْرَدَتْ * اَلَا هَلْ اَخُو عَيْشٍ لَذِيذٍ بِدَائِمِ

[by AlFarazdak, *He says, when he mounts upon her and she keeps still, Now not a possessor of a delicious life is lasting* (Jsh)], and the coupling in وَإِنَّ شِفَائِي الخ [538] is correct; whereas the Hamza in XVII. 42. [above] denotes only *disapproval of the assertor* of that, from which *negation* necessarily follows, not *negation* initially, for which reason قَامَ إِلَّا زَيْدٌ is not allowable, as are هَلْ قَامَ إِلَّا زَيْدٌ *Not* any *but Zaid has stood*, فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ XVI. 37. *Then not* aught *is* incumbent *upon the Apostles save the communication*, and هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ XLIII. 66. *They will not look for* aught *save the hour*: (10) it sometimes occurs in the sense of قَدْ [582], vid. with the *v.*; and thus is هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ LXXVI. 1. *A period of time did pass over man* expounded by many, among them Ibn 'Abbās, Ks, Fr, and Mb, [because God knew that *a period of time did pass over man wherein he was not remembered* (548) (DM)].

§ 582. Z even goes so far as to assert that هَلْ is always i. q. قَدْ, and that the interrogation is imported only from a Hamza supplied with it; and he transmits it in the M on the authority of S, saying "According to S,

هَلْ is i. q. قَدْ, except that they omit the ا before it, because it occurs only in interrogation; and the ا is actually prefixed to it in

سَائِلْ فَوَارِسَ يَرْبُوعٍ بِشِدَّتِنَا * أَهَلْ رَأَوْنَا بِسَفْحِ الْقَاعِ ذِي الْأَكَمِ

[by Zaid AlKhail, *Ask thou the horsemen of Yarbū' about our onslaught. Did they see us at the bottom of the plain full of mounds?* (SM, Jsh)]": but, if it were as he asserts, هَلْ would be prefixed only to the *v.*, like قَدْ. And in the Tashīl of IM it is stated that هَلْ must be *syn.* with قَدْ when the Hamza is prefixed to it, i. e. as in the verse; which implies that, when the Hamza is not prefixed, it is sometimes so, as in LXXVI. 1. [581], and sometimes not. But some reverse what Z says, asserting that هَلْ is never i. q. قَدْ: and this is the correct view according to me (ML).

§ 583. The Hamza is suppressed [581] when indicated, as لَعَمْرُكَ مَا أَدْرِي الخ [543] (M). The saying of 'Umar Ibn Abī Rabī'a

ثُمَّ قَالُوا تُحِبُّهَا قُلْتُ بُهْرًا * عَدَدَ الرَّمْلِ وَالْحَصَى وَالتُّرَابِ

[*Then they said, Dost thou love her? I said, Wonderfully, with the number of the sand and the pebbles and the dust!* (Jsh)] is said by some to mean أَتُحِبُّهَا; and AlMutanabbi says

أحيا رأيسر ما قاسيت ما قتلا. * والبين جار على ضعفي وما عدلا

[(*What!*) *do I live, when the easiest of what I have endured is what has killed* others, *and separation has dealt unfairly with my weakness, and not dealt fairly?* (Jsh)], *orig.* أاحيا : and Akh holds that [suppression (DM)] to be regular in a case of choice, [and *a fortiori* in a case of necessity (DM),] when there is no fear of ambiguity, ascribing to it وتلك نعمة تمنها علي XXVI. 21. *And (what!) is that a favour that thou castest up against me?* and هٰذا ربي VI. 76. 77. 78. (*What!*) *is this my Lord?* in the three passages; and Ibn Muhaiṣin reads أانذرتهم II. 5. [543]; and the Prophet said to Gabriel وإن زنى وإن سرق (*What!*) *even if he commit adultery, and if he steal?* (ML).

§ 584. The *interrog.* takes the head of the sentence (M, IH), nothing of its annexure being allowed to precede it (M, Jm), because it indicates one of the sorts of sentence [573] (Jm); you do not say أزيدا ضربت and the like (M).

CHAPTER XVIII.

THE CONDITIONAL PARTICLES.

§ 585. They are إِنْ, لَوْ (M, Z, IH), and أَمَّا (IH).

إِنْ is *cond.*, as إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ VIII. 39. *If they desist, what hath past shall be forgiven them* and VIII 19. [41.]; and is sometimes conjoined with the *neg.* لَا, in which case the ignorant think that it is the exceptive إِلَّا, as IX. 40. [90], إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ IX. 39. *If ye go not forth to war, He will chastise you*, XI. 49. [601], and وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ XII. 33. *And, unless Thou turn aside their guile from me, I shall incline to them* (ML). لَوْ *orig.* indicates *the existence of one thing because of the existence of another*, as لَوْ جِئْتَنِي لَأَعْطَيْتُكَ *If thou hadst come to me, I should have given to thee*; and then, being extended, becomes i q. the *cond.* إِنْ, as XII. 17. [below] (Mb). [Thus] لَوْ is (1) the one used in such as لَوْ جَاءَنِي لَأَكْرَمْتُهُ *If he had come to me, I should have honored him*: and this imports three matters, (a) *condition*, i. e. *connection of cause and effect* between the two *props.*

after it; (b) *restriction of the condition by past time*, wherein, as in what is next mentioned, it differs from إِنْ, which denotes *connection of cause and effect in the future*; (c) *prevention*, as to the fact and manner of its importing which the GG profess three different doctrines :—(*a*) that it does not import *prevention* in any way : this is the doctrine of Shl, who asserts that it does not indicate *prevention of the condition*, nor *of the correl.*, but [mere (DM)] *making* [the realization of the purport of the *correl.* (DM)] *to depend* [upon the realization of the purport of the condition, each realization being (DM)] *in the past*, as إِنْ indicates *making to depend in the future*, but by common consent does not indicate *prevention*, nor *existence*; and in this opinion he is followed by IHKh: but this doctrine of theirs is like the denial of axioms, since the understanding of *prevention* from لَوْ is quasi-intuitive; for every one that hears لَوْ فَعَلَ *If he had done* unhesitatingly understands the *non-occurrence* of the act, for which reason, wherever it is used, it is right for you to follow it up with the *p.* of emendation literally or ideally prefixed to the *v.* of the condition negatived, as لَوْ جَاءَنِي أَكْرَمْتُهُ لَكِنَّهُ لَمْ يَجِئْ *If he had come to me, I should have honored him; but he did not come*,

وَلَوْ أَنَّ مَا أَسْعَى لِأَدْنَى مَعِيشَةٍ
كَفَانِي وَلَمْ أَطْلُبْ قَلِيلٌ مِنَ الْمَالِ

وَلَكِنَّمَا أَسْعَى لِمَجْدٍ مُؤَثَّلٍ
وَقَدْ يُدْرِكُ الْمَجْدَ الْمُؤَثَّلَ أَمْثَالِي

[*And, &c.* (22). *But my toiling is for the sake of a lasting glory; and my likes do obtain lasting glory!* (Jsh)], and

فَلَوْ كَانَ حَمْدٌ يُخْلِدُ النَّاسَ لَمْ تَمُتْ
وَلَكِنَّ حَمْدَ النَّاسِ لَيْسَ بِمُخْلِدِ

[by Zuhair, *Then, if praise did preserve men for ever, thou wouldst not die; but the praise of men does not preserve for ever* (Jsh)], whence وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ XXXII. 13. *And, if We had willed, We should have given every soul its guidance: but the saying of Mine "I will surely fill Hell" hath become binding*, i. e. *but (I did not will that, and therefore) the saying &c.*, VIII. 45. [529], and لَوْ كُنْتُ الخ [594] followed by

لٰكِنَّ قَوْمِي وَإِنْ كَانُوا ذَوِي عَدَدٍ
لَيْسُوا مِنَ الشَّرِّ فِي شَيْءٍ وَإِنْ هَانَا

[*But my people, even though they be numerous, have nought to do with evil, even if it be slight* (T)], since the sense is *But I am not of Māzin, but of a people that have nought to do with evil, &c.*: (*b*) that it imports *prevention of the condition and correl.* together: this is the doctrine current upon the tongues of the inflectionists, and is propounded by many of the GG; but it is falsified by many passages, whence ولو اننا نزلنا اليهم الملائكة وكلمهم الموتى وحشرنا عليهم كل شىء قبلا ما كانوا ليؤمنوا VI. 111. *And, if We sent down to them the angels, and the dead spake to them, and We gathered together unto them everything as sureties, they would not be* willing *to believe* [602], ولو ان ما فى الارض من شجرة اقلام والبحر يمده من بعده سبعة ابحر ما نفدت كلمات الله XXXI. 26. *And, if whatever tree is in the earth were pens* [591], *while &c.* [79], *the words of God would not be exhausted,* and the saying of 'Umar نعم العبد صهيب لو لم يخف الله لم يعصه *Most excellent is the servant, Ṣuhaib! If he had not feared God, he would not have disobeyed Him!* [591]: for the contrary of everything that is prevented exists, so that when ما قام is prevented, قام exists, and conversely; and accordingly this doctrine entails in the 1st text *existence of their belief notwithstanding the non-existence of the angels' coming down and of the dead's*

speaking to them, and of everything's being gathered together unto them, and in the 2nd *exhaustion of the words notwithstanding its not being the case that every tree in the earth was pens writing the words, and the greatest ocean was serving as the inkpot, while the seven oceans filled with ink were supplying that ocean with ink*, and in the tradition *existence of disobedience notwithstanding the existence of fear*, all of which is the reverse of what is meant: (*c*) that it imports *prevention of the condition* exclusively, and has no indication of the *prevention* or *existence of the correl.*; but that, if the latter be co-equal with the condition in generality, as in لَوْ كَانَتِ الشَّمْسُ طَالِعَةً كَانَ النَّهَارُ مَوْجُودًا *If the sun had been rising, the day would have been present*, its negation is entailed, because negation of the co-equal cause entails negation of its effect; while, if it be more general, as in لَوْ كَانَتِ الشَّمْسُ طَالِعَةً كَانَ الضَّوْءُ مَوْجُودًا *If the sun had been rising, light would have been present*, its negation is not entailed, but only the negation of the quantity of it co-equal with the condition, [like the particular light of the sun (DM)]: this is the doctrine of critical judges: (2) a *p.* of condition in the future, except that it does not apocopate [591], as

وَلَوْ تَلْتَقِي أَصْدَاؤُنَا بَعْدَ مَوْتِنَا

وَمِنْ دُونِ رَمْسَيْنَا مِنَ الْأَرْضِ سَبْسَبُ

لَظَلَّ صَدَى صَوْتِى وَإِنْ كُنْتُ رِمَّةً
لِصَوْتِ صَدَى لَيْلَى يَهَشُّ وَيَطْرَبُ

[the end of an ode by Abù Ṣakhr alHudhalī, *And, if our echoes meet after our death, when between our graves is a desert of land, the echo of my voice, even if I be decayed bones, will become, because of the voice of the echo of Laylà, blithe and gay* (DM, Jsh)],

وَلَوْ أَنَّ لَيْلَى الْأَخْيَلِيَّةَ سَلَّمَتْ
عَلَىَّ وَدُونِى جَنْدَلٌ وَ صَفَائِحُ
لَسَلَّمْتُ تَسْلِيمَ الْبَشَاشَةِ أَوْ زَقَا
إِلَيْهَا صَدًى مِنْ جَانِبِ الْقَبْرِ صَائِحُ

[591], by Tauba [Ibn alḤumayyir, *And, if Laylà alAkhyalīya salute me, when in my way are stones and slabs, I shall salute with the salutation of cheerfulness, or a screeching owl from the side of the grave will hoot towards her* (Jsh)],

لَا يُفْقِدَنَّكَ رَاجِيكَ إِلَّا مُظْهِرًا * خُلُقَ الْكِرَامِ وَلَوْ تَكُونَ عَدِيمَا

[*Let not him that hopes for* the bounty of *thee find thee* aught *but displaying the nature of the generous, even if thou be destitute* (Jsh)], and وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا IV. 10. [591], i. e. *And*

let those who, if they (*be about*, and *near*, *to*) *leave behind them weak offspring, will fear for them, stand in awe* [of God, and fear Him, in the matter of the orphans (B)]. That لَوْ is i. q. إِنْ is said by many GG in such as وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ XII. 17. *And thou art not one to believe us, even if we be speaking truth* [above], لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ IX. 33. *That He might make it to prevail over religion, all of it, even if the polytheists dislike* that, and

قَوْمٌ إِذَا حَارَبُوا شَدُّوا مَآزِرَهُمْ * دُونَ النِّسَاءِ وَلَوْ بَاتَتْ بِأَطْهَارِ

[by AlAkhṭal, (*They are*) *a people that, when they wage war, will tighten their waist-wrappers against women, even if they* (*those women*) *spend the night in the days of purity from the menstrual discharge* (Jsh)]; but such as وَلَوْ تَرَى إِذْ وُقِفُوا عَلَى النَّارِ VI. 27. *And, if thou sawest* them, *when they were made to stand over the fire*, [thou wouldst see an evil matter (K, B),] VII. 98. [525], and the saying of Ka'b

لَقَدْ أَقُومُ مَقَامًا لَوْ يَقُومُ بِهِ * أَرَى وَأَسْمَعُ مَا لَوْ يَسْمَعُ الْفِيلُ

[*Assuredly I do stand in a place wherein if he* (the elephant) *stood, seeing and hearing what, if the elephant*

(*saw and*) *heard* (BS)] belong to the 1st kind, not to this, because by the *aor.* the [present, as shown below, or] past is meant. For the property of لَوْ is to grant what is not occurrent to be occurrent, for which reason its condition is negatived in the past and present; whereas the property of إِنْ is to make a matter depend upon a future hypothetical [588] matter, and it has no indication of the predicament of its condition [as being negatived or affirmed (DM)] in the past and present: and accordingly لَوْ in وَلَوْ بِتُّ بِاَطْهَارٍ must be i. q. إِنْ, because it is an enunciation respecting a future hypothetical matter, future because its *correl.* is a suppressed [expression] indicated by شَدُّوا, which is future because it is the *correl.* of اِذَا, and hypothetical as is obvious; whereas لَوْ in وَلَوْ تَلْتَقِي اَلخ and وَلَوْ اَنَّ لَيْلَى اَلخ may be i. q. إِنْ, the intention being merely to announce the existence of that [*correl.*, vid. *the blitheness of the echo of his voice* and *his saluting her* (DM),] upon the occasion of the existence of those matters in the future, or may be according to its own *cat.*, the intention being to grant these matters to be occurrent and predicate [that the *correl.* would then be a consequence (DM)] of them notwithstanding the knowledge of their non-occurrence.

In fine, when the condition is future, hypothetical, and the intention is not to grant it [to be occurrent (DM)] now or in the past, لَوْ is i. q. إِنْ; whereas, when it is past or present, or is future but intended to be granted now or in the past, لَوْ is preventive (ML); and, there being no doubt that the future in VI. 27., VII. 98., and the saying of Ka'b is intended to be granted now or in the past, لَوْ in them is preventive (DM).

§ 586. The two *vs.* in the *cat.* of إِنْ must be both *aors.*, both *prets.*, or one an *aor.* and the other a *pret.* [419, 538]. When they are both *aors.*, they are only in the *apoc.*: and so is the single *aor.* when it occurs as a *prot.*; whereas, when it occurs as an *apod.*, it may be in the *apoc.* or *ind.*, as وَإِنْ أَتَاكَ الخ [419] (M). If the 1st *v.* be an *apoc.*, the 2nd may not be an *ind.*, except by poetic license, when S holds that it is a case of *hyst.*—*prot.*, while according to me the فَ is meant, whence يَا أَقْرَعُ الخ [419], i. e., as S means, أَنَّكَ تَصْرَعُ إِنْ يَصْرَعْ أَخُوكَ, while according to me it is conformable to إِنْ يَصْرَعْ أَخُوكَ فَأَنْتَ تَصْرَعُ يَا فَتَى (Mb). Some say that the reading وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا

III. 116. *And, if ye be patient and beware* of their friendship, *their guile will not harm you at all* is on the

principle of يَا أَقْرَعُ الخ, thus explaining the ordinary reading by a construction that is not allowable except in poetry; whereas correctly it is an *apoc.*, the Ḍamma being *all.*, like the Ḍamma in لَمْ يَرُدّ [664]: nay, Z refrains from explaining the Revelation by the *ind.* of the *correl.* even when the *v.* of the condition is a *pret.*, saying on III. 28. [571] that مَا may not be *cond.* because تَرُدّ is in the *ind.*, and this notwithstanding his declaration in the M that the two moods [*apoc.* and *ind.* of the *correl.* (DM)] are allowable in such as إِنْ قَامَ زَيْدٌ أَقُومُ [419]; because, when he sees the *ind.* to be inferior [to the *apoc.*], he does not think fit to explain the common reading by it (ML).

§ 587. If the *apod.* be a command, prohibition, true *pret.*, or *inch.* and *enunc.*, the فَ is unavoidable: but is sometimes suppressed anomalously, as مَنْ يَفْعَلِ الْحَسَنَاتِ الخ [419]; or replaced by إِذَا, as XXX. 35. [1].

§ 588. إِنْ is not used except in hypothetical [585], doubtful cases: and therefore إِنْ احْمَرَّ الْبُسْرُ كَانَ كَذَا *If the full-grown unripe dates turn red, such a thing will be* is bad, and إِنْ طَلَعَتِ الشَّمْسُ آتِكَ *If the sun rise, I shall come to thee* except on a cloudy day; but you say إِنْ مَاتَ فُلَانٌ كَانَ كَذَا *If such a one die, such a*

thing will be, because, though there is no doubt about his dying, its time is unknown.

§ 589. It occurs with مَا *red.* [565] at its end for corroboration, as فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى II. 36. *And, if direction do come to you from Me* and

فَإِمَّا تَرَيِنِّي الْيَوْمَ أُزْجِي ظَعِينَتِي
أُطَوِّفُ سَيْرًا فِي الْبِلَادِ وَأَقْرَعُ
فَإِنِّي مِنْ قَوْمٍ سِوَاكُمْ وَإِنَّمَا
رِجَالِي فَهُمْ بِالْحِجَازِ وَأَشْجَعُ

[*And, if thou see me to-day driving my camel-litter, roaming about journeying in the countries, and demeaning myself, verily I am of a people other than you, and my men are only Fahm in Al-Ḥijāz and Ashja'* (AAz)].

§ 590. The *cond. p.* is like the *interrog.* [584] in that nothing of its annexure precedes it: and what precedes in such as آتِيكَ إِنْ تَأْتِنِي *I shall come to thee, if thou come to me* and قَدْ سَأَلْتُكَ لَوْ أَعْطَيْتَنِي *I should have asked thee, if thou hadst given me* is not a *prepos. apod.*, but a sentence occurring in the way of announcement; while the *apod.* is suppressed [410, 602], suppression of the *correl.* of لَوْ being frequent in the Ḳur'ān and poetry.

§ 591. إِنْ and لَوْ must be followed immediately by the *v.*, such as XVII. 102. [594] and IV. 175. [16] being by subaudition of a *v.* expounded by the one expressed [23] (M). The full phrase is لَوْ تَمْلِكُونَ تَمْلِكُونَ : then تَمْلِكُ is understood, and a detached *pron.* أَنْتُمْ substituted for the attached *pron.* the و ; so that أَنْتُمْ is the *ag.*, and تَمْلِكُونَ the exponent, of the understood *v.* (K). لَوْ is peculiar to the *v.*: but is sometimes followed immediately by (1) a *n.* governed in the *nom.* by a suppressed *v.* expounded by what follows it, as in the saying [*orig.* of Ḥātim aṭṬā'ī (DM)] لَوْ ذَاتُ أُلَةٍ الخ [23], the saying of 'Umar لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ *If another than thou* (*had said it*, if) *he had said it* [the أُلَةٌ *word* of Abù 'Ubaida (DM)], *O Abù 'Ubaida!*, and the saying [of Jarīr (DM)]

لَوْ غَيْرُكُمْ عَلَقَ الزُّبَيْرُ بِحَبْلِهِ * أَدَّى الْجِوَارَ إِلَى بَنِي الْعَوَّامِ

[*If another than you* (*had been clung to*, if) *AzZubair had clung to his pledge of safety, he would have fulfilled the covenant of protection to the Banu -l'Awwām*, i. e. لَوْ عُلِقَ غَيْرُكُمْ (DM)]; (2) a *n.* governed in the *acc.* in like manner, [i. e. by a suppressed *v.* expounded by what follows it (DM),] as لَوْ زَيْدًا رَأَيْتَهُ أَكْرَمْتَهُ *If* (*I had seen*)

Zaid, if *I had seen him, I should have honored him*; (3) a *pred.* of كَانَ suppressed [98], as

لَا يَأْمَنُ الدَّهْرَ ذُو بَغْيٍ وَلَوْ مَلِكًا
جُنُودُهُ ضَاقَ عَنْهَا السَّهْلُ وَالْجَبَلُ

[*A doer of wrong is not safe from* the machinations of *fortune, even if* (*he be*) *a king for whose hosts the plain and the mountain have become too strait* (Jsh)]; (4) a *n.* that is apparently an *inch.* followed by an *enunc.*, as

لَوْ بِغَيْرِ الْمَاءِ حَلْقِي شَرِقٌ * كُنْتُ كَالْغَصَّانِ بِالْمَاءِ اعْتِصَارِي

[by 'Adī Ibn Zaid atTamimī, *If with* aught *other than water my throat were choked, I should be like the* man *having something sticking in his throat, my clearing of the throat being with water* (Jsh)] and

لَوْ فِي طُهَيَّةَ أَحْلَامٌ لَمَا عَرَضُوا * دُونَ الَّذِي أَنَا أَرْمِيهِ وَيَرْمِينِي

[by Jarīr, *If understandings had been in* the tribe of *Ṭuhayya, they would not have interfered in defence of him* (meaning *Al Farazdak*) *that I assail, and that assails me* (Jsh), the *inch.* being *orig. prepos.*, and the *enunc. postpos.* (DM)], in which [construction] the nominal *prop.* is said to follow لَوْ anomalously, [while some explain these verses by suppression of the كَانَ belonging to the *case* (450), the nominal *prop.* present being in the place of an *acc.* as *pred.* of كَانَ, which explanation is applica-

ble to every construction wherein لَوْ occurs before an *inch.* (DM)]. أَنَّ often occurs after it, as II. 97. [below], XLIX. 5. [23], وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ IV. 69. *And, if they had done what they were exhorted to,* and وَلَوْ أَنَّ مَا أَسْعَى الخ [22]; and [with its *regs.* (DM)] is according to all in the position of a *nom.*:—S says that it is so by inchoation, but that it does not need an *enunc.*, because its *conj.* comprises the attribute and subject: and some say that it is so by inchoation, but that the *enunc.* is suppressed, being, as some say, supplied *prepos.* [517], i. e. وَلَوْ ثَابَتْ إِيمَانُهُمْ; but, as IU says, supplied *postpos.*, because, لَعَلَّ not occurring here, [i. e. after لَوْ (DM),] the *corrob.* أَنَّ when preceding [the *enunc.* (DM)], is not liable to be confounded with the one that is i. q. لَعَلَّ [527], and in that case the *enunc.* should rather be supplied *postpos.* according to the *o. f.*, i. e. وَلَوْ إِيمَانُهُمْ ثَابَتْ: while Mb, Zj, and the KK hold that it is so as *ag.*, the *v.* being supplied after it, i. e. وَلَوْ ثَبَتَ أَنَّهُمْ آمَنُوا, which is rendered preferable by its involving the preservation of لَوْ's peculiarity to the *v.* And Z says that the *pred.* of أَنَّ [occurring after لَوْ (DM)] must be a *v.*, in order that it may be a compensation for the suppressed *v.*; but IH and others refute him with XXXI. 26. [585],

saying that this is the case only in the *deriv. pred.*, not in the *prim.*, like that which is in the text, [vid. أقلام (DM),] and in

ما أطيب العيش لو ان الفتى حجر
تنبو الحوادث عنه وهو ملموم

[by Tamīm Ibn Abì Muḳbil, *How nice would life be if the youth were* like *a stone, that calamities rebounded off while it was callous!* (Jsh),] and

ولو انها عصفورة لحسبتها * مسومة تدعو عبيدا وازنما

[by Jarīr, *And, if it had been a hen-sparrow, thou wouldst have accounted it to be* a man riding on *a branded* mare *summoning* the hosts of *'Ubaid and Aznam* (Jsh)]; while IM refutes the saying of these by its occurrence as a *deriv. n.*, as in

لو ان حيا مدرك الفلاح * ادركه ملاعب الرماح

[by Labīd, *If a living* man *had been an attainer of safety* from slaughter, *Mulā'ib arRimāḥ* (meaning *Mulā'ib alAsinna*) *would have attained it* (Jsh)]; and the Revelation contains a text wherein the *pred.* occurs as a *deriv. n.*, vid. يودوا لو انهم بادون فى الاعراب XXXIII. 20. *They will wish that they were going forth into the desert among the Arabs of the desert*, and a text wherein the *pred.* is an *adv.*, vid. لو ان عندنا ذكرا من الاولين

XXXVII. 168. *If we had a Scripture of* the Scriptures revealed unto *the ancients* (ML). But [our discussion is upon the *cond.* لَوْ, whereas (DM)] the لَوْ in XXXIII. 20. is [either (DM)] infinitival [571] (R, DM), as R says, prefixed to ثَبَتَ suppressed (DM), not *cond.*, because it occurs after a *v.* indicating the sense of *wish* (R); or *opt.* [592], an imitation of their *wish*, the 3rd *pers.* being put because they are predicated of, and the *obj.* of يَوَدُّوا being suppressed, i. e. بَدُوهُمْ (DM). Some do not prescribe the occurrence of the *v.* in the *pred.* of أَنَّ after لَوْ, even if it be *deriv.*, as is the opinion of IM, whence أَكْرِمْ بِهَا خُلَّةً آلَخ [543]; but still there is no doubt that the use of the *v.* is more frequent, if not invariable: and, when the *v.* is found, it is mostly a *pret.*, because it is a quasi-compensation for the *prot.* of لَوْ, which is [mostly] a *pret.*; but sometimes it occurs as an *aor.* whence

تَمُدُّ بِالأَعْنَاقِ أَوْ تَلْوِيهَا * وَتَشْتَكِي لَوْ أَنَّنَا نَشْكِيهَا

They stretch the necks, or twist them; and would complain if we were to relieve them (R). The *cond.* لَوْ is mostly followed immediately only by what is past in sense, for which reason IM says "لَوْ is a *p.* of condition in past time"; and, if followed by an *aor.*, it converts the sense of the *aor.* into the past, as

رهبان مدين والذين عهدتهم
يبكون من حذر العذاب قعودا

لو يسمعون كما سمعت كلامها
خروا لعزة ركعا وسجودا

[by Kuthayyir, *The monks of Midian, and they that I knew, weeping from fear of punishment, assiduously, if they had heard, as I have heard, her speech, would have fallen down before 'Azza, bowing and adoring* (J)], i. e. لو سمعوا: but sometimes it is followed by what is future in sense, whence IV. 10 [585] and ولو أن ليلى الخ [585] (IA). لو, being mostly prefixed to the *pret.*, does not apocopate, even if the sense of the *cond.* أن be intended by it [585]: but some assert that it uniformly apocopates in one *dial.*; and many, among them ISh, allow it in poetry, as in

لو يشأ طار به ذو ميعة
لاحق الاطال نهد ذو خصل

[*If he had willed, a spirited* steed, *slender in the flanks, high, possessed of locks of hair would have galloped swiftly away with him* (T, Jsh),] and

ثَامَتْ فُؤَادَكَ لَوْ يَحْزُنُكَ مَا صَنَعَتْ
إِحْدَى نِسَاءِ بَنِي ذُهْلِ بْنِ شَيْبَانَا

[by Lakīṭ Ibn Zurāra, *She has enthralled thy heart, if what one of the women of the Banū Dhuhl Ibn Shaibān has done grieve thee* (Jsh)]. The *correl.* of لَوْ is (1) an *aor.* negatived by لَمْ, [to which the ل (599, 602) is not prefixed at all (DM),] as لَوْ لَمْ يَخَفِ اللّٰهَ لَمْ يَعْصِهِ [585]: (2) a *pret.*, (a) affirmed, which mostly has the ل prefixed to it, as لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا LVI. 65. *If We had willed, We should have made it broken in pieces*, while an *ex.* of its divestment of it is لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا LVI. 69. *If We had willed, We should have made it salt* [602]; (b) negatived by مَا, which is mostly divested of the ل, as وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ VI. 112. *And, if thy Lord had willed, they would not have done it*, while an *ex.* of its conjunction with it is

وَلَوْ نُعْطَى الْخِيَارَ لَمَا افْتَرَقْنَا
وَلٰكِنْ لَا خِيَارَ مَعَ اللَّيَالِي

[*If we had been given the choice, we should not have parted; but there is no choice with the nights*, meaning *fortune* (Jsh)], which is as anomalous as the conjunction of the *correl.* of the oath negatived by مَا with it, as

أَمَا وَالَّذِي لَوْ شَاءَ لَمْ يَخْلُقِ النَّوَى
لَئِنْ غِبْتَ عَنْ عَيْنِي لَمَا غِبْتَ عَنْ قَلْبِي

[*Now, by Him Who, if He had willed, would not have created distance, (I have not parted from thee. By God,) if thou be hidden from mine eye, thou hast not been hidden from my heart!* (DM)]: and the *pret. correl.* of لَوْ sometimes occurs conjoined with قَدْ, as in Jarīr's saying لَوْ شِئْتِ قَدْ نَقَعَ الخ [482], which is as anomalous as the conjunction of the *correl.* of لَوْلَا with it, as in لَوْلَا رَجَاؤُكَ قَدْ الخ [543]: (3) as is said, sometimes a nominal *prop.* conjoined with the ل or ف, as وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللهِ خَيْرٌ II. 97. *And, if they had believed* [above], *and feared* God, *a recompense from God would have been better* and

قَالَتْ سَلَامَةُ لَمْ يَكُنْ لَكَ عَادَةٌ
أَنْ تَتْرُكَ الْأَعْدَاءَ حَتَّى تَعْذِرَا

لَوْ كَانَ قَتْلٌ يَا سَلَامُ فَرَاحَةً
لَكِنْ فَرَرْتَ مَخَافَةً أَنْ أُوسِرَا

[*Salāma said, It was not for thee a custom that thou shouldst leave the foes until thou hadst an excuse (for not fighting. I said,) If there had been slaughter, O*

Salāma, (it would have been) rest: but I fled for fear that I should be captured, i. e. فَهُوَ رَاحَةٌ (Jsh)].

§ 592. Two other meanings are added for إِنْ :—(1) Ktb [a pupil of S (DM)] asserts that it is sometimes i. q. قَدْ, as إِنْ نَفَعَتِ الذِّكْرَى LXXXVII. 9. *Admonition hath profited*: (2) the KK assert that it is i. q. إِذْ, assigning as instances of it وَاتَّقُوا اللّٰهَ إِنْ كُنْتُمْ مُؤْمِنِينَ V. 62. *And fear God, since ye are believers*, XLVIII. 27. [74], the Prophet's saying [addressed to the dead (DM)] وَإِنَّا إِنْ شَاءَ اللّٰهُ بِكُمْ لَلَاحِقُونَ *And verily we, since God hath willed, shall be overtaking you*, and similar passages wherein the occurrence of the act is made sure of, and إِنْ غَضِبَ الخ *because the two ears, &c.* [571], where, say they, it is not *cond.* because the condition [that occurs after it (DM)] is future, whereas this event [vid. the slitting of the two ears of Ḳutaiba (DM)] was already past (ML). لَوْ sometimes denotes *wish*, as لَوْ تَأْتِينِي فَتُحَدِّثَنِي *Would that thou wouldst come to me, and*, or *so that thou mightst, talk to me!* (M, ML), like لَيْتَكَ تَأْتِينِي; and the *ind.* and *subj.* are allowable in فَتُحَدِّثَنِي, as LXVIII. 9. [417] and in some codices فَيُدْهِنُوا [538, 571] (M): and it is

said that فلو أن لنا كرة فنكون من المؤمنين XXVI. 102. *Then would that we had a return* to the world, *so that we might be of the believers!* is an instance of it, i. e. فليت لنا كرة ; and that for this reason فنكون is governed in the *subj.* in its *correl.*, like أفوز in the *correl.* of ليت in IV. 75. [411]. There is a dispute about this لو :—(1) Ibn Aḍ Ḍā'i' and Ibn Hishām say that it is a distinct kind, [i. e. neither *cond.* nor infinitival (DM),] which does not need a *correl.*; but that a *correl.* is sometimes put for it, governed in the *subj.*, like the *correl.* of ليت : (2) some say that it is the *cond.* لو, which is imbued with the sense of *wish*, as is proved by their combining two *correls.* for it, a *correl.* governed in the *subj.* after the ف [411], and a *correl.* with the ل [591, 602], as in

فلو نبش المقابر عن كليب
فيخبر بالذنائب أي زير
بيوم الشعثميين لقر عينا
وكيف لقاء من تحت القبور

[by Muhalhil Ibn Rabī'a atTaghlabī, *Then, if the sepulchres were dug up from Kulaib, so that he might be told in AdhDhanā'ib* (a place in Najd, where Kulaib's grave

was), in the state of his being *what* (a *d. s.* to Kulaib) *a courter of women I, about the day of the Sha'thamān, he would become refreshed in eye: and how shall be the meeting with him that is beneath the graves?* (DM)]: (3) IM says that it is the infinitival لَوْ, which supplies the place of the *v.* of *wish*, [being infinitival when the *v.* of *wish* is present with it, and importing *wish* when the *v.* of *wish* is suppressed (DM)]: for, citing the saying of Z "لَوْ sometimes denotes *wish*, as لَوْ تَأْتِينِي فَتُحَدِّثَنِي," he says "If it mean that the *o. f.* is وَدِدْتُ لَوْ تَأْتِينِي *I wish that thou wouldst come to me*, the *v.* of *wish* being then suppressed [571], because indicated by لَوْ, so that لَوْ resembles لَيْتَ in notifying the sense of *wish*, and has a *correl.* like its *correl.*, it is correct; but, if it mean that لَوْ is a *p. orig.* applied to denote *wish*, like لَيْتَ, it is disallowed, because it would entail disallowance of combination between لَوْ and the *v.* of *wish*, just as the latter and لَيْتَ are not combined." And IHL and others mention another meaning for لَوْ, vid. *rarity*, as وَلَوْ عَلَى أَنْفُسِكُمْ IV. 134. *Even if* the testimony be *against yourselves*, which requires consideration, [because it is *cond.*, i. q. إِنْ, its *correl.* being suppressed, while the *rarity* is imported from what it is prefixed to (DM)].

§ 593. أمّا, the 1st م of which is sometimes changed into ى, because the reduplication is deemed heavy, as in

رأت رجلا ايما اذا الشمس عارضت
فيضحى وايما بالعشيّ فيخصر

by 'Umar Ibn Abì Rabī'a [al Makhzūmī, *She saw a* poor *man* (meaning *himself*) such that, *as for* at the time *when the sun becomes high, he swelters, and, as for in the evening, he freezes* (Jsh)], is a *p.* of *condition, distribution,* and *corroboration* (ML). It stands in the place of the instrument and *v.* of condition, for which reason S expounds it by مهما يكُ من شئ ; and the [expression] mentioned after it is the *correl.* of the condition, for which reason the ف is inseparable from it, as أمّا زيد فمنطلق *Whatever thing betide, Zaid is departing* : the *o. f.* is مهما يكُ من شئ فزيد منطلق ; then أمّا is substituted for مهما يكُ من شئ, so that it becomes أمّا زيد منطلق ; and afterwards the ف is postponed to the *enunc.*, so that it becomes أمّا زيد فمنطلق (IA). That أمّا is a [*p.* of] *condition* is proved by the inseparability of the ف after it, as فاما الذين امنوا فيعلمون انه الحق من ربهم واما الذين

كَفَرُوا فَيَقُولُونَ مَا الخ II. 24. *And, as for them that have believed, they know that it is the truth from their Lord; and, as for them that have disbelieved, they say, What &c.?* [84]: for, if the ف were copulative, it would not be prefixed to the *enunc.* [يَعْلَمُونَ and يَقُولُونَ (DM)], since the *enunc.* is not coupled to its *inch.*; and, if it were *red.*, it might be dispensed with; and therefore it must be the ف of the *apod.*; while, if you say that the ف is dispensed with in

فَأَمَّا الْقِتَالُ لَا قِتَالَ لَدَيْكُمْ
وَلٰكِنَّ سَيْرًا فِي عِرَاضِ الْمَوَاكِبِ

[*Then, as for fighting, no fighting is with you; but with you is journeying in the midst of the cavalcades,* i. e. فَلَا قِتَالَ (Jsh)], I say that it is a poetic license, like مَنْ يَفْعَلِ الْحَسَنَاتِ الخ [419, 587]; and, if you say that it is suppressed in the Revelation in فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ III. 102. *And, as for them whose faces have become black, (it will be said unto them,) What! did ye disbelieve after your believing?*, I say that the *o. f.* is فَيُقَالُ لَهُمْ أَكَفَرْتُمْ, and that, the *saying* being suppressed, because the *said* enables it to be dispensed with, the ف follows it in the suppression, many a thing being correct as a sequel, but not correct independently. *Distribution* is prevalent in أَمَّا, [not

inseparable from it (DM),] as has previously been shown in II. 24.; and hence ..... أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ ..... وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ يَتِيمَيْنِ XVIII. 78., 79., 81. *As for the vessel, it belonged to poor men....and, as for the lad, his parents were believers....and, as for the wall, it belonged to two orphan lads*: but sometimes the repetition of أَمَّا is omitted, because the mention of one division, or of a sentence mentioned after أَمَّا in the position of the other division, enables the latter division to be dispensed with, the 1st as in يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَفَضْلٍ IV. 174. *O ye people, a proof hath come to you from your Lord, and We have revealed to you a clear light: and, as for them that have believed in God, and held fast to Him, He shall make them to enter into mercy from Him and grace*, i. e. وَأَمَّا الَّذِينَ كَفَرُوا بِاللَّهِ فَلَهُمْ كَذَا وَكَذَا *and, as for them that have disbelieved in God, for them shall be such and such things*; and the 2nd as in هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ III. 5. *He is the*

One that hath revealed to thee the Scripture: of it are unambiguous verses, that are the foundation of the Scripture, and others ambiguous; and, as for them in whose hearts is perversity, they follow what is ambiguous of it, from desire of schism and from desire of interpreting it according to what they hanker after, i. e. وأما غيرهم فيؤمنون به ويكلون معناه الى ربهم *and, as for others, they believe in it, and trust its meaning to their Lord*, that being indicated by [the subsequent words]. والراسخون في العلم يقولون امنا به كل من عند ربنا *and the firmly rooted in knowledge say, We believe in it: all is from our Lord*, i. e. *all of the ambiguous and unambiguous is from God, and belief in both is obligatory*, as though وأما الراسخون في العلم فيقولون *and, as for the firmly rooted in knowledge, they say* were said: and sometimes it is entirely non-distributive, as in أما زيد فمنطلق [above]. *Corroboration* is mentioned by few: and I have not seen any one explain it thoroughly, except Z, who says [in the K on II. 24.] "The use of أما in the sentence is to give it an exuberance of *corroboration*: you say زيد ذاهب *Zaid is going away*; but, when you intend *corroboration of that*, and that he is *inevitably going away*, and *setting about*, and *determined upon, going away*, you say أما زيد فذاهب *Whatever thing*

betide, Zaid is going away, for which reason S says in expounding it مهما يكن من شيء فزيد ذاهب, this exposition serving to explain that it is a *corroboration* and in the sense of *condition*." أما is separated from the ف by one of six matters, (1) the *inch.*, as in the preceding texts: (2) the *enunc.*, as أما في الدار فزيد *Whatever thing betide, in the house is Zaid*; but Sr [the commentator on the Book of S (DM)] asserts that separation by it is rare: (3) a *cond. prop.*, as فأما إن كان من المقربين فروح LVI. 87., 88. *And, as for if he be one of the ones brought near* to God, he shall have *rest*, [IHsh holding فروح to be the *correl.* of أما, while the *correl.* of the *cond. prop.* is suppressed, indicated by the *correl.* of the 1st condition (427) (DM)]: (4) a *n.* governed in the *acc.* in letter or place [498] by the *correl.*, as فأما اليتيم فلا تقهر وأما السائل فلا تنهر وأما بنعمة ربك فحدث XCIII. 9—11. [540] *Wherefore, whatever thing betide, the orphan oppress thou not; and, whatever thing betide, the petitioner rebuff thou not; and, whatever thing betide, of the bounty of thy Lord tell thou*: (5) a *n.* similarly governed [in the *acc.* in letter or place (DM)] by a suppressed *op.* expounded by what follows the ف, as in أما زيدا فاضربه *Whatever betide, Zaid* (*beat thou*), *beat thou him* and the reading of XLI. 16. [62]

with the *acc.*; while the *op.* must be supplied after the ف and before what it is prefixed to, [i. e. أَمَّا زَيْدًا فَاضْرِبْ and وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ (DM),] because أَمَّا, acting as a substitute for the *v.*, is as it were a *v.*, and the *v.* does not follow the *v.* immediately, for كَانَ in زَيْدٌ كَانَ يَفْعَلُ constructively contains a separating *pron.* [relating to *Zaid* (DM)], and لَيْسَ also in لَيْسَ خُلُقٌ الخ [167] contains the *pron.* of the *case* [separating لَيْسَ from the *v.* that its *pred.* is headed by (DM)]: (6) an *adv.* governed by أَمَّا because of its containing the sense of the *v.* that it acts as a substitute for, or by the suppressed *v.*, as أَمَّا الْيَوْمَ فَانِّي ذَاهِبٌ *Whatever thing betide to-day, verily I am going away* and أَمَّا فِي الدَّارِ فَانَّ زَيْدًا جَالِسٌ *Whatever thing betide in the house, verily Zaid is sitting*; the *op.* not being what follows the ف, because the *pred.* of إِنَّ does not precede it [34], and similarly therefore the *reg* of the *pred.*, [because it is properly posterior to the *op.* (DM)]: this is the saying of S, Mz, and the majority; but Mb, IDh, and Fr disagree with them, holding the *op.* to be the *pred.* itself [520], while Fr goes so far as to allow it in the rest of the sisters of إِنَّ. If, however, you say أَمَّا الْيَوْمَ فَانَا جَالِسٌ, the *op.* may be أَمَّا [or the *v.* of the condition, i. e. *Whatever be*

the case to-day, there is no avoidance of my sitting (DM)]; or may be the *enunc.*, [i. e. *Whatever be the case, there is no avoidance of my sitting on this day* (DM),] because of the non-existence of the preventive: whereas, if you say أَمَّا زَيْدًا فَأَنَا ضَارِبٌ [below], the *op.* may not be either of them, and the *ex.* is disallowed according to the majority, because [the *v.* that (DM)] أَمَّا [acts as a substitute for (DM)] does not govern the [direct] *obj.* in the *acc.*, [since it is supplied from the *att.* كَانَ, contrary to the *adv.*, which it does govern (DM),] nor is أَنَّ preceded by the *reg.* of its *pred.*; but Mb and they that agree with him allow that, by construing the *pred.* to be made to govern [520]. And أَمَّا الْعَبِيدُ فَنِعْمَ عَبِيدُ with the *acc.* [as a direct *obj.* to the *v.* that أَمَّا acts as a substitute for (DM)] and أَمَّا قُرَيْشًا فَإِنَّا أَفْضَلُهَا have been heard, which fact in my opinion indicates (1) that the rendering need not always be مَهْمَا يَكُنْ مِنْ شَيْءٍ, but may be something else suitable to the passage, since here it is مَهْمَا ذَكَرْتَ, [i. e. *However thou mentionest slaves* (*the mentioned is*), *an owner of slaves* and *However thou mentionest Kuraish, I am the most excellent of them* (DM)]; (2) that أَمَّا is not the *op.*, since the *p.* [acting as a substitute for the *v.* (DM)] does not govern

the direct *obj.*; (3) that أَمَّا زَيْدًا فَإِنِّي أُكْرِمُ *However thou mentionest Zaid, verily I am more generous* is allowable by construing the government to belong to the suppressed, [and similarly أَمَّا زَيْدًا فَإِنِّي ضَارِبٌ above, *orig. However thou mentionest Zaid, verily I shall be beating* (DM)]. The أَمَّا in أَمَّا ذَا كُنْتُمْ تَعْمَلُونَ XXVII. 86. *Nay, what is this that ye were wont to do?* and أَبَا خُرَاشَةَ أَلَخ [98] is not this أَمَّا; but is two words, in the text the *disj.* أَمْ and *interrog.* مَا, and in the verse the infinitival أَنْ and *red.* مَا.

§ 594. إِذَنْ is said by the majority to be a *p.*; but by some to be a *n.*, the *o. f.* of إِذَنْ أُكْرِمَكَ *Then I will honor thee* being إِذَا جِئْتَنِي أُكْرِمُكَ *When thou comest to me, I will honor thee*, and the *prop.* [that إِذَا is *pre.* to, vid. جِئْتَنِي (DM),] being afterwards suppressed, the Tanwīn put as a compensation [128, 608] for it, [the ا elided because of the concurrence of two quiescents (DM),] and أَنْ understood, [renderable with its *conj.* by a single term, an *ag.*, i. e. إِذَا جِئْتَنِي وَقْعَ إِكْرَامُكَ (DM)]: and, according to the 1st, it is correctly simple, not compounded of إِذْ and أَنْ; and on the supposition

of simplicity it, and not أَنْ understood after it, is the subjunctival [410]: [while, according to the 2nd, it is simple by common consent (DM)]. Its meaning, says S, is *reply* and *requital*: in every position, says Shl; in most cases, says F, being sometimes merely *repl.*, as is shown by the fact that, when "I love thee" is said, you say إِذَنْ أَظُنَّكَ صَادِقًا *Then I think thee to be speaking truth*, since there is necessarily no *requital* here, [because *requital* is future, not present (DM)]. It is mostly a [*p.* accompanying the (DM)] *correl.* of إِنْ or لَوْ, expressed or supplied, the 1st as in

لَئِنْ عَادَ لِي عَبْدُ الْعَزِيزِ بِمِثْلِهَا
وَأَمْكَنَنِي مِنْهَا إِذَنْ لَا أُقِيلُهَا

[by Kuthayyir, *I swear, if 'Abd Al'Azīz repeat to me the like of it* (the مَقَالَةٌ *saying* that 'Abd Al'Azīz had said to him), *and put it in my power* again, *in that case I will not gainsay it* (Jsh)] and

لَوْ كُنْتُ مِنْ مَازِنٍ لَمْ تَسْتَبِحْ إِبِلِي
بَنُو اللَّقِيطَةِ مِنْ ذُهْلِ بْنِ شَيْبَانَا
إِذَنْ لَقَامَ بِنَصْرِي مَعْشَرٌ خُشُنٌ
عِنْدَ الْحَفِيظَةِ إِنْ ذُو لُوثَةٍ لَانَا

[*If I had been of Māzin, the Banù -lLakīṭa of Dhuhl Ibn Shaibān would not have made spoil of my camels: then a band, &c.* (23) (Jsh)], because لَقَامَ اِذَنْ is a *subst.* for لَمْ تَسْتَبِحْ, and the *subst.* for the *correl.* is a *correl.*, [or rather as in لَوْ اَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي اِذًا لَاَمْسَكْتُمْ XVII. 102. *If ye* (*owned*, if) *ye owned* (591) *the treasures of the mercy of my Lord, then ye would be niggardly*, because the اِذًا الخ occurring in the text is itself the *correl.* (DM)]; and the 2nd as when "I shall come to thee" is said, and you say اِنْ اَكْرَمْتَنِي اِذَنْ اَكْرِمَكَ, i.e. اِنْ اَتَيْتَنِي اِذَنْ الخ (*If thou come to me,*) *then &c.* [above], and as in مَا اتَّخَذَ اللّٰهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ اِلٰهٍ اِذًا لَذَهَبَ كُلُّ اِلٰهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَى بَعْضٍ XXIII. 93. *God, &c.* [499]: (*and, if there had been with Him gods,* or *if gods had been with Him,*) *then every god would have seceded with what he had created, and some of them would have overcome some,* [i.e. وَلَوْ كَانَ مَعَهُ آلِهَةٌ اِذًا الخ (DM)]: Fr says that, whenever the ل comes after it, لَوْ is before it, supplied if not expressed. As to its form when it is paused upon, the correct opinion is that its ن is changed into ا [684], because it is assimilated to the Tanwīn of the *acc.* [640]; but by some the ن is said to be paused with, because it is like the ن of اَنْ

and لَنْ, [and is not a Tanwīn, since the latter is not affixed to *ps.* (DM),] which opinion is transmitted from Mz and Mb. And upon the dispute as to pause upon it is based a dispute as to its orthography [161]: for by the majority it is written with the ا, and so it is delineated in the codices; but by Mz and Mb with the ن: while, according to Fr, if it govern, it is written with the ا; and, if not, with the ن, to distinguish it from اذَا: and IKh follows him (ML). اذًا is one of the *ps.* that are inseparable from the *v.* and govern it in the *subj.* [410]; and is [mostly] prefixed to the future *v.* and what is in the sense of the future, as اذًا لَقَامَ [above] and اذًا فَلَا رَفَعَتْ الخ [563]; and occurs in the beginning, middle, and end of the sentence (T). It governs the *aor.* in the *subj.* upon condition of its own priority [in the sentence, in such a way that it be not preceded by anything connected with what follows it (DM)], of the *aor.*'s futurity, and of their contiguity or separation by the oath or *neg.* لَا (ML). You say اذًا أُكْرِمَكَ [above] (Sh, ML) with the *subj.* (DM) when "I will come to thee" is said (ML); and اذًا وَاللّٰهِ أُكْرِمَكَ, like اذًا وَاللّٰهِ نُرْمِيَهُمْ الخ [498]; and اذًا لَا أَفْعَلَ (Sh). If, however, you said اذًا أَنَا, you would say أُكْرِمَكَ with the *ind.*, because of the loss of priority; while the saying

لَا تَتْرُكَنِّي فِيهِمْ شَطِيرًا
إِنِّي إِذًا أَهْلَكَ أَوْ أَطِيرًا

[*Do not thou leave me among them a stranger: verily I (am not able to bear that). In that case I shall perish, or flee away* (Jsh)] is explained by suppression of the *pred.* of إِنَّ, i. e. إِنِّي لَا أَقْدِرُ عَلَى ذٰلِكَ, what follows it being then inceptive (ML). The poet says لَئِنْ عَادَ الخ [above], the *ind.* being because of the want of priority, [since it is the *correl.* of the oath (AAz)]. And, if a person told you a tale, and you said to him إِذًا تَصْدُقَ *Then thou speakest truth*, you would use the *ind.*, because the *ps.* governing the *v.* in the *subj.* require futurity, whereas you mean the present (Sh). And, if you said إِذَنْ يَا عَبْدَ اللّٰهِ, you would say أُكْرِمَكَ with the *ind.*, because of the separation by something else than what we mentioned: but IU allows separation by the *adv.* [498], IBdh by the *voc.* and prayer, and Ks and Hsh by the *reg.* of the *v.*; while in the last case the preferable mood is according to Ks the *subj.*, and according to Hsh the *ind.* Many of the GG say that, when إِذَنْ occurs after the و or ف, both moods are allowable, as وَإِذًا لَا يَلْبَثُونَ خِلَافَكَ إِلَّا قَلِيلًا XVII. 78. *And then of not abiding after thee save a little while* and فَإِذًا لَا يُؤْتُونَ النَّاسَ نَقِيرًا IV. 56. *And then*

shall they not give men a hollow in the back of a date-stone?, which are unusually read [by Ubayy and Ibn Mas'ūd respectively (K)] with the *subj.*: but the truth is that, when إن تزرني أزرك وإذن أحسن إليك *If thou visit me, I shall visit thee, and then*, or *and then I shall, do good to thee* is said, if you construe the coupling to be to the *correl.*, you apocopate, and the government of إذن is annulled, because of its occurrence intermediately; but, if to the two *props.* together, the *ind.* and *subj.* are allowable because of the precedence of the *con.*, [إذن being initial, as being at the beginning of an independent *prop.*, and intermediate as being followed by a supplement of what precedes it (DM),] though some say that the *subj.* is necessary, because what follows إذن is inceptive, since the coupled to the first is first, [the predicament of the coupled being that of the *ant.* (538) (DM)]. And similarly in زيد يقوم وإذن أحسن إليه *Zaid, he will stand, and then I shall do good to him*, if you couple to the verbal, [i. e. the minor *prop.* (DM),] you put the *ind.*; but, if to the nominal, [i. e. the major *prop.* (DM),] the two opinions [that the *ind.* and *subj.* are allowable and that the *subj.* is necessary (DM)] are entertained (ML).

CHAPTER XIX.

THE CAUSATIVE PARTICLE.

§ 595. It is كَيْ (M, Z), because it explains the *cause* of the act, and denotes *result*, like the لِ [504] (AAz). A man says "I repaired to such a one," and you say to him كَيْمَهْ [498], and he says كَيْ يُحْسِنَ إِلَيَّ *In order that he might do good to me.* كَيْمَهْ is like فِيمَهْ, عَمَّهْ, and لَمَّهْ, the *prep.* [513] being prefixed to the *interrog.* مَا with its ا elided [181], and the هْ of silence being affixed [648]. The inflection of the مَا is disputed: according to the BB, it is governed in the *gen.*; but, according to the KK, it is governed in the *acc.* by an understood *v.*, as though you said كَيْ تَفْعَلَ مَا ذَا *In order that* (*thou mightst do*) *what?* [596], which saying I hold to be not far from right.

§ 596. The *v.* after كَيْ is governed in the *subj.* either by كَيْ itself [410] or by subaudition of أَنْ [411]; but, when you prefix the لِ, and say لِكَيْ تَفْعَلَ *In order that thou mightst do,* كَيْ is the *op.* [571], as though you said لِأَنْ تَفْعَلَ (M). كَيْ must be infinitival in such as

لِكَيْلَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ XXXIII. 37. *In order that there might not be a crime for the believers*, because the *prep.* is not prefixed to the *prep.*; and may not be infinitival in such as جِئْتُكَ كَيْ أَنْ تُكْرِمَنِي [597], since the infinitival *p.* is not prefixed to its like; but, when you say جِئْتُ كَيْ تُكْرِمَنِي, may be causative [411, 498, 513] or infinitival [410, 514, 571] (Sh). According to Akh, كَيْ always governs the *gen.*, the *subj.* after it being governed by أَنْ expressed [413, 597] or understood [411], which is refuted by LVII. 23. [571]; for, if he assert that كَيْ is *corrob.* of the ل, as in وَلَا الْمَا الخ [134], it is refuted by the fact that the chaste, regular [combination of the ل and كَيْ in the text (DM)] is not to be explained by the anomalous [combination of two *preps.* (DM)]: and, according to the KK, it always governs the *subj.*, which is refuted by their saying كَيْمَهْ, as they say لِمَهْ, and by the saying of Ḥātim [aṭṬā'ī (Jsh)]

فَأَوْقَدْتُ نَارِي كَيْ لِيُبْصِرَ ضَوْءَهَا
وَأَخْرَجْتُ كَلْبِي وَهْوَ فِي الْبَيْتِ دَاخِلُهْ

[*And I kindled my fire, in order that he might see its light; and I turned out my dog, when he was in the*

tent, inside it (Jsh)], because the *prep.* لِ does not separate the *v.* and its subjunctival [*p.*]; but they reply to the 1st that the *o. f.* is كَيْ تَفْعَلَ مَا ذَا [595], which entails upon them multiplicity of suppression, exclusion of the *interrog.* مَا from the 1st place, elision of its أ in another case than the *gen.*, and suppression of the *v.* governed in the *subj.* while the *op.* of the *subj.* remains, all of which are unauthorized (ML).

§ 597. كَيْ occurs with أَنْ expressed after it, in the saying of Jamíl

فَقَالَتْ أَكُلَّ النَّاسِ أَصْبَحْتَ مَانِحًا
لِسَانَكَ كَيْمَا أَنْ تَغُرَّ وَتَخْدَعَا

(M) *Then she said, What! to all* [457] *mankind hast thou come to be giving thy speech, in order that thou mayst dupe and beguile?* (SM). But أَنْ is not expressed after كَيْ except in poetic license [413, 571], as in فَقَالَتْ الخ (ML). كَيْمَا is written conjoined, and كَيْ لَا disjoined, because the مَا attached to كَيْ does not alter the meaning of the sentence, whereas the لَا affixed to it does alter its meaning (D).

CHAPTER XX.

THE PARTICLE OF REPREHENSION.

§ 598. It is كَلَّا (M, Z, IH). According to Th, كَلَّا is compounded of the ك of comparison and the *neg.* لَا, its ل, says he, being doubled only to strengthen the meaning, [vid. *refutation* (DM),] and to dispel the notion that the meaning of the two words remains; but, according to others, it is simple. It is, according to S, Khl, Mb, Zj, and most of the BB, a *p.* whose meaning is *reprehension* and *refutation*, having no meaning, according to them, except that; so that they always allow pause upon it, and inception in what follows it, [because it is a *refutation* and *reprehension* of what precedes it, and what follows it is disconnected from it (DM)]; and many of them even say "Whenever you hear كَلَّا in a Chapter, judge it to be Makkī, because كَلَّا contains the meaning of *intimidation* and *menace*, and that was mostly revealed at Makka, because most of the contumacy was in it": but this requires consideration, because the necessity for attributing [every Chapter containing كَلَّا (DM)] to Makka would arise only from peculiarity of contumacy to the latter, not from its prevalence; and moreover there is nothing

to prevent allusion [in a Madanī Chapter (DM)] to a preceding contumacy [at Makka (DM)]; and besides the meaning of *refutation* [of what precedes it (DM)] is not apparent in the كَلَّا preceded by such as فِى أَىِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ LXXXII. 8. *In what shape He willed hath put thee together,* [مَا being *red.* (K, B),] يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ LXXXIII. 6. *On the day that mankind shall stand for* the judgment of *the Lord of the worlds*, and ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ LXXV. 19. *Then verily* incumbent *upon Us will be its explanation.* But Ks, AHm, and those who agree with them hold that the meaning of *reprehension* and *refutation* is not permanent in it: and they add a 2nd meaning, according to which it is right that the pause should be before it, and it be inceptive: while as to the specification of that meaning they profess three different opinions. Ks and his followers say that it is i. q. حَقًّا: AHm and his followers say that it is i. q. the inceptive أَلَا: and Nr, Fr, and those who agree with them say that it is a *repl. p.* i. q. أَىْ and نَعَمْ; and attribute to it LXXIV. 35. [below], saying that its meaning is أَىْ وَالْقَمَرِ *Yea, by the moon.* But the saying of AHm in my opinion is better than those of the others, because it is more universal: for the saying of Nr is not applicable in XXIII.

101. 102. and XXVI. 61. 62., as will be shown below; nor the saying of Ks in such as كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ LXXXIII. 18. *Now, verily the record of the pious*, because إِنَّ is not pronounced with Kasr after حَقًّا [520] or what is in its sense, and because exposition of a *p.* by a *p.* is better than by a *n.* When the passage is adapted to *reprehension* and *another meaning*, both pause upon كَلَّا and inception with it are allowable upon the two different assumptions, [that it denotes *reprehension* and that it is i. q. the inceptive أَلَا or something else (DM)]; but it is preferable to explain كَلَّا by *reprehension*, because this [meaning] is prevalent in it: such [passages (DM)] are like أَطَّلَعَ الْغَيْبَ XIX. أَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا كَلَّا سَنَكْتُبُ مَا يَقُولُ 81. 82. *Hath he gotten knowledge of the hidden, or hath he made a covenant with the Compassionate? Not so*, or *Now, We will write what he saith* and وَاتَّخَذُوا مِنْ دُونِ اللّٰهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ XIX. 84. 85. *And they have taken to themselves gods beside God, that they may be to them a strength. Not so*, or *Now, they shall disown their worship*. Sometimes it must denote *reprehension* or *inception*, [and is not i. q. حَقًّا or نَعَمْ (DM),] as رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا

تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ XXIII. 101. 102. *My Lord, restore Ye* [161] *me: may-be I shall do right in what I have left undone. Not so*, or *Now, verily it is a speech*, because, if it were i. q. حَقًّا, the Hamza of إِنَّ would not be pronounced with Kasr [520], and, if it were i. q. نَعَمْ, it would denote *promise* of restoration, because it is after requisition [556]; and as قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ XXVI. 61. 62. *The companions of Moses said, Verily we shall be overtaken. He said, Not so*, or *Now, verily with me is my Lord: He will direct me*, because the إِنَّ is pronounced with Kasr, and because نَعَمْ after enunciation denotes *assent*: and sometimes it may not denote *refutation*, as وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ كَلَّا وَالْقَمَرِ LXXIV. 34. 35. *Nor is it* aught *but a reminding for mankind. Now, by the moon* [above], since it is not preceded by what is refutable (ML).

CHAPTER XXI.

THE لs.

§ 599. They are [the *red.* ل, the ل affixed to the *dems.*, the ل of wonder not governing the *gen.*,] the ل of determination, the ل [of the *correl.* (M)] of the oath, the ل subsidiary to the oath, the ل of the *correl.* of لَوْ and لَوْلَا, the *imp.* ل, the ل of inception (M, Z), the ل distinguishing the contracted from the *neg.* إِنْ, and the ل governing the *gen.* (M). The لs are quiescent, pronounced with Fatḥ, and pronounced with Kasr (AA). The ل is *op.* of the *gen.* [504, 606], *op.* of the *apoc.* [419, 603], and *inop.*; but not *op.* of the *subj.*, contrary to the opinion of the KK, [who say that the ل of كَيْ is itself the *op.* of the *subj.* (411, 606) (DM)]. The *inop.* ل is of seven kinds, (1) the ل of inception [604]: (2) the *red.* ل, which is the one prefixed in (a) the *enunc.* [556], as in أُمُّ الْجُلَيْسِ الخ [521]; (b) the *pred.* of إِنَّ, as in the reading of XXV. 22. [521]; (c) the *pred.* of لٰكِنَّ in وَلٰكِنَّنِي مِنْ حُبِّهَا الخ [521]; (d) the *pred.* of زَالَ in

وَمَا زِلْتُهُ مِنْ لَيْلَى لَدُنْ أَنْ عَرَفْتُهَا
لَكَالْهَائِمِ الْمَقْصَى بِكُلِّ مَرَادِ

[by Kuthayyir, *And I have not ceased, from* my love for *Laylà, upon my knowing her, to be like the roaming* camel, *remote, in every meadow* (Jsh)]; (e) the 2nd *obj.* of أَرَى in the saying أَرَاكَ لَشَاتِمِي *I think thee to be reviling me* and the like; (f) the *obj.* of يَدْعُو, as is said, in يَدْعُو لَمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ XXII. 13. *He invoketh him whose harm is nearer than his profit*; (g) the *exs.* لَئِنْ قَامَ زَيْدٌ, أَنْتَ ظَالِمٌ لَئِنْ فَعَلْتَ and فَأَنَا أَقُومُ or أَقُمْ, all of which are peculiar to poetry [601]: (3) the ل of the *correl.*, which is of three kinds, the ل of the *correl.* of (a) لَوْ [591, 602], as لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا XLVIII. 25. *If they had been separate, We should have chastised them that disbelieved* and XXI. 22. [90]; (b) لَوْلَا [574, 602], as II. 252. [29]; (c) the oath [600], as XII. 91. [575] and XXI. 58. [498]: (4) the ل prefixed to the *cond.* instrument [601] to notify that the *correl.* after it is constructed upon an oath before it, not upon the condition [427], for which reason it is named the notifying ل; while it is also named subsidiary [to the oath], because it subordinates the *correl.* to the oath, [since it indicates that the oath is before it, while it is known that, when a condition and an oath are combined, the one that receives the *correl.* is only the one that precedes (DM),] as لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ الخ

LIX. 12. *(By God,) if they be driven forth, they will not go forth with them; and, (by God,) if they be warred against, they will not help them: and, (by God,) if &c.* [427]: (5) the ل of اَلْ, as in الرَّجُل and الْحَارِث [below]: (6) the ل affixed to the *dems.* [173, 175] to indicate *distance* or *corroboration thereof*, according to different opinions: which is *orig.* quiescent, as in تَلْكَ; and is pronounced with Kasr in ذٰلِكَ only because of the concurrence of two quiescents, [vid. the ا and the ل (DM)]: (7) the ل of *wonder* not governing the *gen.*, as لَظَرُفَ زَيْدٌ *How clever Zaid is!* and لَكَرُمَ عَمْرٌو *How generous 'Amr is!*, i. q. مَا اَظْرَفَهُ and مَا اَكْرَمَهُ: IKhl mentions this in his book named AlJumal [fi -nNaḥw (HKh)]; but in my opinion it is either the ل of inception prefixed to the *pret.* because of its resemblance, by reason of its aplasticity [468], to the *n.*, [the *wonder* being imported from the form, not from the ل (DM)]; or the ل of the *correl.* of a supplied oath, [i.e. وَاللّٰهِ لَقَدْ ظَرُفَ (*By God*), *Zaid has become clever!* (DM)]. اَلْ is a *p.* of *determination*; and is of two sorts, (1) denotative of *knowledge*, the [*n.*] accompanied by it being [indicative of an object] *known* by reason of (a) mention, [(*a*) real (DM),] as كَمَا اَرْسَلْنَا اِلٰى فِرْعَوْنَ رَسُولًا فَعَصَى فِرْعَوْنُ الرَّسُولَ LXXIII. 15. 16. *Like as We sent unto Pharoah an Apostle, and*

Pharoah disobeyed the Apostle, فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ XXIV. 35. *Wherein is a lamp, the lamp in a glass, the glass as though it were a glittering star*, and اِشْتَرَيْتُ فَرَسًا ثُمَّ بِعْتُ الْفَرَسَ *I bought a horse; then I sold the horse*; [(*b*) constructive, as وَلَيْسَ الذَّكَرُ كَالْأُنْثَى III. 31. *And the male is not like the female*, since the *male* precedes metonymically in رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا III. 31. *My Lord, verily I vow unto Thee what is in my womb, dedicated*, because they used to dedicate to the service of the Temple at Jerusalem only males (DM)]: the sign of which is that the *pron.* should supply the place of it together with the *n.* accompanied by it, [as بِعْتُهُ, the *pron.* supplying the place of الْفَرَسَ, and similarly in those texts (DM)]: (b) preconception, as إِذْ هُمَا فِي الْغَارِ IX. 40. *When they two were in the cave* and إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ XLVIII. 18. *When they were swearing allegiance to thee under the tree*: (c) presence, which الْ, says IU, occurs only (*a*) after *dems.*, as جَاءَنِي هٰذَا الرَّجُلُ [147, 148], or أَيُّ in vocation, as يَا أَيُّهَا الرَّجُلُ [51, 147], or the إِذَا denoting *suddenness of occurrence*, as خَرَجْتُ فَإِذَا الْأَسَدُ

[204]; (*b*) in the *n* of present time, as الآن [206]: though this requires consideration, because you say to a reviler of a man in your presence لَا تَشْتِمِ الرَّجُلَ *Revile thou not the man*; and because the اَلْ after اِذَا, not denoting *determination of a thing present at the time of speaking*, does not resemble that which is being discussed; and because the اَلْ prefixed to الآن is correctly *red.*, since it is inseparable, whereas the determinative اَلْ is not known to occur inseparably, contrary to the *red.*, while the good *ex.* [of the *n.* of present time] is اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ V. 75. *To-day have I perfected for you your religion*: (2) denotative of *genus*, denoting (a) *totality of the individuals*, which is the one replaceable by كُلّ [117] used properly, as IV. 32. [(77), i. e. *every man* (DM),] and CIII. 2. [469]: (b) *totality of the properties of the individuals*, which is the one replaceable by كُلّ used tropically, as زَيْدٌ الرَّجُلُ عِلْمًا *Zaid is the man in knowledge*, [i. e. *every man in respect of knowledge* (DM),] i. e. *the consummate in this quality*; whence ذَٰلِكَ الْكِتَابُ II. 1. *That* [171] *is the Scripture* [*consummate in guidance*, as though it were *every Scripture* because of its comprising in the most consummate manner the guidance that is in them (DM)]: (c) *determination of*

the quiddity, which is the one not replaceable by كُلّ used properly or tropically, as وَجَعَلْنَا مِنَ ٱلْمَاءِ كُلَّ شَيْءٍ حَيٍّ XXI. 31. *And made of water every living thing* and وَٱللّٰهِ لَا أَتَزَوَّجُ ٱلنِّسَاءَ or ٱلْبَسُ ٱلثِّيَابَ *By God, I will not wed women* or *wear clothes*, for which reason perjury occurs through [wedding or wearing] one of them; while the distinction between the [*n.*] made *det.* by this ٱلْ and the *indet.* generic *n.* is the distinction between the restricted and unrestricted, because this ٱلْ indicates the *essence with* the restriction of its *presence in the mind*, whereas the *indet.* generic *n.* indicates the *essence absolutely*, not with regard to any restriction (ML). The determinative ٱلْ must be (1) expressed, when the *n.* is (a) an explicit *ag.*, the *v.* being نِعْمَ or بِئْسَ, as XXXVIII. 29. [473], LI. 48. [473], and بِئْسَ ٱلشَّرَابُ XVIII. 28. *Most evil will be the drink!*: though ٱلْ need not be in the *n.* itself that occurs as an *ag.*, as in XXXVIII. 29.; but may be in what it is *pre.* to, as XVI. 32. [469], XXXIX. 72. [540], and LXII. 5. [1]: (b) an *ep.* of (*a*) the *dem.* [147], as مررت بهذا الرجل [142]; (*b*) أيها in vocation [51, 147], as يا أيها الرسول V. 45. *O thou Apostle*: though أى is sometimes qualified by the *dem.*, as

يَا أيهذا, in which case the *dem.* is mostly qualified, as أَلَا أيهذا الزاجرى الخ [418. A.]; but sometimes not qualified, as

أيهذانِ كُلَا زَادَيْكُمَا * وَدَعَانِى وَاغِلًا فِيمَنْ يَغِلْ

[*Ye two, eat your provisions, and leave me to be an intruder among them that intrude* (FA)]: (2) suppressed when the *n.* is (a) a *voc.*, as يَا غُلَامُ *voc.* of الغُلَامُ, except اللّٰه and the *prop.* used as a name [52]: (b) *pre.*, as غُلَامِى, except when the *pre.* is an *ep.*, and the *post.* a *reg.* of it, the *ep.* being (*a*) *infl.* with consonants, as اَلضَّارِبَا زَيْدٍ and اَلضَّارِبُو زَيْدٍ [112]; (*b*) *pre.* to what contains اَلْ, as اَلضَّارِبُ الرَّجُلِ [or رَأْسِ الرَّجُلِ (Sh on the *gen.* governed by prothesis)]: while in no other case may اَلْ and prothesis be combined, contrary to the opinion of Fr, who allows اَلضَّارِبُ زَيْدٍ and the like, where the *post.* is *det.* without اَلْ; and of all the KK, who allow اَلثَّلَاثَةُ الْاَثْوَابِ and the like, where the *pre.* is a *num.*; and of Rm, Mb, and Z, who say that the *pron.* in اَلضَّارِبِى, اَلضَّارِبُكَ, and اَلضَّارِبُهُ is in the position of a *gen.* by prothesis [113, 163] (Sh). اَمْ also denotes *determination*, being transmitted from Ṭayyi and Ḥimyar, as

ذَاكَ خَلِيلِي وَذُو يُوَاصِلُنِي
يَرْمِي وَرَائِي بِامْسَهُمٍ وَامْسَلِمَهْ

[by Bujair Ibn Ghanama aṭṬā'ī, *That is my friend and he that unites with me, casting behind me the arrow and the stone*, i. e. *defending my reputation behind my back* (Jsh),] and in tradition لَيْسَ مِنْ امْبِرِّ امْصِيَامُ فِي امْسَفَرِ *Fasting in travelling is not* an act *of piety* thus related by AnNamir Ibn Taulab [687]. This *dial.* is said to be peculiar to the *ns.* into whose initial the ل of determination is not incorporated [749], as غُلَامُ and كِتَابُ, contrary to رَجُلٌ, نَاسٌ, and لِبَاسٌ; and some students of AlYaman have related to us that in their countries some are heard to say خُذِ امْرُمْحَ وَ ارْكَبِ امْفَرَسَ *Take the spear, and ride the horse*: but perhaps that is the *dial.* of some, not all, of them, as you see from the preceding verse, and from the fact that in the tradition it is prefixed to both sorts (ML on اَمْ). اَلْ is also *red.*, [i. e. neither conjunct (176) nor determinative (DM)]; and is of two sorts, (1) inseparable, like the one in (a) the conjunct *ns.* [اَلَّذِي, اَلَّتِي, &c. (DM)], according to the saying that their determination is by means of the *conj.* [176]: (b) proper names, provided that they be conjoined [with it] because of (*a*) their transfer, like اَلنَّضْرُ and

النعمان, [*orig.*, when anarthrous, names of *gold* and *blood* respectively, and then, when applied to the person, vid. *AnNaḍr* Ibn Kināna and *AnNu'mān* Ibn AlMundhir King of the Aṛabs, conjoined with ال, without which النعمان, when proper name of Ibn AlMundhir, has not been heard, whereas, when it is proper name of any one else, the ال in it denotes *allusion*, as in the IM (11) (DM),] and اللات, [an idol belonging to Thaḳīf at AṭṬā'if, or to Ḳuraish at Nakhla (B on LIII. 19.), an *act. part.* from لت السويق (DM), because it was the effigy of a man that used to *moisten meal of parched barley with clarified butter* and feed the pilgrims (B), then lightened and conjoined with ال (DM),] and العزى, [a gum-acacia tree worshipped by Ghaṭafān, *orig. fem.* of الاعز *The most mighty* (B), transferred from the *fem. qual.*, and made a proper name of a deity, and conjoined with ال (DM)]; (*b*) their coinage, like السموءل, [a coined name, the measure of which is فعوليل (T)]; (*c*) their prevalence of application to one of those objects which they *orig.* belonged to, like البيت for *The Ka'ba*, المدينة [11] for *Ṭaiba*, and النجم for *The Pleiades*, though this [ال (DM)] *orig.* denotes *determination of* [*precon-*

ceptional (DM)] *knowledge*, [where the person addressed knows what الْ is prefixed to before it is mentioned, because of its notoriety (DM)]: (2) separable, which is of two kinds, (a) frequent, occurring in chaste speech, which is the one prefixed to a proper name transferred from an anarthrous [word] that is adapted to [the prefixion of (DM)] الْ, [so that such as يَشْكُرُ, which is transferred from the *aor.*, is excluded (DM),] and whose original meaning is alluded to, like حَارِثٌ, عَبَّاسٌ, and ضَحَّاكٌ, for which you say اَلْحَارِثُ [11], اَلْعَبَّاسُ, and اَلضَّحَّاكُ; but this sort rests upon hearsay, for the like is not said in the case of such as مُحَمَّدٌ, مَعْرُوفٌ, and أَحْمَدُ: (b) infrequent, occurring (*a*) in poetry, like the one prefixed to يَزِيدُ, [which is transferred from the *aor. v.* (DM),] and عَمْرٌو, [which is not transferred from anything (DM),] in بَاعَدَ اَلْخ and رَأَيْتُ اَلْخ [12], while the one prefixed to وَلِيدٌ in the [last] verse denotes *allusion to the original meaning*, [because it is transferred from وَلِيدٌ *A young child* (DM),] and, it is said, like the one introduced into بَنَاتُ أَوْبَرَ in وَلَقَدْ جَنَيْتُكَ اَلْخ [504], because بَنَاتُ أَوْبَرَ *pl.* اِبْنُ أَوْبَرَ is a proper name for a sort of *truffle*; (*b*) in anomalous prose, like the one

occurring in their sayings ادخلوا الأول فالأول [78] and ليخرجن الأعز منها and the reading جاؤوا الجماء الغفير الأذل LXIII. 8. *The mightier shall assuredly go forth from it meaner*, because the *d. s.* is necessarily *indet.* (ML). Another instance of the separable *red.* is the one prefixed by poetic license to the *sp.*, as

رأيتك لما أن عرفت وجوهنا
صددت و طبت النفس يا قيس عن عمرو

[by Rashīd Ibn Shihāb alYashkurī, *I saw thee, when thou recognizedst our chiefs, shrink* from encountering us, *and console thyself in mind, O Ḳais, for* the slaughter of *'Amr* (Jsh)], *orig.* نفسا, according to the opinion of the BB that the *sp.* is only *indet.* [83] (IA). The KK, some of the BB, and many of the moderns allow أل to act as a substitute for the *post. pron.*, and thus explain LXXIX. 41. [27], مررت برجل حسن الوجه [350], and ضرب زيد الظهر والبطن [154]; but IM restricts the allowability to expressions other than the *conj.*, [so that such as الذي ضربت الظهر والبطن is excluded (DM)]: while Z says on وعلم آدم الأسماء كلها II. 29. *And He taught Adam the names* (*of the named things*), *all of them* that the *o. f.* is أسماء المسميات, [the *post. n.* being sup-

pressed, because known, indicated by the mention of the *names*, since the *name* must have a *named*, and the ل made a compensation for it, as in XIX. 3. (85) (K),] and ASh says on بدأت الخ [83] that the *o.f.* is فى نظمى; so that they allow ال to act as a substitute for the explicit *n.* and *pron.* of the 1st *pers.*, whereas the only exemplification known to have been used by the former authorities is that with the 3rd *pers.* A strange use of ال is to denote *interrogation*, vid. in the citation of Ktb ال فعلت *Hast thou done?*, i. q. هل فعلت [683] (ML).

§ 600. The ل of the *correl.* of the oath [427, 652] is in such as والله لافعلن *By God, I shall assuredly do*: and is prefixed to the *pret.* also, as والله لكذب *By God, he lied* or *has lied* and خلفت الخ [575, 577]; but is more often prefixed to it with قد, as والله لقد خرج *By God, assuredly he did go*, or *has gone, forth* (M). The *reg.* of an *op.* conjoined with the ل of the oath must be posterior [to the *op.* (DM)]; but in و يقول الانسان ءاذا ما مت لسوف اخرج حيا XIX. 67. *And man saith, What! when I am dead, shall I be brought forth alive?* اذا is an *adv.* to اخرج, the *adv.* being allowed to precede the ل of the oath only because of the latitude taken by them in the *adv.* [498], another instance of which [precedence of the *adv.* because of latitude (DM)] is

رَضِيعَيْ لِبَانِ ثَدْيِ أُمٍّ تَحَالَفَا * بِأَسْحَمَ دَاجٍ عَوْضُ لَا نَتَفَرَّقُ

[by AlA'shà, *Two foster-brethren* (رَضِيعَيْ being a *d. s.* to النَّدَى وَ المَحْلَقِ in the preceding verse in § 507) *of suckling, of a breast* (ثَدْيِ being a *subst.* for لِبَانِ) *of a mother, that have sworn one to the other in a dark, black (night), "We will not ever* (206) *part"* (DM)], the *neg.* لَا having the first place in the *correl.* of the oath [547]. Suppression of the ل of لَقَدْ is good with length [of interval between the oath and *correl.* (DM)], as XCI. 9. [(433), the *correl.* of the oath in XCI. 1. (538) (B)]; but suppression of the ل of لَأَفْعَلَنَّ is peculiar to poetic license, as in the saying of 'Āmir Ibn AṭṬufail

وَقَتِيلُ مُرَّةَ أَثْأَرَنْ فَإِنَّهُ * فَرِغٌ وَإِنْ أَخَاكُمْ لَمْ يُقْصَدِ

[*And the slain (by the hand) of Murra (assuredly) I will avenge; for verily he is unavenged, and verily (retaliation for the blood of) your brother has not been sought*, i. e. لَأَثْأَرَنَّ (Jsh)].

§ 601. The subsidiary ل is prefixed mostly to إِنْ; and sometimes to another [*cond.* instrument (DM)], as

لَمَتَى صَلُحْتَ لِيَقْضِيَنْ لَكَ صَالِحٌ

وَ لَتَجْزِيَنْ إِذَا جُزِيتَ جَمِيلَا

[*Whenever thou art good, good shall assuredly be decreed to thee; and thou shalt assuredly be recompensed, when thou art recompensed, handsomely* (Jsh)]: and, according to this, it is better that in وَإِذْ أَخَذَ اللّٰهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ III. 75. the ل [in لَمَا (K, B)] should not be subsidiary [to the oath (B) on the ground that the *taking of the covenant* is in the sense of *requiring to swear* (K, B)], مَا being *cond.*, *And when God took the covenant of the Prophets*, saying, *Whatever Scripture and wisdom I give you, and afterwards an Apostle verifying what is with you cometh unto you, ye shall surely believe in*, [because that would entail the attribution of a rare usage to the Ḳur'ān (DM)]; but inceptive, مَا being conjunct, [i. e. *Assuredly that Scripture and wisdom which I have given you, and which afterwards an Apostle hath come unto you verifying, ye shall surely believe in*, since, مَا مَعَكُمْ being i. q. مَا آتَيْتُكُمْ, it is as though لِلَّذِي آتَيْتُكُمُوهُ وَجَاءَكُمْ رَسُولٌ مُصَدِّقٌ لَهُ were said (K),] because this is an attribution of the most frequent usage. The strangest word that it is prefixed to is إِنْ, [because إِنْ is not *cond.* (DM),]; and that [prefixion] is on account of the resemblance of إِنْ to أَنْ [in letter, which is

obvious, and sense, inasmuch as *condition* is in the sense of *cause* (DM)]: IJ cites

غَضِبَتْ عَلَيَّ لَأَنْ شَرِبْتُ بِجَزَّةٍ * فَلَأَنْ غَضِبْتِ لَأَشْرَبَنَّ بِخَرُوفِ

[by an Arab of the desert, addressing his wife, *She has become angry with me because I have drunk* wine *at the price of a fleece. Then, (by God,) since thou hast become angry, I will assuredly drink* wine *at the price of a male lamb* (DM)]; and it is like the prefixion of the ف in فَإِنْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ XXIV. 13. *Then, since they have not brought the witnesses, those before God are the liars,* إِذْ being assimilated to إِنْ, so that the ف is prefixed after it, as it is prefixed in the *correl.* of the condition [419, 587]. The subsidiary ل is sometimes suppressed, notwithstanding that the oath is supplied before the condition, as وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ VI. 121. [*And, (by God,) if ye obey them, verily ye will be polytheists,* إِنَّكُمْ الخ being *correl.* of a supplied oath, not of the *cond.* إِنْ, because the nominal *prop.*, when it occurs as *correl.* of the condition, must be conjoined with the ف (DM)], while the saying of some that there is not a supplied oath here, and that the nominal *prop.* is the *correl.* of the condition by subaudition of the ف, as in مَنْ يَفْعَلِ الْحَسَنَاتِ الخ [419, 587], is refuted, because that [suppression of the

ف from the nominal *prop.* occurring as *correl.* of the condition (DM)] is peculiar to poetry; and as وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ V. 77. [*And, (by God,) if they desist not from what they say, a grievous chastisement shall assuredly befall those of them that have disbelieved,* i. e. وَلَئِنْ لَمْ يَنْتَهُوا, meaning وَاللّٰهِ لَئِنْ الخ (DM)], this [لَيَمَسَّنَّ (DM)] being a *correl.* only of the [supplied (DM)] oath, [not of the condition, because the *correl.* of the condition is not conjoined with the ل, nor corroborated by the ن (DM)]; and as وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ VII. 22. [*And, (by God,) unless Thou forgive us, and have mercy upon us, we shall assuredly be of the lost* (DM)], contrary to وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ XI. 49. *And, unless* [585] *Thou forgive me, and have mercy upon me, I shall be* one *of the lost,* [أَكُنْ being the *correl.* of the condition, not of a suppressed oath (DM)]. The ل is not subsidiary in

لَئِنْ كَانَتِ الدُّنْيَا عَلَيَّ كَمَا أَرَى
تَبَارِيحُ مِنْ مَيٍّ فَلَلْمَوْتُ أَرْوَحُ

[by Dhu -rRumma, *If the world be for me, as I see, hardships from* (*longing for*) *Mayya, assuredly death will be easier* (Jsh)],

لَئِنْ كَانَ مَا حُدِّثْتُهُ الْيَوْمَ صَادِقًا
أَصُمْ فِي نَهَارِ الْقَيْظِ لِلشَّمْسِ بَادِيَا

[*If what thou hast been told to-day* (*about me*) *be true, I will fast in the day of midsummer, exposing myself to the sun* (DM)], and

أَلِمَّ بِزَيْنَبَ إِنَّ الْبَيْنَ قَدْ أَفِدَا
قَلَّ التَّوَاءُ لَئِنْ كَانَ الرَّحِيلُ غَدَا

[by 'Umar Ibn Abì Rabì'a alMakhzūmì, *Tarry a little with Zainab: verily the separation has drawn near. Short will be the stay, if the journey be to-morrow* (Jsh)]: but in all of that is *red.* [599], in the two first [verses] because the condition receives the *correl.*, in the 1st verse through the [nominal (DM)] *prop.* conjoined with the ف, [the ل being inceptive (DM),] and in the 2nd verse through the apocopated *v.*, whereas, if the ل were subsidiary, only the oath would receive the *correl.*, [and its *correl.* is not conjoined with the ف, nor apocopated (DM)]; and in the 3rd because the *correl.* [constructively قَلَّ التَّوَاءُ (DM)] is suppressed, being indicated by what precedes إِنْ, so that, if a supplied oath were there, [and its *correl.* were suppressed because indicated by what preceded it (DM),] catachresis would be entailed through suppression of two *correls.* (ML).

§ 602. The ل of the *correl.* of لَوْ [591] and لَوْلَا [574] is in such as XXI. 22. [90] and وَلَوْلَا فَضْلُ اللّٰهِ عليكم ورحمته لاتبعتم الشيطان IV. 85. *And, if the grace of God had not been upon you, and His mercy, ye would have followed the devil*: and is prefixed to strengthen the connection of one of the two *props.* with the other; but may be suppressed, as LVI. 69. [591]. And the *correl.* may be entirely suppressed [590], whence وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ XIII. 30. *And, if by a Ḳur'ān the mountains were to be moved*, [i. e. لَكَانَ هٰذَا الْقُرْآنَ *it would be this Ḳur'ān*, like لَوْ أَنْزَلْنَا هٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللّٰهِ LIX. 21. *If We were to send down this Ḳur'ān upon a mountain, thou wouldst see it quailing, splitting from awe of God*, or, as is said, لَمَا آمَنُوا بِهِ *they would not believe in it*, like VI. 111. (585) (K),] and XI. 82. [418. A.] (M), i. e. لَدَفَعْتُكُمْ *I should repel you* (B).

§ 603. The ل *op.* of the *apoc.* [419] is the ل applied to denote *requisition*. Its vowel is Kasr, but Sulaim pronounce it with Fatḥ: and it is made quiescent [670] after the و and ف oftener than mobile, as فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي II. 182. *Then let them answer Me* when I summon them to belief and obedience, *and*

let them believe in Me; and is sometimes made quiescent after ثُمَّ, as ثُمَّ لْيَقْضُوا XXII. 30. *Then let them fulfil* in the reading of the KK, Kn, and Bz, which contains a refutation of those who say that this is peculiar to poetry. There is no difference, as regards the fact that the requisitive ل necessarily involves apocopation, between the requisition's being a *command*, as in LXV. 7. [419], and its being a *prayer*, as in XLIII. 77. [419]; or *entreaty*, as in your saying to your equal لِيَفْعَلْ فُلَانٌ كَذَا *Let such a one do such a thing*, when you do not mean to assume superiority over him: and similarly if the ل be excluded from *requisition* to denote something else, like the ل by which, together with the *v.* accompanied by it, *enunciation* is meant, as مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا XIX. 76. *Whosoever is in error, let the Compassionate prolong for him his life* and XXIX. 11. [below], i. e. فَيَمُدُّ *will prolong* and نَحْمِلْ [نَحْنُ (DM)] وَ *and we will bear*; or *intimidation*, as وَمَنْ شَاءَ فَلْيَكْفُرْ XVIII. 28. *And, whoso willeth, let him disbelieve.* When the *nom.* of the *v.* of requisition is an *ag.* of the 2nd *pers.*, the ل is mostly dispensed with through the sufficiency of the mood اِفْعَلْ, as قُمْ and اُقْعُدْ [below]: but the ل is necessary [429] if the quality of *ag.* be absent, as لِتَعْنَ بِحَاجَتِي *Be thou occupied with my want*; or the 2nd *pers.*, as لِيَقُمْ زَيْدٌ *Let Zaid stand*; or both, as لِيَعْنَ

زَيْدٌ بِحَاجَتِي *Let Zaid be occupied with my want.* Prefixion of the ل to the *v.* of the 1st *pers.*, however, is rare, [because the speaker does not command himself (DM),] whether the 1st *pers.* be *sing.*, as in the Prophet's saying قُومُوا فَلْأُصَلِّ لَكُمْ *Stand ye, and let me pray for you*; or *pl.*, as in وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ XXIX. 11. *And they that disbelieve say to them that believe, Follow ye our way, and let us bear* [above] *your sins*: and rarer still is its prefixion to the *v.* of the *ag.* of the 2nd *pers.*, as in the reading of X. 59. [430] and the tradition لِتَأْخُذُوا مَصَافَّكُمْ *Take ye your ranks.* Sometimes the ل is suppressed in poetry, while its government remains, as

فَلَا تَسْتَطِلْ مِنِّي بَقَائِي وَ مُدَّتِي
وَ لَكِنْ يَكُنْ لِلْخَيْرِ مِنْكَ نَصِيبُ

• [*And reckon thou not on my part my remaining and my period* of life *to be long; but let there be* (*for me*) *a portion of good from thee* (Jsh)] and مُحَمَّدٌ الخ [408], i.e. لِيَكُنْ and لِتَقُمْ: but Mb disallows suppression of the ل and retention of its government even in poetry; and, [though silent as to the 1st verse (DM),] says on the 2nd verse that its author is not known, while it may

be a prayer in the form of enunciation, *shall ransom*, [in which case it is an *ind.* (DM),] the ل being elided for lightening, and the Kasra held sufficient without it; and says on

عَلَى مِثْلِ أَصْحَابِ الْبَعُوضَةِ فَاخْمِشِي
لَكِ الْوَيْلُ حُرَّ الْوَجْهِ أَوْ يَبْكِ مَنْ بَكَى

[by Mutammim Ibn Nuwaira alYarbū'ī, *For the like of the companions of AlBa'ūḍa* (a water belonging to the Banū Asad) *then scratch thou* (*woe be to thee!*) *the ball of the cheek; or let him that weeps weep* (Jsh), which is *orig.*, according to the majority, لِيَبْكِ (DM),] that though bad, [inasmuch as it apparently contains a suppression of the *imp.* ل (DM),] it is allowable, because it is a coupling to the sense, since اِخْمِشِي and لِتَخْمِشِي are synonymous. This, however, which Mb disallows in poetry, Ks allows in prose, but on condition that قُلْ [i. e. a *requisition* from the crude form of اَلْقَوْلُ (DM)] precede; and holds قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلٰوةَ XIV. 36. *Say thou to My servants, who have believed, Let them perform prayer* to be a case of it, i. e. لِيُقِيمُوهَا: while IM agrees with him; and adds that it occurs, though rarely, in prose after *enunciatory saying*, as

قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارُهَا ۞ تِئْذَنُ فَإِنِّي حَمُؤُهَا وَجَارُهَا

[by Manẓūr Ibn Ḥabta alAsadī, *I said to a door-keeper, near whom was her house, Allow thou (me to enter), for verily I am her father-in-law and her neighbour* (Jsh)], i. e. لتأذنن, the ل being suppressed, and the aoristic letter pronounced with Kasr [404], and the suppression, says he, not being a poetic license, since the poet might have said ايذنن. The KK and Akh assert that the ل of requisition is perpetually suppressed [431] in such as قم and اقعد [above], the *o. f.* being لتقم and لتقعد, and the ل being then suppressed for lightening, and followed by the aoristic letter; and I profess their doctrine: [while, according to this, the *v.* is either *pret.* or *aor.* only (DM)].

§ 604. The import of the ل of inception is (1) *to corroborate the purport of the prop.*, for which reason they depose it in the *cat.* of إن from the head of the *prop.* from dislike of beginning the sentence with two *corrobs.* [521]; (2) *to make the aor. a pure present* [404]. So say most: while IM objects against the 2nd the texts وإن ربك ليحكم بينهم يوم القيامة XVI. 125. *And verily thy Lord shall judge between them on the day of resurrection* and XII. 13. [404], since, the *taking away* being future, if يحزن were a present, the act [*grieving* (DM)] would precede its *ag.* [*that ye take him away* renderable

by the *inf. n.* (DM)] in existence, notwithstanding that it is its effect; but the reply is that the *judgment* [in the 1st text (DM)], being inevitably about to occur on that day, is considered as present, witnessed, *doth judge*, and that the full phrase [in the 2nd text (DM)] is قَصْدُ أَنْ الخ (*the intention of*) *your taking him away grieveth me*, the *intention* being present. It is prefixed by common consent in two positions, (1) to the *inch.*, as لَأَنْتُمْ أَشَدُّ رَهْبَةً LIX. 13. *Assuredly ye are more terrible*: (2) after إِنَّ [521], in which *cat.* it is prefixed to (a) three things by common consent, (*a*) the *n.*, [vid. the *pred.* of إِنَّ posterior to its *sub.* (DM),] as إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ XIV. 41. *Verily my Lord is quick to hear prayer*, [or its *sub.* posterior to the *pred.*, as إِنَّ لِي لَزَيْدًا, or a distinctive *pron.*, as III. 55. (166) (DM)]; (*b*) the *aor.*, because of its resemblance to the *n.* [575], as XVI. 125.; (*c*) the *adv.*, [because كَائِنٌ, which is a *n.*, is supplied before the *adv.*, so that the لِ is as it were prefixed to the *n.* (DM),] as وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ LXVIII. 4. *And verily thou art of a great nature*: (b) three things with dissent, (*a*) the aplastic *pret.*, as إِنْ زَيْدًا لَعَسَى أَنْ يَقُومَ or لَنِعْمَ الرَّجُلُ, said by Akh, because the aplastic [*v.* (DM)] resembles the *n.* [in unconjugability (575)

(DM)]; (*b*) the [plastic] *pret.* conjoined with قَدْ, as إِنْ زَيْدًا لَقَدْ قَامَ, said by the majority, because the *pret.*, being approximated by قَدْ to the present, resembles the *aor.*, which resembles the *n.* [575]; (*c*) the plastic *pret.* divested of قَدْ, [as إِنْ زَيْدًا لَقَامَ (DM),] allowed by Ks and Hsh by subaudition of قَدْ [577]. And its prefixion otherwise than in the *cat.* of إِنَّ to two things is disputed, (1) the *prepos. enunc.* of the *inch.*, as لَقَائِمٌ زَيْدٌ [below], impliedly allowed by many: (2) the [*aor.* (DM)] *v.*, as لَيَقُومُ زَيْدٌ, allowed by IM, Mlk, and others; while Mlk adds the aplastic *pret.*, as لَيُمَسَّ مَا كَانُوا يَعْمَلُونَ V. 67. [*Assuredly most evil was it as a thing that they were wont to do* (471) (B)]; and some the plastic conjoined with قَدْ, as لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ XXXIII. 15. [97] and XII. 7. *Assuredly there were in* the story of *Joseph and his brethren signs*, while AH says that the ل in II. 61. [575] is the ل of inception importing the sense of *corroboration*, and that a supplied oath may be before it, [in which case it is the ل of the oath (DM),] or not, [in which case it is inceptive (DM)]. The ل of inception is also prefixed (1) to the *neg.* مَا, because treated in letter like the conjunct مَا, which occurs as an *inch.*, as

لَمَا اَغْفَلْتُ شُكْرَكَ فَاصْطَنِعْنِى

فَكَيْفَ وَمِنْ عَطَآئِكَ جُلُّ مَالِى

[*Assuredly I have not neglected to thank thee; then choose me for thine own. For how (shall I not thank thee) when from thy bounty is the bulk of my property?* (Jsh)], this being treated in letter like لَمَا تَصْنَعُهُ حَسَنٌ *Assuredly what thou dost is good*: (2) [to the *enunc.* (DM)] after إِنَّ i. q. نَعَمْ, because of its resemblance in letter to the *corrob.* إِنَّ, said by some on the reading of XX. 66. [556]. The ل of inception has the quality of priority: and therefore it suspends the *op.* in such as عَلِمْتُ لَزَيْدٌ مُنْطَلِقٌ [445]; and prevents the *acc.* from being put by distraction in such as زَيْدٌ لَأَنَا اُكْرِمُهُ, and the *enunc.* from preceding it in such as لَزَيْدٌ قَآئِمٌ, and the *inch.* in such as لَقَآئِمٌ زَيْدٌ [above]: but it has not the quality of priority, [so as to be itself *prepos.* (DM),] in the *cat.* of إِنَّ, because there it is postponed from precedence [521], for which reason it is named *deposed.* The *reg.* of an *op.* conjoined with the ل of inception must be posterior [to the *op.*, as إِنَّ زَيْدًا لَيَضْرِبُ عَمْرًا, not عَمْرًا لَيَضْرِبُ (DM)]. In إِنَّ زَيْدًا لَقَامَ [577] or لَيَقُومَنَّ

Verily Zaid, by God, *did*, or *shall*, *stand* the ل is the *correl.* of a supplied oath, [because of the absence of قَدْ and presence of the ن (DM),] not the ل of inception; so that, when عَلِمْتُ for example is prefixed to the *prop.* [إِنَّ الخ (DM)], the Hamza of إِنَّ is pronounced with Fatḥ, [because the ل of the oath in such a place does not suspend, since the oath and its *correl.* are in the position of a *nom.*, *pred.* of إِنَّ, while إِنَّ and its two *regs.* supply the place of the two *objs.* (DM)]: but, if you say لَقَدْ قَامَ, they say that it is the ل of inception [575], in which case the Hamza must be pronounced with Kasr [518]; while in my opinion both matters are admissible.

§ 605. When إِنَّ is contracted, as II. 138. [525] and LXXXVI. 4. [525], the ل [inseparable from it (DM)] is, (1) according to S and the majority, the ل of inception, which, besides its importing *corroboration of the relation* and *making the aor. a pure present* [604], imports *distinction between the contracted* إِنْ *and neg.* إِنْ, and for this reason (a) becomes necessary after having been allowable, unless indeed the intention of affirmation be [otherwise] indicated, [in which case it is not necessary (DM),] as in the reading of Abù Rajá ['Imrān Ibn Taim al'Uṭāriḍī (ID)] in XLIII. 34. [525]

with Kasr of the ل, i. e. لِلَّذِى, [i. e. لِلَّذِى هُوَ مَتَاعُ الخ *belongeth to what is the furniture &c.* (K, DM),] and

إِنْ كُنْتُ قَاضِىَ نَحْبِى يَوْمَ بَيْنِكُمْ
لَوْ لَمْ تَمُنُّوا بِوَعْدٍ غَيْرِ تَوْدِيعِ

[*Verily I should have been ending my time on the day of your departure, if you had not favored* me *with a promise not a farewell* (Jsh)]; (b) must be omitted with negation of the *enunc.* or *pred.*, [because إِنْ then does not appear to be *neg.*, since negation of negation is rare (DM),] as

إِنِ الْحَقُّ لَا يَخْفَى عَلَى ذِى بَصِيرَةٍ
وَإِنْ هُوَ لَمْ يَعْدَمْ خِلَافَ مُعَانِدِ

[*Verily truth is not hidden from a possessor of perspicacity, even if it lack not the contradiction of a bigot* (Jsh)]: (2) as F, IJ, and many assert, a ل other than the ل of inception, which is imported for distinction, F's argument being that it is prefixed to the plastic *pret.*, as إِنْ زَيْدٌ لَقَامَ, and to the *acc.* posterior to its governing *v.*, as VII. 100. [525], neither of which is allowable with [the ل of inception after] the uncontracted [إِنَّ]. The KK, however, assert that the ل is in all such cases i. q. إِلَّا, and that the إِنْ before it is *neg.*; and they

cite, as evidence that the ل occurs as an exceptive, the saying

أمسى أبان ذليلا بعد عزته * وما أبان لمن أعلاج سودان

[*Abān has become humble after his glory; nor is Abān* aught *but* one *of foreign unbelievers of negroes* (Jsh)]: and, according to their doctrine, [the saying of the Prophet (IA)] قد علمنا إن كنت لمؤمنا *We did know, thou wast not* aught *but*, or *verily thou wast*, or *that* (*the case was* this,) *thou wast, a believer* is to be said with Kasr of the Hamza, because [the Hamza of] the *neg.* [إن] is always pronounced with Kasr; and so too according to the doctrine of S, because the ل of inception suspends the *op.* from governing [445, 518]; whereas according to the doctrine of F and IJ the Hamza is to be pronounced with Fatḥ (ML).

§ 606. The ل governing the *gen.* is in المال لزيد [504] and جئتك لتكرمني *I came to thee in order* (*that*) *thou mightst honor me*, because the *v.* governed in the *subj.* by subaudition of أن [411, 599] is renderable by the *inf. n.* governed in the *gen.*, i. e. لاكرامك (M).

CHAPTER XXII.

THE QUIESCENT ت OF FEMININIZATION.

§ 607. It is the ت [affixed to the endings of *pret. vs.*, as (Z)] in ضَرَبَتْ, [which is introduced (M)] to notify from the very first that the *ag.* is *fem.* (M, Z). It is affixed to the *pret.* to denote the *femininization of the subject* (IH), whether *ag.* or *pro-ag.* [21, 161] (Jm). The affixion of the sign of femininization to the attribute, notwithstanding that the *fem.* is the subject, not the attribute, is allowable only because of the attachment between the *v.*, which is the original form of attribute, and the *ag.*, in respect of the *v.*'s needing the *ag.* and of the *ag.*'s being like one of the parts of the *v.*, so that the ل in such as ضَرَبْتُ [161] is made quiescent in order that four mobiles may not succeed one another in what is like one word [20], and you even see the *ag.* occur between the *v.* and its inflection in such as يَضْرِبَانِ [405], يَضْرِبُونَ, and تَضْرِبِينَ [402, 161]. The femininization of the *v.* on account of the femininization of its *ag.* is therefore like the dualization and pluralization of the *ag.* on account of the repetition of the *v.* twice or oftener, as in the saying of AlḤajjāj يَا حَرَسِيَّ اضْرِبَا عُنُقَهُ *O guard, smite, smite his neck*, i. e. اضْرِبْ اضْرِبْ, and in

XXIII. 101. [598], i. e. ارجعني ارجعني ارجعني *restore Thou me, restore Thou me, restore Thou me.* This ت is quiescent, contrary to the ـٔ of the *n.* [263], because, the *n.* being *orig. infl.*, and the *v. orig. uninfl.*, it is intimated from the very first by the quiescence of this ت that what it is affixed to is *uninfl.*, because it is like the last letter of what it is affixed to, and by the mobility of that ـٔ that what it follows is *infl.*, the proof that it is like the ل of the word being the resting of the inflection upon it in such as قائمةٌ [18] (R). But the ت is mobilized with Kasr upon meeting a quiescent (Z). The verbal ت being *orig.* quiescent, the ل elided [in رمتْ and غزتْ] because of the two quiescents [the ا and ت] is not restored in رمتَا and غزتَا, because, though the ت becomes mobile on account of the ا after it, and, this ا being like part of the word, the vowel is with respect to it quasi-inseparable, still, the ت being *orig.* quiescent, the vowel upon it is like no vowel: but there occurs a weak *dial.* that takes the vowel of the ت into account, because the ا is like part of the word, so that they say رمَاتَا and غزَاتَا; though they do not say رمَاتِ المرأةُ, because the vowel is on account of a detached word that is not like part of what is before it, since the explicit *n.* is not like the *pron.* in attachment (R).

CHAPTER XXIII.

THE TANWĪN.

§ 608. It is an *aug.* quiescent ن that is affixed to the final otherwise than for corroboration: so that the ن of حسنٌ is excluded, because it is *rad.*; the ن of ضيفنٍ, because it is mobile; the ن of منكسرٍ and انكسرَ, because it is not final; and the ن of لنسفعًا XCVI. 15. [153], because it is *corrob.* [610, 649]. It is of five kinds, (1) the Tanwīn [indicative (DM)] of complete declension, which is the one affixed to the triptote *infl. n.* to make known that it retains its *o. f.* [18], not resembling the *p.*, so as to be *uninfl.* [159], nor the *v.*, so as to be diptote [17]; and is also named the Tanwīn of perfect declinability and the Tanwīn of triptote declension: and that is as in زيدٌ, رجلٌ, and رجالٌ: (2) the Tanwīn [indicative (DM)] of indeterminateness, which is the one affixed to some *uninfl. ns.* to distinguish between their *det.* and their *indet.*; and occurs by hearsay in the *cat.* of the verbal *n*, as صهٍ [198], مهٍ, and ايهٍ; and regularly in the proper name ending in ويهِ, as جاءني سيبويهِ وسيبويهِ اخرُ *Sībawaih and another Sībawaih came to me*: whereas the Tanwīn of رجلٌ and the like *infl. ns.* is a Tanwīn of complete declension, not a Tanwīn

of indeterminateness, as some students imagine, [since the indeterminateness is realized without the Tanwīn (DM)]; and therefore, if you named a man رَجُلٌ, that very Tanwīn would remain notwithstanding the cessation of the indeterminateness: (3) the Tanwīn of correspondence, which is the one affixed to such as مُسْلِمَاتٌ, being put in correspondence with the ن in مُسْلِمُونَ, [because the *pl. fem.* is a *deriv.* of the *pl. masc.* (DM)]: (4) the Tanwīn of compensation, which is the one affixed as a compensation for (a) a letter, (*a*) *rad.*, as in جَوَارٍ and غَوَاشٍ, in which it is a compensation for the [elided (DM)] ى [18]; (*b*) *aug.*, as in جَنْدَلٌ *Stones*, the Tanwīn of which is a compensation for the ا of جَنَادِلُ, as IM says: (b) a *post.* (*a*) single term, which is the Tanwīn of كُلٌّ and بَعْضٌ when they are cut off from prothesis [128], as XXV. 41. [62] and II. 254. [507], [i. e. كُلَّ طَائِفَةٍ *every* (*nation*) and عَلَى بَعْضِهِمْ *to some* (*of them*) (DM)]; (*b*) *prop.*, which is the Tanwīn affixed to إِذْ in the like of وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ LIX. 16. *And the heaven shall be riven; for it on that day shall be fragile, orig.* فَهِيَ يَوْمَ إِذِ انْشَقَّتْ وَاهِيَةٌ *for it on the day when* (*it shall be riven*) *shall be fragile*, the *post. prop.*

being afterwards suppressed because known, the Tanwīn put as a compensation for it, and the ذ pronounced with Kasr because of the two quiescents, [since اذْ is *uninfl.* upon quiescence, and the Tanwīn is a quiescent ن (DM)]: (5) the Tanwīn of quavering, which is the one affixed to the unbound rhymes, [i. e. those whose final is a letter of unbinding, i. e. prolongation (DM),] as a substitute for the letter of unbinding, vid. the ا, و, and ى, in the recitation of the Banù Tamīm; and apparently is said by the GG to be a Tanwīn *productive* of quavering, while IY distinctly states that; whereas what S and other critical judges distinctly state is that it is put to *discontinue* the quavering, and that the quavering is produced by the letters of unbinding, because they admit of prolongation of the sound in them, so that, when the Banù Tamīm recite, and do not quaver, they put the Tanwīn instead of them; and this Tanwīn is not peculiar to the *n.* [2], as is proved by

أَقِلِّي اللَّوْمَ عَاذِلَ وَالْعِتَابَنْ * وَقُولِي إِنْ أَصَبْتُ لَقَدْ أَصَابَنْ

[by Jarīr, *Lessen thou the blame, O upbraiding* woman, *and the reproof; and say thou, if I do well* in my loving her, "By God, *assuredly he has done well*" (J)] and

لَمَّا تَزُلْ بِرِحَالِنَا وَكَأَنْ قَدِنْ

[577]. Akh and the Prosodians add a 6th Tanwīn, and name it hypercatalectic, which is the one affixed to the final of the bound rhymes, [i. e. those whose final is not

one of the letters of unbinding (DM),] as in وَقَاتِمِ الْأَعْمَاقِ الخ [505]; and is named hypercatalectic because it transcends the limit of the metre, [the *o. f.* being الْمُخْتَرَقْ and الْحَفَقْ with quiescence of the قْ, the Tanwīn then added, and the قْ pronounced with Kasr because of the concurrence of two quiescents (J)]; and serves to distinguish between pause and continuity, [so that, when the poet puts it, he is known to pause, and not to continue the verse with what follows it, whereas, when he does not put it, he may be continuing or pausing (DM)]. Some add a 7th Tanwīn, vid. the Tanwīn of poetic license, which is the one affixed to the diptote [18], as in

وَيَوْمَ دَخَلْتُ الْخِدْرَ خِدْرَ عُنَيْزَةٍ

فَقَالَتْ لَكَ الْوَيْلَاتُ إِنَّكَ مُرْجِلِي

[by Imra alḲais, *And a day when I entered the litter, the litter of 'Unaiza, and she said, Woes be to thee! Verily thou art making me go afoot* (EM)]; and to the *voc.* pronounced with Ḍamm, as in سَلَامُ اللّٰهِ الخ [48]: and I hold their opinion in the case of the 2nd, but not of the 1st, because the 1st is the Tanwīn of complete declension, since poetic license permits triptote declension [of the diptote (DM)]; whereas the 2nd is not a Tanwīn of complete declension, because the *n.* is *uninfl.* upon Ḍamm. And [some add] an 8th, which is the

anomalous Tanwīn, as in هٰؤُلَاءِ قَوْمَكَ *Those* [171] *are thy people* transmitted by AZ; and serves merely to multiply the letter, as is said of the ا of قَبْعَثْرَى [401, 497]. And IKhz mentions that the Tanwīn is of 10 kinds, making the Tanwīn of the *voc.* and the Tanwīn of triptote declension of the diptote each a distinct kind, and saying "the 10th is the Tanwīn of imitation, as when you name a man عَاقِلَةٌ لَبِيبَةٌ, since you imitate the expression used as a name;" whereas this [saying of his "since &c." (DM)] is an acknowledgment on his part that it [i. e the imitated Tanwīn (DM)] is the Tanwīn of triptote declension, because that [Tanwīn of complete declension (DM)] which was before the naming is imitated after it (ML).

§ 609. The Tanwīn is always quiescent unless it meet another quiescent, and be therefore pronounced with Kasr or Ḍamm, as وَعَذَابِ ارْكُضْ XXXVIII. 40. 41. *And torment. Stamp thou* also read with Ḍamm [664] (M). And sometimes it is suppressed [because of the concurrence of two quiescents (ML)], as

فَالفيتهُ غيرَ مُستعتِبْ * وَلَا ذَاكِرِ اللّٰهَ إِلَّا قَلِيلَا

[by Abu -lAswad adDu'alī, *And I found him to be not accepting reproof, nor remembering God save a little* (Jsh)]; قُلْ هُوَ اللّٰهُ أَحَدٌ اللّٰهُ الصَّمَدُ CXII. 1. 2. *Say &c.*

[160], *God is the Lord* [and وَلَا اللَّيْلُ سَابِقُ النَّهَارَ XXXVI. 40. (547)] being read (M, ML) with omission of the Tanwīn of أَحَدٌ and سَابِقٌ and with the *acc.* of النَّهَارَ. And it is necessarily suppressed because of (1) prefixion of الْ, as الرَّجُلُ: (2) prothesis [110], as غُلَامُكَ: (3) quasi-prothesis, as لَا مَالَ لِزَيْدٍ *No property belonging to Zaid*, when the ل is not construed to be interpolated [101, 504]; for, if it be so construed, مَالَ is *pre.*, [and the Tanwīn is then suppressed because of prothesis (DM)]: (4) the preventive of triptote declension [17], as فَاطِمَةُ: (5) pause in any case but the *acc.* [497, 640]: (6) contiguity to the *pron.* [113, 163], as ضَارِبُكَ, according to those who say that the *pron.* is not [in the place of a *gen.* as (DM)] *post.*, [but of an *acc.* as an *obj.* (DM)]; while the saying [of Yazīd Ibn Mukharram alḤārithī (Jsh)]

وَمَا أَدْرِي وَظَنِّي كُلَّ ظَنٍّ * أَمُسْلِمُنِي إِلَى قَوْمِي شَرَاحِي

[170] *And I know not (and my thought is every thought) whether Sharāḥīl will deliver me to my people* is a poetic license, [the ن of مُسْلِمُنِي in (DM)] it being a ن of protection [affixed to the *act. part.* by poetic license (DM)], not a Tanwīn, like [the نْ of الْوَافِينِي in (DM)]

وَلَيْسَ ٱلْمُوَافِينِى لِيُرْفَدَ خَائِبًا * فَإِنَّ لَهُ أَضْعَافَ مَا كَانَ أَمَّلَا

[*And the comer to me, in order that he may be given a gift, is not disappointed; for verily he has the likes of what he was hoping for* (Jsh)], since the Tanwīn is not combined with ٱلْ : (7) the *n.*'s being a proper name qualified by ٱبْنٌ or ٱبْنَةٌ by common consent, or بِنْتٌ according to some of the Arabs, contiguous to it and *pre.* to a proper name; while the saying [of AlÁghlab al'Ijlı (IY)] جَارِيَةٌ ٱلخ [50] is a poetic license (ML).

CHAPTER XXIV.

THE CORROBORATIVE ن.

§ 610. It is (1) double, [pronounced with Fatḥ, {because of its heaviness and the lightness of Fatḥa (R),} except with the ا (IH) of the *du.* and the ا of the *pl.*, i. e. the ا separating the ن of the *fem. pl.* from the double ن (Jm); and with Kasr after the ا of the *du.* and the ا of separation, as اِضْرِبَانِّ and اِضْرِبْنَانِّ, by assimilation to the ن of inflection in the *aor.*, which is pronounced with Kasr after the ا (405), as يَضْرِبَانِ (R)]: (2) *single* (M, IH, IA, ML), quiescent (IH), because it is *uninfl.*, the *o. f.* in uninflectedness being quiescence (Jm): and both are combined in لَيُسْجَنَنَّ وَلَيَكُونًا مِنَ الصَّاغِرِينَ XII. 32. *He shall assuredly be imprisoned, and shall surely be* one *of the abjects* (IA, ML), the ن of وَلَيَكُونًا [497] being written in the Codex as an ا, [like لَنَسْفَعًا XCVI. 15. (B),] according to the predicament of pause [614, 649] (K, B). They are both original, according to the BB; but the KK say that the double is original, [and the single a *deriv.* from it by elision (DM)]: and their meaning is *corroboration*; but, says Khl, corroboration by the double is more intensive (ML). The *v.* corroborated by the ن, if not immediately followed by

the ا, و, or ى of the *pron.*, is *uninfl.* upon Fatḥ [or quiescence, whether the *v.* be sound or unsound], as اِضْرِبَنِّ زَيْدًا and اُقْتُلُنَّ عَمْرًا [and اِضْرِبَانِّ بَكْرًا]. If an ا of the *du.*, و of the *pl.*, or ى of the 2nd *pers. sing. fem.* be attached to the *v.* corroborated by the ن, (1) when the *v.* is sound, then what precedes the ا, و, and ى is vocalized with Fatḥ, Ḍamm, and Kasr respectively; and the *pron.* is suppressed if it be a و or ى, but remains if it be an ا, as يَا زَيْدَانِ هَلْ تَضْرِبَانِّ [402], يَا هِنْدُ هَلْ تَضْرِبِنَّ, يَا زَيْدُونَ هَلْ تَضْرِبُنَّ: for the *o. f.* is تَضْرِبَانِّ, تَضْرِبُونَّ, and تَضْرِبِينَّ; then the ن [of the *ind.*] is elided because of the succession of likes; and afterwards the و or ى is suppressed because of the concurrence of two quiescents, so that it becomes تَضْرِبُنَّ and تَضْرِبِنَّ; but the ا is not suppressed, because of its lightness, so that it becomes تَضْرِبَانِّ; while the Ḍamma and Kasra remain, indicating the و and ى: (2) when the *v.* is unsound, then, (a) if its final be a و or ى, (a) when the *v.* is attributed to the و or ى [of the *pron.*], its final is elided on account of the و or ى of the *pron.*, what remains before the و or ى of the *pron.* being pronounced with Ḍamm or Kasr respectively, as يَا زَيْدُونْ

هَلْ تَعْزُونَ or تَرْمُونَ and يَا هِنْدُ هَلْ تَعْزِينَ or تَرْمِينَ; and, when you affix the *corrob.* نَ to it, you do with it what you do with the sound, so that you elide the ن of the *ind.* and suppress the و or ى of the *pron.*, as يَا هِنْدُ هَلْ تَعْزِنَّ or تَرْمِنَّ and يَا زَيْدُونَ هَلْ تَعْزُنَّ or تَرْمُنَّ: (*b*) when the *v.* is attributed to the ا [of the *pron.*], its final is not elided; and the ا [of the *pron.*] remains, what precedes it being pronounced with a vowel homogeneous with the ا, vid. the Fatḥa, as هَلْ تَعْزُوَانِّ or تَرْمِيَانِّ: (b) if the final be an ا, then, (*a*) if the *v.* govern an ا in the *nom.*, the ا that is the final of the *v.* is converted into ى and pronounced with Fatḥ, as اِسْعَيَانِّ and هَلْ تَسْعَيَانِّ; (*b*) if the *v.* govern a و or ى in the *nom.*, the ا is elided, while the Fatḥa that preceded it remains; and the و or ى is pronounced with Ḍamm or Kasr respectively, as يَا هِنْدُ اُخْشُنَّ and يَا زَيْدُونَ اُخْشِيَنَّ, when the *corrob.* نَ is affixed to it. When the *v.* attributed to the ن of the *fem. pl.* is corroborated by the *corrob.* نَ, the ن of the *fem. pl.* must be separated from the *corrob.* نَ by the ا, from dislike to the succession of likes, as اِضْرِبْنَانِّ [497] (IA). The single occurs in all the positions of the double, except in the *v.* of the *du.* and *fem. pl.* (M). You say [اِضْرِبِنَّ and

اِضْرِبِنَّ : and (M) in the *du.* and *fem. pl.* (IH)] اِضْرِبَانِّ and اِضْرِبْنَانِّ [497, 614] (M, IH); but not اِضْرِبَانْ and اِضْرِبْنَانْ, except according to Y (M), the single [ن (Jm)] not being affixed to them (IH), i.e. to the *du.* and *fem. pl.*, because an irregular concurrence of two quiescents [663] would be entailed (R, Jm). But Y and the KK allow the single ن to be affixed to the *du.* and *fem. pl.*: and afterwards, according to them, the ن either remains quiescent, which is the [pronunciation] transmitted from Y, because the ا before it is like a vowel on account of the prolongation in it, like the reading of Nāfi' in VI. 163. [129], the reading of Abù 'Amr وَاللَّاىْ LXV. 4. [29, 176], and the saying اِلْتَقَتْ حَلْقَتَا الْبِطَانِ *The two rings of the belly-girth met* [228, 663]; or is mobilized with Kasr because of the two quiescents, [by assimilation to the ن of the *du.* (K),] to which [pronunciation] the reading X. 89. [80] *and do not follow* with the single ن is attributed (R).

§ 611. They are peculiar to the *v.* [402], the saying أَقَائِلَنَّ الخ [612] being a poetic license made permissible by the resemblance of the *qual.* [i.e. the *act. part.* (DM)] to the [*aor.* (DM)] *v.* (ML). Only the future *v.* that contains the sense of *requisition* is [in most cases] corroborated by them (M). The *imp.* is corroborated by them unrestrictedly, even if it be pre

catory, as وَأَنْزَلَ سَكِينَتَهُ الخ [498]; except أَفْعِلْ in wonder, because its sense is like that of the *pret. v.* [612], فَاحْرِ الخ [477] being anomalous: and the *aor.* if it be future, necessarily [613] in such as XXI. 58. [498]; nearly necessarily after أَمَّا in such as VIII. 60. [565]; allowably, often, after requisition, as وَلَا تَحْسَبَنَّ اللّٰهَ غَافِلًا XIV. 43. *And do not thou account God to be heedless*; and seldom in some positions, as وَمِنْ عِضَةِ الخ [612] (ML).

§ 612. The *pret.* is not corroborated by them, [unrestrictedly, the saying

دَامَ سَعْدُكِ لَوْ رَحِمْتِ مُتَيَّمًا

لَوْلَاكِ لَمْ يَكُ لِلصَّبَابَةِ جَانِحَا

{*Everlasting be thy good fortune if thou take pity upon a thrall that, if 'twere not for thee, would not be inclining to fondness!* (Jsh)} being anomalous, but facilitated by its being i. q. اِفْعَلْ (ML), i. e. دُمْ يَا سَعْدُهَا, or rather, says Dm, لِيَفْعَلْ, because, the *ag.* of دَامَ being an explicit *n.*, which اِفْعَلْ does not govern in the *nom.* (165), دُمْ cannot take the place of دَامَ here, contrary to لِيَدُمْ (DM)]; nor the [*aor.* if it be (ML)] present (M, R, ML); nor [in most cases] what does not contain the

sense of *requisition* (M). The *corrob.* ن is most commonly affixed to a future [*v.*] containing the sense of *requisition*, like *command*, *prohibition*, *interrogation*, *wish*, and *request*; and is not affixed to the future [*r.*] that is a mere enunciation, except after the prefixion of another *corrob.* to the *v.*, like the ل of the oath, as وَاللّٰهِ لَأَضْرِبَنَّ, and the *red.* مَا, as أَمَا تَفْعَلَنَّ, in order that this 1st may be subsidiary to, and notificatory of, the affixion of the *corrob.* ن. The *requisition* is either a requisition of the existence or non-existence of the act, like *command*, *prohibition*, *excitation*, *request*, and *wish*, or a question as to the realization of the act, like *interrogation*, as اِفْعَلَنَّ, لَا تَفْعَلَنَّ, هَلَّا تَفْعَلَنَّ, أَلَا تَفْعَلَنَّ, لَيْتَكَ تَفْعَلَنَّ, and هَلْ تَفْعَلَنَّ. And similar [as regards affixion of the *corrob.* ن] are all the *interrog.* instruments, whether *ns.* or *ps.*, as

أَبَعْدَ كِنْدَةَ تَمْدَحَنَّ قَبِيلَا

[*What! then after Kinda wilt thou praise a tribe?* (FA)] and

وَاقْبِلْ عَلَى رَهْطِي وَ رَهْطِكَ تَبْتَحِثْ
مَسَاعِيَنَا حَتَّى تَرَى كَيْفَ نَفْعَلُ

[*And turn thou towards my kinsfolk and thy kinsfolk: thou shalt study* (in full عَنْ مَسَاعِينَا) *our feats, so that*

thou mayst see how we do (FA)]; and the enunciation headed by the *corrob. p.*, as وَاللّٰهِ لَيَضْرِبَنَّ ; and every *cond.* instrument followed by the *red.* مَا, whether suppressible, as in أَيًّا مَا تَفْعَلْ, أَيُّهُمْ مَا يَفْعَلْ, مَتَى مَا تَفْعَلْ, أَمَا تَفْعَلْ and أَيْنَمَا تَكُونَنَّ أَكُنْ, or inseparable from the *cond.* word, as in إِذْمَا and حَيْثُمَا. The *corrob.* نَ is sometimes affixed in a case of choice to the *correl.* of the condition, when the condition is such as it might be affixed to, as

فَمَهْمَا تَشَأْ مِنْهُ فَزَارَةٌ يُعْطِكُمْ * وَمَهْمَا تَشَأْ مِنْهُ فَزَارَةَ يَمْنَعَا

[by AlKumait, *And whatever Fazāra wills from him he will give you; and whatever Fazāra wills from him he will surely withhold, orig.* يَمْنَعَنْ (Jsh),] and

ثَبَتُّمْ ثَبَاتَ الْخَيْزُرَانِيِّ فِي الْوَغَى
حَدِيثًا مَتَى مَا يَأْتِكَ الْخَيْرُ يَنْفَعَا

[by {Ḳais Ibn 'Amr (ID)} anNajāshī, *Ye stood firm with the firmness of the bamboo* spear-shaft *in the fray lately: whenever good comes to thee it shall surely profit* (FA)]; but this is less frequent than its affixion to the condition: and sometimes it is affixed to the condition without precedence of مَا, as

مَنْ يَثْقَفْنْ مِنْهُمْ فَلَيْسَ بِآئِبٍ * أَبَدًا وَقَتْلُ بَنِي قُتَيْبَةَ شَافِي

[*Whoso of them shall indeed be found shall not return* to his people *ever*, but I will inevitably slay him, *because* (the ف denoting *causation*) *the slaughter of the Banù Ḳutaiba will heal* the heart from the distemper of wrath (J)]. The ن also occurs in a case of choice, but seldom, after the future *vs.* that the *red.* ما is prefixed to otherwise than in condition, as بِعَيْنٍ مَا أُرِيَنَّكَ *With some eye shall I assuredly see thee,*

وَمِنْ عِضَةٍ مَّا يُنْبِتَنَّ شَكِيرُهَا

[611] *And from some thorn-tree will its offshoots assuredly spring up,* قَلَّ مَا تَقُولَنَّ *Seldom indeed wilt thou say,* كَثُرَ مَا تَفْعَلَنَّ *Often indeed wilt thou do,* and رُبَّمَا تَقُولَنَّ, its affixion with the ما that is in the condition being more frequent than with any other [ما] only because condition resembles prohibition in apocopation [of the *v.*] and non-existence [of the act]; but رُبَّمَا أُوفَيْتُ الخ [505] is a poetic license, and is good only because ما is redundantly added to رُبَّ, and تُرْفَعَنْ [an inceptive sentence, since the ن is not affixed to the *d. s.* (SM),] is in its annexure. The ن occurs after the [*aor.*] negatived by لَا, regularly, according to IJ, when لَا is contiguous to the negatived, because it then resembles [the لَا

of] prohibition, the text وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً VIII. 25. *And be ye ware of a sin* the effect of *which shall assuredly not assail them of you that have done wrong exclusively* being cited by him as evidence; and sometimes when لَا is separated [from the negatived], as لَا فِي الدَّارِ يَضْرِبَنَّ زَيْدٌ : but, according to F, the ن does not occur in a case of choice after negation, because it is devoid of the sense of requisition, and divested of the *corrob.* مَا in the beginning (R). Corroboration of the *v.* after لَا is allowable in prose and poetry, by common consent, if لَا be *prohib.*, as XIV. 43. [611] and فَلَا يَغُرَّنَّكَ الخ [523]: and is peculiar to poetry, according to the majority, if لَا be *neg.*, as

تَاللهِ لَا يُحْمَدَنَّ امْرُؤٌ مُجْتَنِبًا
فَعْلَ الْكِرَامِ وَإِنْ فَاقَ الْوَرَى حَسَبًا

By God, the man shall assuredly not be praised when shirking the deed of the generous, even if he surpass mankind in dignity; but is allowed in prose by IJ, IM, and others on the apparent authority of لَا ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ XXVII. 18. *Enter ye* [161] *your dwellings: Solomon and his hosts shall assuredly not crush you* and VIII. 25. (BS). S says that it is

affixed after لَمْ [548], because assimilated to the *prohib.* لَا in respect of apocopation, as

يَحْسَبُهُ الْجَاهِلُ مَا لَمْ يَعْلَمَا * شَيْخًا عَلَى كُرْسِيِّهِ مُعَمَّمَا

[by Abù Ḥayyān alFaḳ'asī, *The ignorant* man, *so long as he knows not, accounts it* (a *mountain*) *to be a chief upon his chair, turbaned* (J, Jsh)]. It is sometimes affixed to the *aor.* when devoid of all that we have mentioned: S says that أَنْتَ تَفْعَلَنَّ is allowable in poetic license. And it is said to be affixed in a case of necessity to the *act. part.*, because assimilated to the *aor.*, as

أَرَيْتَ إِنْ جَاءَتْ بِهِ أَمْلُودَا * مُرَجَّلًا وَيَلْبَسُ الْبُرُودَا

أَقَائِلَنْ أَحْضِرُوا الشُّهُودَا

[*Tell thou me* (*orig.* أَرَايْتَ), *if she bring him delicate, combed, and wearing striped garments, wilt thou indeed say, Present ye the witnesses?* (Jsh)] and

يَا لَيْتَ شِعْرِي عَنْكُمُ حَنِيفَا * أَشَاهِرُونَ بَعْدَنَا السُّيُوفَا

[by Ru'ba (FA), *O would that I knew about you,* (*O tribe of*) *Ḥanīfa, whether ye will indeed be drawing swords after us!*; and the *act. part.* is *infl.* with the *corrob.* نَ, because *ns.* are *orig. infl.* (DM)].

§ 613. Out of these positions mentioned [612], the نَ (1) is inseparable from the *aor. correl.* of the oath

when *aff.*, as وَاللّٰهِ لَأَقُومَنَّ, provided that a preceding *prep.* do not depend upon it, as وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللّٰهِ تُحْشَرُونَ III. 152. *And*, by God, *if ye die, or be slain, assuredly &c.* [75]; while the saying

لَئِنْ تَكُ قَدْ ضَاقَتْ عَلَيْكُمْ بُيُوتُكُمْ

لَيَعْلَمُ رَبِّي أَنَّ بَيْتِي أَوْسَعُ

[By God, *if your tents have become too narrow for you, assuredly my Lord shall know that my tent is wider, orig.* لَيَعْلَمَنَّ (FA),] is anomalous [614] according to the BB: (2) is mostly affixed in command, prohibition, and interrogation, and with أَمَّا; but, according to Zj, is inseparable with أَمَّا, contrary to the opinion of others, according to whom omission of the ن is good, as

فَأَمَّا تَرَيْنِي وَلِيَ لِمَّةٌ * فَإِنَّ الْحَوَادِثَ أَوْدَى بِهَا

[by AlA'shà, *And, if thou see me when I have short hair, verily calamities have destroyed it*, where the *corrob.* ن is omitted after the *cohd.* أَمَّا (FA)], though expression of it is more frequent (R).

§ 614. The [double (DM)] *corrob.* ن may be suppressed in such as لَأَفْعَلَنَّ [613] by poetic license, as

فَلَا وَأَبِي لَنَأْتِيهَا جَمِيعًا * وَلَوْ كَانَتْ بِهَا عُرْبٌ وَرُومُ

(ML), by 'Abd Allāh Ibn Rawāḥa alAnṣārī, *Then no, by my father, assuredly we will undertake it* (the *warlike expedition*), *all together, even though Arabs and Greeks be in it*, i. e. لَنَأْتِيَنَّهَا (Jsh). The single [*corrob.* ن (IA)] is [necessarily (IA, ML)] suppressed (M, IH, IA, ML), (1) when met by a quiescent (M, R, IA, ML) after it (M, R), because of [the concurrence of (IA)] two quiescents (IH, IA); and is not vocalized like the Tanwīn [609] (M), as لَا تُهِينَ الْفَقِيرَ الخ [537] (M, R, IA, ML), i. e. لَا تُهِينَنْ (M): (2) in pause [after a Ḍamma or Kasra (IA, ML)], in which case what was elided [on account of it (R, IA, ML) in continuity (R)] is restored (IH, IA, ML) to the *v.* paused upon (R), vid. the و or ى [610] (R, IA, DM), (a) alone (R), as اِضْرِبُوا or اِضْرِبِي [and اِخْشَوْا or اِخْشَيْ (R)] for اِضْرِبُنْ or اِضْرِبِنْ (R, IA, ML) and اِخْشَوُنْ or اِخْشَيِنْ; (b) together with the ن [of the *ind.*] after it, as هَلْ تَضْرِبُونْ [649] or تَضْرِبِينْ and هَلْ تَخْشَوُنْ or تَخْشَيِنْ for هَلْ تَضْرِبُنْ or تَضْرِبِنْ and هَلْ تَخْشَوُنْ or تَخْشَيِنْ (R): while [in pause (R, IA)] after a Fatḥa [its predicament is that of the Tanwīn, i. e. (R)] it is converted into ا [640, 649] (IH, IA), as اِضْرِبَا for اِضْرِبَنْ (R, IA). Its suppression in other cases is said by some to be a poetic license, as

اِضْرِبْ عَنْكَ الْهُمُومَ طَارِقَهَا * ضَرْبَكَ بِالسَّيْفِ قَوْنَسَ الْفَرَسِ

[by Ṭarafa, *Do thou surely strike away from thee cares, their comer by night, like thy striking with the sword the crest of the horse, orig.* اضربني (Jsh)]; and by others to occur sometimes in prose, as some explain the reading of XCIV. 1. [548] (ML).

CHAPTER XXV.

THE ٥ OF SILENCE.

§ 615. It is a ٥ added at the end of the word paused upon, (1) when its final is an ا, and the word is a *p.* or radically *uninfl. n.*, as لَا, ذَا, and هُنَا, because the ا, being a faint letter, is meant to be made plain, and, when a quiescent ٥ is put after it, prolongation of the ا is unavoidable: (a) in *ns. decl.*, as أَفْعَى and حُبْلَى, or accidentally *uninfl.*, as لَا فَتَى, the ٥ of silence is not added, either from fear of its being confounded with the ٥ of the *post. pron.*, whereas no radically *uninfl. n.* is *pre.* except كَمْ [225], لَدُنْ, and لَدَى [205]; or because the inflection is supplied in the ا of أَفْعَى, and the quasi-inflectional vowel in لَا فَتَى, and, as we shall mention, the ٥ is not affixed to the word vocalized with an inflectional or quasi-inflectional vowel, whereas in the ا of such as هُنَا and هٰؤُلَا the inflectional vowel is not supplied, but, on the contrary, if a sound letter were in the place of the ا, it would be vocalized with an uninflectional vowel, as in هُوَ, هِيَ, and هٰؤُلَاءِ: (b) this ٥ is not affixed to a quiescent other than the ا mentioned, whether it be a و or ى, as in هُمْ and

هٰذِى, or something else, as in كَمْ and مَنْ, because the ا, being fainter, is more in need of being made plain; but it is affixed to the ا, و, and ى in lamentation, as وَا غُلَامَاهْ, وَا غُلَامَكُوهْ, and وَا غُلَامَكِيهْ, and in disapproval, as اَلْاَمِيرَاهْ, اَلْاَمِيرُوهْ, and اَلْاَمِيرِيهْ, because of your intention to increase the prolongation of the sound in both cases: (2) when you pause upon a word vocalized in the final with a vowel neither inflectional nor quasi-inflectional, [being then added] in order to make that inseparable vowel plain, since, if the ه were not added, the vowel would drop off because of the pause, whereas the inflectional vowel is not made plain because it is accidental and speedily removable, as هٰذَهْ, ضَرَبَنِيهْ, هَنَهْ, مُسْلِمُونَهْ, مُسَاوَاهْ, ضَارِبَانِهْ, رِجْلَانِهْ, عَصَايَهْ, ضَرَبَتَهْ, اِضْرِبَنَّهْ, اِنْطَلِقَنَّهْ, ثَمَّهْ, بِحَكَمِهْ, ضَرَبَتِّهْ, قَاضِيَهْ, غُلَامِيَهْ, هُوَهْ, اَيْنَهْ, كَيْفَهْ, &c.; but its introduction in the word whose penultimate is quiescent is stronger than in the word whose penultimate is mobile, to the end that two quiescents may not be combined, [as would be the case] if the final were made quiescent: (a) they do not affix it, however, to the ن s in the five paradigms [405], as تَضْرِبَانِهْ, تَضْرِبُونَهْ, and تَضْرِبِينَهْ, because the ن, being the sign of the *ind.*, is like the inflectional vowel: (b) some of the BB disallow اِنْطَلِقَنَّهْ

and ضَرَبْتُهُ because of the liability [of the ه] to be confounded with the *pron.* of the *inf. n.* and in the case of ضَرَبْتُهُ with the direct *obj.* also; but this is of no account, because Khl transmits اِنْطَلَقْتُهُ from the Arabs, and, if ambiguity were a preventive, they would not say اَعْطَيْتُكَهُ , اِنَّهُ , لَيْتَهُ , لَعَلَّهُ , and اِعْلَمَنَّهُ : (c) in some cases, however, they use the ا in place of the ه, because of its resemblance to the latter, vid. in اَنَا [161, 497, 648] and حَيَّهَلَا [191]: (d) they do not affix the ه to the final of such as لَا رَجُلَ , يَا زَيْدُ , and خَمْسَةَ عَشَرَ, because the vowel of uninflectedness, being accidental [159], resembles the vowel of inflection: (e) similarly they do not affix it to the final of the bare *pret.*, because it is vocalized only on account of its resemblance to the *infl.*, [by reason of its occurrence in the place of the *n.*, as رَجُلٌ ضَرَبَ, i. e. ضَارِبٌ, and of the *aor.* also, the *pret.* being (*a*) converted into a future, (*α*) by requisitive origination, either prayer, as in رَحِمَكَ اللّٰهُ *God have mercy upon thee!*, or command, as in 'Alī's saying اَجْزَأَ امْرُؤٌ قِرْنَهُ وَآسَى اَخَاهُ بِنَفْسِهِ *Let a man prove a match for his adversary, and make his comrade equal with himself*; (*β*) by enunciation respecting future matters with the

intention of predicating their occurrence decidedly, as وَنَادَىٰ أَصْحَابُ الْجَنَّةِ VII. 42. *And the inmates of Paradise shall call*, the cause in both cases (α and β) being that the act, in respect of the speaker's meaning it to occur decidedly, is as though it had occurred and passed; (γ) when it is negatived by لَا or أَنْ in the *correl.* of the oath, as وَاللَّهِ لَا فَعَلْتُ or إِنْ فَعَلْتُ, so that repetition of لَا is not necessary, as it is in the case of the *pret.* retaining its proper sense, whence تَاللَّهِ لَا عَذَّبْتُهُمُ الخ (547); (δ) by prefixion of the *cond.* أَنْ or what implies its sense (419, 585); (ε) by prefixion of the مَا acting as a substitute for the *pre. adv.*, as مَا ذَرَّ شَارِقٌ (571) and مَا دَامَتِ السَّمَاوَاتُ XI. 109. *So long as the heavens shall endure*, beceuse of its implying the sense of إِنْ دَامَتْ, i.e. إِنْ دَامَتْ كَثِيرًا أَوْ قَلِيلًا, though the *pret.* sometimes remains a past with it, as وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ V. 117. *And I was a watcher over them so long as I continued to be among them*: (b) either past or future, (α) after the Hamza of equalization (581), as سَوَاءٌ عَلَيَّ أَقُمْتَ أَمْ قَعَدْتَ *Alike is it to me whether thou have stood or sat* or *stand or sit* (539), and after كُلَّمَا and حَيْثُ, because the three contain a tinge of condition; (β) after

the *p.* of excitation, when it is requisitive (573); (γ) when it is a *conj.* of a general conjunct, or an *ep.* of a general *indet.*, that is an *inch.*, as الَّذِي اَتَانِي فَلَهُ دِرْهَمٌ or كُلُّ رَجُلٍ اَتَانِي اَلَخ *He, or Every man, that has, or shall, come to me shall have a dirham*, because both contain a tinge of condition (32) (R on the *pret.*):] so that, its vowel being [quasi-] inflectional, they do not say ضَرَبَهْ. When the word is one whose ل disappears in apocopation [404] or pause [645], then, if it remain *unil.*, the ه of silence is necessary, as رِهْ and قِهْ, because of the impossibility of pausing upon a mobile or beginning with a quiescent: whereas, if it be of more than one letter, as اُغْزُهْ, اِرْمِهْ, and اِخْشَهْ, and لَمْ يَغْزُهْ, لَمْ يَرْمِهْ, and لَمْ يَخْشَهْ, the ه is not necessary; but it is more frequent here than in such as ثُمَّهْ and مُسْلِمُونَهْ, because, when you do not put the ه, you make the final of the word quiescent after elision of a letter from it [644], which is a catachresis; while in such as اَعِهْ and اَقِهْ in your sayings اِنْ تَعِ اَعِهْ *If thou collect, I shall collect* and اِنْ تَقِ اَقِهْ *If thou guard, I shall guard* it is more frequent than in اُغْزُهْ and لَمْ تَرْمِهْ, because here, if the ع were quiescent, the catachresis would be greater, by reason of the elision of the ف and ل and quiescence of the ع. Some of the

Arabs do not affix the ه of silence to the word vocalized in the final, except that which has something elided from its end, [like اُغْزُهْ and اِرْمِهْ]; and do not pause upon that which has nothing elided, like أَنَا, لَعَلَّ, لَيْتَ, &c., except with quiescence: and Y and IIU relate that some of the Arabs also pause upon the word whose final is elided, like اُغْزْ and اِرْمْ [644], with quiescence without a ه; but this, says S, is the rarer of the two *dials.* Affixion of the ه to the *interrog.* مَا whose ا is elided after the *prep.*, as إِلَامَ and عَلَامَ [181], is more frequent than its suppression: and in the مَا governed in the *gen.* by prothesis, as مَجِيْءَ مَهْ and مِثْلَ مَهْ [648], the ه is inseparable upon pause, as in رَهْ and قِهْ [above]. The ه of silence is suppressed in continuous speech, like the *conj.* Hamza [669], unless continuity be treated like pause, as in هَلَكَ عَنِّى سُلْطَانِيَهْ خُذُوهُ LXIX. 29. 30. *My power hath perished from me. Take ye him* when continuous.

§ 616. It is properly quiescent, even if it occur after the ا, because combination of two quiescents is admissible in pause: but he that expresses it in continuity after the ا, when treating continuity like pause [615],

mobilizes it either with Ḍamma by assimilating it to the ٥ of the *pron.*, or with Kasra because of the two quiescents [664]; and

يَا مَرْحَبًا بِحِمَارِ عَفْرَا * إِذَا أَتَى قَرِيَتَهُ بِمَا شَا

[fer عَفْرَاءَ and شَاءَ by poetic license, *O* people, *welcome to the he-ass of 'Afrá! When he comes, I will entertain him with what he wills* (AAz)] is related in both ways (R).

CHAPTER XXVI.

THE ش AND س OF PAUSE.

§. 617. It is a ش according to the Banù Tamīm, and a س according to Bakr, affixed to the ک of the *fem.* in pause, as أَكْرَمْتُكِشْ and مَرَرْتُ بِكِشْ, [with the س] dotted or undotted; and is named the ش or س of the كَشْكَشَة or كَسْكَسَة (ÀA). The س of the كَسْكَسَة, which is in the *dial.* of Bakr Ibn Wā'il, is the س affixed to the ک of the *fem.* in pause, since, if it were not affixed, the ک, being quiescent, would be liable to be confounded with the ک of the *masc.*; and they make omission of the س in pause a sign of the *masc.*: so that [with the *fem.*, when they pause,] they say أَكْرَمْتُكِسْ; but, when they continue, they do not put the س, because the vowel of the ک is then sufficient to distinguish between the two ک s. And a people of the Arabs affix the ش to the ک of the *fem.* in pause; but, when they continue, suppress it: their object being the same as in the affixion of the س. And many of Tamīm and Asad put a ش instead of the ک of the *fem.* in pause, as

تَضْحَكُ مِنِّى إِنْ رَأَتْنِى أَحْتَرِشْ
وَلَوْ حَرَشْتُ لَكَشَفْتُ عَنْ حِرِشْ
عَنْ وَاسِعٍ يَغْرَقُ فِيهِ ٱلْقَنْفَرِشْ

She laughs at me if she sees me hunting the lizard: and, if I had hunted the lizard, I should have uncovered thy vulva, a wide one *wherein the burly* gland of the penis *is drowned*, that also being for the object mentioned; and sometimes continuity is treated like pause, as says the poet [AlMajnūn (D)]

فَعَيْنَاشِ عَيْنَاهَا وَجِيدُشِ جِيدُهَا

وَلٰكِنَّ عَظْمَ السَّاقِ مِنْشِ دَقِيقُ

Then thy two eyes are her two eyes, and thy neck is her neck; but the bone of the shank of thee is slender (R).

CHAPTER XXVII.

THE PARTICLE OF DISAPPROVAL.

§ 618. It is an augment [620] affixed, in interrogation [with the ا exclusively (R)], to the final (M, R) of the [expression previously] mentioned (R), in two ways, either alone, without a separative, as ازيدنيهٔ [497], or separated from the letter before it by ان *red.* [563], like that which is in ما ان فعل [620], as ازيد انيهٔ (M), when you intend *disapproval of belief in the mentioned's being in accordance with what has been mentioned*, or *disapproval of its being contrary to what has been mentioned*, as you say e. g. جانى زيد *Zaid has come to me*, and then ازيدنيهٔ *What! Zaid?* is said by him that intends giving you the lie, i. e. *How should he come to thee?*, this sign being an explanation that he does not believe that Zaid has come to you; or by him that does not doubt that Zaid has come to you, and disapproves [the idea] that he should not come to you, as though he said *Who doubts this?* and *How should he not come to thee?*: but Akh says that this augment is *orig.* applied to denote only *disapproval of the men-*

tioned's being in accordance with what has been mentioned; so that, if *disapproval of its being contrary to what has been mentioned* be meant, it is by way of ridicule and mockery, as though he said *How should Zaid not come to thee when thou art the august, the grand?* [619]. This augment is affixed only upon condition of pause and of disapproval by means of the *interrog.* Hamza not separated from the *n.* [or other expression] mentioned; not if the *n.* [or other expression mentioned] be continuous with what follows it [622]; nor if the interrogation be real, not disapprobatory, or the Hamza be separated from the [expression] mentioned [621] by a *saying* or what is in its sense, as أتقول زيدا *What! dost thou say "Zaid"?* and أيتكلم زيد *What! is "Zaid" spoken?*: and, when the conditions are realized, and it is intended to affix the augment of disapproval, then in most cases that [expression] mentioned is literally imitated with its vowel, inflectional or uninflectional, as [you say] أذهبتوه *What! "I went away"?* to him that says ذهبت *I went away*, and أانا انيه *What! "I"?* to him that says أنا فاعل *I am doing*; but sometimes the disapprobatory letter of prolongation is added without imitation of the expression mentioned, the sign being affixed to that

part of your speech where its affixion will make sense, so that you say أَذَهَبْتَا *What! wentest thou away?* to him that says ذَهَبْتُ, whence the citation of S [619], where, if the man had imitated, he would have said أَتَخْرُجُوا *What! "Shalt thou go forth"?* (R).

§ 619. It has two meanings, *disapproval of* [*belief in*] *the matter's being in accordance with what the person addressed has mentioned*, and *disapproval of its being contrary to what he has mentioned*, as to him that says قَدِمَ زَيْدٌ *Zaid has arrived* you say أَزَيْدٌ قَدِمَ [618], disapproving his arrival or the contrary of his arrival; and to him that says غَلَبَنِي الْأَمِيرُ *The governor has overcome me* you say أَالْأَمِيرُ *What! the governor?*, as though, says Akh, you ridiculed him and disapproved his wondering that the governor should overcome him; and S says "We heard a man of the people of the desert, to whom it was said أَتَخْرُجُ إِنْ أَخْصَبَتِ الْبَادِيَةُ *Shalt thou go forth if the desert abound with herbage?*, say أَأَنَا *What! I?*, disapproving his thinking that he should be otherwise than going forth" (M).

§ 620. The final of the word is (1) quiescent, (a) an unsound letter, as رَأَيْتُ الْمُعْلَى, جَاءَنِي الْقَاضِي, and

زيد يغزو, the predicament of which is that the augment is added after it, so that, two quiescents being combined, the 1st of them is elided [623], as القاضية, المعلاة, and ايغزوة; (b) a sound letter, whether a Tanwīn or anything else, in which case it must be mobilized with Kasr [624] because of the two quiescents, so that the disapprobatory augment is then only a ى, as ازيدنية and الم تضربية: (2) mobile, in which case the augment conforms to that vowel [624], whether uninflectional or inflectional, so that it is a و after the Ḍamma, an ا after the Fatḥa, and a ى after the Kasra, as الاميرونا, الزيدونا, and الزيدانية; the disapprobatory letter of prolongation then not being like the sign of lamentation, because that must be an ا except on occasion of ambiguity [55]. The disapprobatory letter of prolongation may be affixed to ان added after the expression mentioned with the *interrog.* Hamza is prefixed to it, in which case the letter of prolongation is only a ى, because you pronounce the ى of ان with Kasr on account of the two quiescents; and ان, being added to augment the plainness and clearness [of the sound], because the letter of prolongation and the ء are faint, is *red.* as in ما فعلن ان [618]. IH says that apparently they add ان only in the case of the word

whose final is quiescent, in order to preserve that quiescent, because, if أنْ be not added, the quiescent becomes mobile if it be sound, and drops off if it be a letter of prolongation: but he is refuted by its occurrence after the mobile in اانا انيهْ [619], because the ن of انا is mobile [161]; while he replies that, the addition [of أنْ] being only in the state of pause [618, 622], and pause upon انا being with the ا [648], it follows that انا, even though there be not an ا in it because of the occurrence of أنْ after it, becomes in the predicament of the [word] paused upon with the ا, and, if أنْ were not added, اناهْ would be said with [the 1st] one of the two ا s [the pausal and the disapprobatory] elided. And by analogy to what he says المعلى انيهْ, القاضى انيهْ, and ايغزو انيهْ should be said, if أنْ be meant to be added. But this that he says, namely that أنْ is made peculiar to the word quiescent in its final, does not occur in the language of the GG, and is only a deduction from analogy on his part.

§ 621. The disapprobatory letter of prolongation occurs at the end of the sentence, after the *ep.*, coupled, &c., as ازيدا وعمرنيهْ *What! Zaid and 'Amr?* and ازيدا الطويلاهْ *What! the tall Zaid?*; and, when a man

says أضربت عمر, you say أعمراً أضربت *What! didst thou beat 'Umar?*: so that you prefix the Hamza of disapproval to the *prop.* and single term, and to whichever of the parts of speech you will.

§ 622. Disapproval and imitation are allowable with omission of the disapprobatory letter of prolongation, even if the sentence be pausal; and, when you mean continuity, omission of this augment is necessary, as أزيداً يا فتى *What! "Zaid," O youth?*, as the signs are omitted in من when you say من يا فتى *Who*, or *Whom*, *O youth* [183]. Retention of the Tanwīn is allowed here in the state of pause [609, 640] because of the intention to imitate; and with the augment of disapprobation the Tanwīn becomes intermediate, and the ٥ remains paused upon, so that retention of the Tanwīn in pause is not disapproved. And the ٥ of silence is unavoidable here [624] in the state of pause (R).

CHAPTER XXVIII.

THE PARTICLE OF TRYING TO REMEMBER.

§ 623. It is a letter of prolongation added to the final of every word that the speaker pauses upon in order that he may try to remember what he shall speak after it (AA). It is not found in chaste speech: and occurs only when the speaker has uttered a word, and does not mean to pause and discontinue his speech, in which case, (1) if the final of that word be mobile, he conjoins it with a letter of prolongation homogeneous with its vowel, as, in the case of قَالَ, يَقُولُ, and مِنَ الْعَامِ, he says قَالَا, prolonging the Fatha of the ل until he remembers what he has forgotten and continues with it, and [similarly] يَقُولُو and مِنَ الْعَامِي; (2) if the final be a sound quiescent, whether a Tanwīn or anything else, he conjoins it with a quiescent ى, as هٰذَا سَيْفَنِي [624], قَدِي, and اِلَي; (3) if its final be a quiescent letter of prolongation, as in الْقَاضِي, الْعَصَا, and يَغْزُو, he prolongs that letter until he remembers, and does not import another letter of prolongation, or, as may be said, does import it, and elides the 1st, as is said in the case of the disapprobatory letter of prolongation [620] (R).

§ 624. This augment is like the augment of disapprobation [620] in conforming to [the vowel of] what precedes it, if this be mobile [623]; and, when this is [a sound] quiescent, it is mobilized with Kasr, as it is mobilized there, and afterwards the augment conforms to it: S says "We have heard them say إِنَّهُ قَدِي [497, 623] and إِلِي for قَدْ فَعَلَ and the ا and ل when trying to remember اَلْحَارِثُ and the like;" and he says, "We have heard a trustworthy person say هٰذَا سَيْفِنِي, meaning *This is a sword of such and such a quality*, [when trying to remembers its *ep.*] (M). This augment is not followed by the ٥ of silence, contrary to the augment of disapproval [622], because this is added only when pause is not intended (R).

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NOTES.

MISPRINTS due to defective type are not corrected when the proper forms are sufficiently obvious without correction.

Vol. means volume, *p.* page, *col.* column, *l.* line, *l.l.* last line, *cf.* compare, *dele* obliterate.

P. 5, *l.* 1. نِعمتْ is made *fem.* because the جزاء is the جنّة — *l.* 9. "mobile *nom. pron.*" includes a *nom. pron.* whose initial is mobile like نَا, تُمَا, تُمْ, etc.

P. 12, *l.* 3. He that says تَحسَبْ with Fatḥ [of the س] pronounces [the ت] with Kasr, and he that pronounces [the س] with Kasr pronounces [the ت] with Fatḥ (BS); and وَلَا تَرْكَنُوا XI. 115. *And incline ye not* is read (K, BS) by Abù 'Amr, according to the *dial.* of Tamìm in pronouncing the aoristic letters except the ى with Kasr in all *ex.* of the *conjug.* of يَعْلَمُ عَلِمَ; and like it is the reading فَتَمَسَّكُمُ النَّارُ XI. 115. *So that the fire touch you* (K); and the poet says قُلتُ لِبَوَّابٍ لَهُمْ [603]; and I heard a Badawì say in the course [at Makka between As-Safà and Al-Marwa] إِنَّكَ تَعْلَمُ مَا لَا نَعْلَمُ *Verily Thou knowest what we know not* (BS) —*l.* 9. After "whose ف is a ع" insert "[and whose *aor.* is يَفْعَلُ with Fatḥ of the ع (Mb)]:" *cf.* تَثِقُ above.

P. 17, *l.* 5. The correct opinion is that the *aor.* is put into the *ind.* because of its occupying the place of a *n.* [in the *nom.*, as in زَيْدٌ يَضْرِبُ, or *gen.*, as in مَرَرْتُ بِرَجُلٍ يَضْرِبُ, or *acc.*, as in رَأَيْتُ رَجُلًا يَضْرِبُ, being put into the *ind.* only because, being then like the *n.*, it is given the foremost and strongest inflection of the *n.* (DM)]; and this is the opinion of the BB (ML).

P. 21, *l.* 23. Read "*of*) *which*."

P. 22, *l.* 11. The reference is to *p.* 54 *a*, *l.* 7, where the uncommon cases of suppression are given.

P. 25, *l.* 6. Read كَسَرْتُ.

P. 29, *l.* 24. مُجْرَانَا with Ḍamm of the م, is a mīmī *inf. n.* i. q. الْإِجْرَآءُ, *pre.* to the ن of the 1*st pers.* (FA).

P. 30, *l.* 12. Because no *inf. n.* is obtainable from such a nominal *prop.* as an *ant.* for the *inf. n.* deducible from أَنْ and the *subj.* to be coupled to.

P. 34, *l.* 22. Lest heaviness be produced by the concurrence of the two likes (ML on the ل), the ل of كَيْ and the ل of the *neg.* لَا (DM).

P. 35, *l.* 17. Read "and similarly (Sh) as."

P. 40, *l.* 8. *Nisi* eveniat ut moriamur (De Slane): *until* (AAz), as in XLVIII. 16., the action of نُحَاوِلُ being consummated little by little.

P. 41, *l.* 6. IA follows BD [538]; and IHsh in the Sh is of the same opinion as in the ML [538, 539].

P. 46, *l.* 7. The reference is to *p.* 44, *l.* 12, where the existence of the talking notwithstanding the non-existence of the coming is explained.

P. 51, *l.* 13. Abu -lLaḥḥām athTha'labī (KF).

P. 67, *l.* 13. With the *v.* goes its *ag.*, so that the whole *cond. prop.* is suppressed.

P. 68, *l.* 7. "*Prop.*" here includes the *pred.*

P. 69, *l. l.* This *prop.* يَقُولُ corresponds with يَجِيءُ عَمْرٌو at *p.* 70, *l.* 5.

P. 70, *l. l.* Lane (*p.* 76, *col.* 1) is wrong in apocopating تَنْزِلُ, since أَلَا is not an apocopative: the two moods mentioned by his authorities are allowable in the 2nd *v.*, not in the 1st.

P. 77, *l* 17. And, according to Dm, the *subj.* [540] —*l.* 24. Put a comma after "promise."

P. 78, *l.* 14. For similar rule with ثُمَّ see § 540.

P. 80, *l.* 15. All agree that LXIII. 10. is i. q. إِنْ أَخَّرْتَنِي أَصَّدَّقْ وَأَكُنْ [538]: but Khl and S hold أَكُنْ to be coupled to فَأَصَّدَّقَ because

imagined to be أَصَّدَّقَ; while Sf and F, followed by Z in the K and by B, hold it to be coupled to فَأَصَّدَّقَ because in the place of أَصَّدَّقَ, which IHsh disapproves.

P. 92, *l.* 7. This *dial.* seems to have been originally local, peculiar to Makka, not vulgar, as is proved by AlḤasan's reading at *p* 93; and to have afterwards become vulgar.

P. 94, *l.* 15. *Dele* the comma between "*me*" and "[165]."

P. 95, *l. l.* The opinion of the KK is approved by IHsh [603].

P. 98, *l.* 13. By ArRabī' Ibn Ḍabu' alFazārī, a heathen (Is).

P. 99, *l.* 2. Read طَهُرَ — *l.* 6. This *accident* (عَرَضٌ) is to be distinguished from the *accident* (حَدَثٌ) indicated by every *v.* [402 : the former is a particular kind of occurrence, as explained in § 484; and the latter an occurrence of any kind — *l.* 7. *Color* is treated by IA as an *accident*; but not by IHsh [below], nor by IH and R 484].

P. 104, *l.* 8. By the A'shā of Ṭarūd, whose name was Iyās Ibn 'Āmir (Akh). AAz names the three poets mentioned in the text — *l. l.* رَبٌّ is in the *acc.* as *ep.* of اللّٰهَ; or *nom.* as *enunc.* of a suppressed *inch.*, i. e. هُوَ رَبُّ الْعِبَادِ (*He is*) *the Lord etc.* (FA).

P. 106, *l.* 3. Read أُمٌّ. The verse is by 'Abd ArRaḥmān Ibn Al Ḥakam (Notes on the D): see Mb, *p.* 72.

P. 108, *l.* 3. For "*Verily he prospereth*" read "(*Assuredly*) *he doth prosper* [575, 600]."

P. 112, *l. l.* كَرِمَ with Kasr of the ر (DM), like كَتِفَ (Jsh).

P. 115, *l.* 8. In VIII. 15. [529] the two *prons.* are the *objs.* of أَرَى, and كَثِيرًا is a *d. s.* to the 2nd, not a 3rd *obj.*, as appears from the K and B on VIII. 46.

P. 116, *l.* 2. In this text, as in the reading لَأُقْسِمُ LXXV. 1. *Assuredly* (*I*,) *I swear* [566], i. e. لَأَنَا أُقْسِمُ, Z and B consider the ل to be the ل of inception, not the ل of the oath, because they hold that the ل of the oath is not prefixed to the *aor.* except with the *corrob.* ن; and then they supply an *inch.*, because they hold that the ل of inception is

not prefixed to verbal *props.* except in the *cat.* of إِنَّ (see the K, B, and ML on the ل).

P. 117, *l.* 4. By AnNābigha adhDhubyānī, whose name was Ziyād [Ibn 'Amr (SR)] Ibn Mu'āwiya (Jsh).

P. 122, *l.* 6. After "(J)," insert "the *dial.* of Ḳuraish and their neighbours (BS),"—*l.* 7. Read أَنْ —*l.* 14. after "(J),]" read "the *dial.* [of some of Tamīm and all (BS)] of the Banù"—*l.* 15. The BS also says that these two tribes are among the chaste speakers of the Banù Asad—*l.* 18. By Ru'ba Ibn Al'Ajjāj Ibn Ru'ba at Tamīmī (Jsh).

P. 123, *l.* 10. Read "(J), and is the *dial.* of many of Ḳais and most of the Banù Asad (BS),]."

P. 125, *l.* 13. Read قَرْسَخَانِ.

P. 128, *l.* 7. Read "[of Ru'ba (J, Jsh) Ibn Al'Ajjāj Ibn Ru'ba at Tamīmī (Jsh)]."

P. 134, *l.* 25. The Sh is exemplifying the construction, not the sense, of عَلِمَ when not i. q. عَرَفَ.

P. 136, *l.* 6. Or Asīd Ibn Abī Iyās Ibn Zunaim (DII, Is), or Anas Ibn Zunaim (SR, Is).

P. 138, *l.* 12. The Jsh has فَأَرْسَلَهُ *Then he discharged it* (the *arrow* mentioned in the verse next before it), with the 3rd *pers.*, like فَأَمْهَلَهُ in the verse next but one before it [564].

P. 140, *l.* 19. Read "*not?* (BS)."

P. 141, *l.* 8. Tamīm Ibn Ubayy Ibn Muḳbil (FA, Jsh), one of the Banù 'Āmir Ibn Ṣa'sa'a (SR), or Sumbul al A'rābī (FA)—*l.* 22. 'Abd Allāh (Jsh) Ibn Hammām asSalūlī (FA, Jsh).

P. 142, *l.* 15. Ibn Udhaina (IKb, IKhn).

P. 143, *l.* 20. 'Uḳba Ibn AlḤārith alAsadī in the same poem as مُعَاوِيَ الخ [108] (Jsh).

P. 147, *l.* 6. Insert "by 'Umar Ibn Abī Rabī'a," before "*As.*"

P. 149, *l. l.* Read أَتَمَّ.

P. 154, *l.* 3. For "*good*" read "*better*"—*l.* 7. The ؛ denotes *swearing* (FA): the ؛ is subsidiary to a suppressed oath, in full وَاللّٰهِ لَقَدْ الخ (J). See the note on *p.* 403, *l.* 2.

P. 155, *l.* 11. By AlLa'īn alMinḳarī (AAz, FA, Jsh), whose name was Munāzil (ID, MSh, FA, Jsh) Ibn Rabī'a (MSh, FA, Jsh).

P. 158, *l.* 18. For a case where the ل of the oath does not suspend see *p.* 694 below.

P. 159, *l.* 14. On this *ex.* see *vol.* I, *p.* 346—*l.* 15. أَبُو مَنْ is a *prepos. inch.*, and زَيْدٌ an *enunc.*, or the converse (DM). After "*was Zaid*" insert "or *Zaid was.*"

P. 160, *l.* 20. According to some, لَعَلَّ suspends because it is an *interrog.* [535]—*l.* 21. After "*you*" insert "mentioned by F in the Tadhkira."

P. 161, *l.* 7. On this *ex.* see § 522.

P. 162, *l.* 12. See § 524.

P. 170, *l.* 8. *Dele* the comma after "*gen.*"—*l.* 16. See § 498, *p.* 296.

P. 171, *l.* 12. For another *ex.* of جَاءَ see § 80, *vol.* I., *p.* 257—*l.* 15. Whence XVII. 23. [131], i. e. *so that thou become blamed, forsaken* of God (K,B), the two *accs.* being *preds.*

P. 173, *l.* 2. And لَوْ [571].

P. 174, *l.* 12. By Zurāra Ibn Farwān of the Banū 'Āmir (ID)—*l.* 22. From the ML, II. 291., whereas the passage outside the square brackets is from the ML, II. 134.

P. 177, *l.* 10. N renders هَلْ by قَدْ [581, 582].

P. 179, *l.* 13. This verse seems from its position in the J to have been omitted by Dieterici from the *exs.* of the *att.* in the IA, *p.* 75 [447]; but it is not given in the FA—*l.* 21. An *ex.* of the redundance of كَانَ between the *inch.* and *enunc.* occurs at *p.* 181, *l.* 8, and another at *vol.* I., *p.* 553, *l.* 21.

P. 180, *l.* 19. By AlFarazdaḳ (Dw, *p.* 103).

P. 183, *l.* 10. By Ibn Aḥmar (AAz).

P. 184, *l.* 7. *Dele* "[163]."

P. 185, *l.* 22. 'Adī Ibn Zaid al'Ibādī (MDh).

P. 187, *l.* 11. "what" means "that *time* which."

P. 189, *l.* 1. For "88" read "90"—*l.* 2. Read "affirmation [88]," —*l.* 16. The next verse is

وَالْمَرْءُ قَدْ يَرْجُو الرَّجَا * ءَ مُؤَمِّلًا وَالْمَوْتُ دُونَهُ

And man sometimes hopes eagerly, expectant, when death is before him (AAz, FA); and Abù Bakr is said to have been in the habit of reciting these two verses (AAz).—*l.* 18, For "*it*" read "*he*," i. e. *that perisher* (AAz).

P. 190, *l.* 6. With "*possessor of a girdle*" *cf.* "*belted* knight" — *l.* 14. For "[so that] it" read "which."

P. 191, *l.* 7. Read لَيْسَ —*l.* 13. Upon precedence of the *pred.* before the *sub.* see § 97.

P. 200, *l.* 10. Read جَعَلَتْ.

P. 201, *l.* 8. See also the note upon *p.* 269, *l.* 8.—*l. l.* The J has "Kabīr", an obvious misprint; the FA has "Kuthayyir."

P. 207, *l.* 8. Manādhir or Munādhir (KF)—*l.* 12. These words, but with تَغْرُبُ for أَنْ تَغْرُبَ, are said in the SB (IX. 36, 38, X. 26) to have been addressed by 'Umar to the Prophet on the day of the Ditch.

P. 211, *l.* 5. "it" means عَسَى —*l.* 6. What I think is that عَسَى is not one of the *vs.* of *app.* [459]. For it is [denotative of] *longing* in the case of others than God; and, *longing* being only in what the longer is not confident of the realization of, how can the *approach* of what one is not confident of the realization of be predicated? Nor may its meaning be said to be *hope for the approach of the pred.*, as is understood from the language of [Z,] Jz, and IH, i. e. *that the longer longs for the approach of the purport of its pred.*, so that عَسَى اللّٰهُ أَنْ يَشْفِيَ مَرِيضِي *May-be God will heal my sick* means *I hope for the nearness of his recovery*; because عَسَى is not necessarily applied to denote *longing for the approach of the purport of its pred.*, but denotes *longing for the realization of its purport absolutely*, [i. e.] *whether its realization be hoped for after a short*

or long period, as عَسَى اللهُ أَنْ يُدْخِلَنِي الْجَنَّةَ *May be God will make me to enter Paradise*; so that, when you say عَسَى زَيْدٌ أَنْ يَخْرُجَ *May be Zaid will go out*, it is i. q. لَعَلَّهُ يَخْرُجُ *Perhaps he will go out*, and there is no *approach* in لَعَلَّ by common consent (R).

P. 216, *l.* 1. The Mb has ذَوُو الْأَرْحَامِ *The relations*, which suits the sense better, as the poet is satirizing persons newly raised to prosperity by their relations.

P. 222, *l.* 14. The alternative renderings given by J are in accordance with the constructions (1. a) and (1. b) in § 472.

P. 223, *l.* 4. But see وَنِعْمَ مَزْكًا مِنَ الْخَ [182] and V. 67. [604, 471], from which it appears that, according to some, the *ag.* may be مِنْ or مَا.

P. 225, *l.* 13. See another *ex.* in V. 67. [604]—*l. l.* In II. 273. مَا may be a general complete *det.*, i. q. الشَّيْءُ [180], in which case there is no *sp.* [470], the *ag.* being explicit, i. e. مَا i. q. الشَّيْءُ; or a complete *indet.*, i. q. شَيْئًا, *sp.* of the latent pronominal *ag.* in نِعْمَ: and in either case the particularized by praise is هِيَ i. q. ابْنَ أُخْتِهَا.

P. 226, *l.* 12. I. e. in case (1. a) or (2).

P. 227, *l.* 8. For *exs.* with بِئْسَ see XI. 101. [147] and XVIII. 48. [160]—*l.* 15. نَعَمْتُ is made *fem.* because the زَرَق is an improper *fem.* as being a سَفِينَةٌ (AAz).

P. 228, *l.* 9. But see *vol.* 1, *p.* 295, *l.* 21. and *p.* 509, *l.* 21.

P. 238, *l.* 15. Read "(ISk, J)."

P. 241, *l.* 23. Read "Akh."

P. 242, *l.* 5. Read "Akh"—*l.* 9, 18, 20. The "*reg.*" means the wondered at [498]—*l.* 19. contrary to the opinion of Akh, Mb, and those who agree with them, while Sm attributes the disallowance to S (IA).

P. 243, *l.* 5. Al'Ansi (SR, IKb, ID, Nw).

P. 246, *l.* 2. This [quiescense of the medial] is allowable in the case of everything pronounced with Ḍamm or Kasr, when not one of the vowels of inflection: you say in the case of *ns.* فَخْذٌ for فَخِذٌ [468] and عَضْدٌ for عَضُدٌ [408]; and in the case of *vs.* كَرْمَ عَبْدُ اللهِ صلى, i. e. كَرُمَ [476], and قَدْ عَلْمَ اللهُ, i. e. عَلِمَ: AlAkhṭal says فَإِنْ أَهْجُهُ الخ, and another says عَجِبْتُ لِمَوْلُودٍ وَلَيْسَ الخ *I wondered at a child not having etc.* [505, 663]. But [the medial in] ضَرْبٌ and جَمَلٌ may not be made quiescent, because of the lightness of the Fatḥa (Mb)—*l.* 19. And the remaining aoristic letters follow the ى, in order that the *conjug.* may not vary, as تَعِدُ, أَعِدُ, and نَعِدُ (Mb).

P. 247, *l.* 15. Jarīr [591] (FA. Jsh), or some one else (Jsh).

P. 248, *l.* 4. R makes شَاءً *orig.* شَيْأً: De Sacy, Schier, Glaire, Wright, and Lane make it شَيْأً.

P. 250, *l* 4. The poet 'Ailān Ibn Shujā' (ID)—*l.* 5. The notes to the ID, *p.* 24, give several *vars.* in this verse—*l.* 6. Related by Mb [*p.* 192] وَكَانَ عِيَاضٌ مِنْهُ أَدْنَى وَمُشْرِقٌ without alteration of the Majrà, *and 'Iyāḍ and Mushrik would be nearer than he*, 'Iyāḍ and Mushrik being two men (Notes to the ID).

P. 252, *l.* 17. See *p.* 246, *l.* 17, for the cause of elision—*l.* 18. Nor confined to such *vs.*—*l.* 19. I.e. with the alternative of Fatḥ.

P. 260, *l.* 9. I.e. in all its usual meanings, vid. *ailments, griefs*, and their *opps.*, and *colors, defects*, and *appearances*; while in some meanings, as in فَهِمَ, it is *trans.*

P. 261, *l* 2. That سَدْتَهُ and قَلْتَهُ are *orig.* سَوُدْتَهُ and قَوُلْتَهُ with Ḍamm of the ع is the opinion of Ks (MASH).

P. 262, *l.* 1. Says AlAḥnaf (ML) Ibn Ḳais (DM) atTamīmī (IKhn, Is) asSa'dī (Is), who is proverbial for *forbearance* (IKhn). See P, *vol.* I, *p.* 396.

P. 266, *l.* 22. Read "*itself*, even if the root be a *prim.*, as."

P. 269, *l.* 8. أَحْجَارُهُ is not *ag.* of يُكَلِّمُنِي, because the *pred.* of كَانَ must govern in the *nom.* the *pron.* of the *sub.* [459] (FA)—*l.* 14. The R

has فعل فقط: Lane makes أَفْطَرَ and أَبْشَرَ quasi *pass.* of فَعَّلَ, which in both *vs.* is i. q. فَعَلَ in the senses here given.

P. 270, *l.* 5. After "AlFarazdaḳ" insert "about Abu 'Amr Ibn Al'Alá (IKb, IKhn), according to As (IKhn),]."

P. 273, *l.* 18. Read فَأَنْفَقَهُمْ.

P. 284, *l.* 3. As to the government of peculiar *ps.* see § 578.

P. 285, *l.* 4. I. e. إِلَّا سَعْيَهُ *save* the fact *that he hath wrought* (K, B), مَا being infinitival; not *what he hath wrought*, as given by Lane (*p.* 1366, *col.* 2)—*l.* 17. IHsh prefers "temporal" to "adverbial" 571

P. 287, *l.* 1. Read قِيَامِكَ —*l.* 7. See § 571, *p.* 581, *l. l.*

P. 288, *l.* 5—7. Read "i. e. ظَلَمْتُهُمْ, [by Arṭāt Ibn Suhayya {al Ghaṭafānī (Is)} addressing 'Aḳīl, *Thou..... herbage* (Jsh). the"

P. 289, *l.* 13. By 'Amr Ibn Milḳaṭ (FA, Jsh) aṭṬ'ī (Jsh) the heathen (FA), satirizing Aus Ibn Ḥajar (Jsh) *l.* 15. ذَا وَافِيَةٍ is a *d* to the ك in عَيْنَاكَ (FA, Jsh)—*l. l.* Read فَبَيْنَا.

P. 290, *l.* 1. Ḥurḳa (Dh), AlḤuraḳa (D), Ḥuraḳa (KF) From verses by Hind Bint An Nu'mān Ibn AlMundhir, recited by her when she entered the presence of [Abù 'Abd Allah (IKb, Nw) or Abu 'Isà or Abù Muḥammad (Nw)] AlMughīra Ibn Shu'ba athThakafī (IKb, Nw) alKūfī aṣṢaḥabī (Nw)], when he was governor of AlKufa in the time of Mu'awiya (Jsh). See MDh, III. 210 and V. 63 Read "*Tara, while.*"

P. 291, *l.* 6. Read الْعَقْرَابِ.

P. 292, *l.* 5. IH means by "its sense" the *adv.* and *prep.* and *gen.*, as زَيْدٌ عِنْدَكَ لِإِكْرَامِكَ or فِي الدَّارِ *Zaid is with thee*, or *in the house*, *for the sake of honoring thee*, the ل making the *adv. trans.* to إِكْرَامِكَ. In reality it makes the supplied *v.* or its like *trans.*, because the full phrase is زَيْدٌ اسْتَقَرَّ or مُسْتَقِرٌّ; but, since the *adv.* supplies the [illegible] of the *v.* or its like, the *prep.* may be said to make the *adv. trans.* an

the case is similar in يَا لَزَيْدٍ [48], because يَا stands in the place of أُنَادِى (R), the objection that the *v.* of *calling* is *self-trans.* being met by IAR with the reply that it is made to imply the sense of *taking refuge* in such as يَا لَزَيْدٍ, [i. e. أَلْتَجِئُ لِزَيْدٍ لِأَجْلِ خَلَاصِ عَمْرٍو *I take refuge with Zaid for* (*the sake of the deliverance of*) *'Amr* (DM),] and of *wondering* in such as يَا لَلدَّوَاهِى (ML on the ل), i. e. أَتَعَجَّبُ مِنْ كَثْرَةِ الدَّوَاهِى *I wonder at* (*the multitude of*) *the calamities*, the ل being i. q. the causative مِنْ (DM).

P. 293, *l.* 20. The Sh omits the infinitival مَا [513].

P. 295, *l.* 4. The *pron.* "*its*" refers to رَأْسِى *my head* in the preceding verse (Jsh)—*l.* 9. By a man of Hamdān (FA, Jsh).

P. 296, *l.* 4. See another *ex.* at *p.* 326 below—*l.* 18. I. e. وَأَرْسَلْنَا, اِذْهَبْ, وَأَحْسِنُوا or وَوَصَّيْنَاهُمْ (ML), أَقْرَأُ or أَتْلُو, أَعْرَسْتَ or نَكَحْتَ (K), and أَدْعُوكُمْ (N)—*l.l.* See *p.* 170 above, and *vol.* I., *p.* 271.

P. 301, *l.* 9. Read "(K)]."

P. 304 *l.* 6. For similar separation of لَمْ from its *apoc.*, and of the excitative *p.* from its *v.*, see § 548 and § 574.

P. 305, *l.* 6. Or, as is said (Jsh), by 'Āmir Ibn AlAkwa', who recited these lines to the Prophet (SR, Jsh) on the way to Khaibar, where he was martyred (SR) *l.* 10. On the *id. op.*, see *vol* I., *p.* 248 and the note on *p.* 292, *l.* 5 above—*l.* 11. In this saying the *adv.* is made to precede the entire *prop.* (BS): كُلًّا in XL. 51. [137] may not be a *d. s.* [to the covert (*pron.*) in the *adv.* (B)], because the *adv.* does not govern the *prepos. d. s*, as it governs the *prepos. adv.*, e.g. كُلَّ يَوْمٍ لَكَ ثَوْبٌ (K, B), but not قَائِمًا فِى الدَّارِ زَيْدٌ [75] (K). For two more cases of precedence see § 600.

P. 306, *l.* 14. "*They*" refers to the *swords* mentioned in the preceding verse quoted by Lane in *p.* 281, *col.* 3; not to *females*, as stated by him in *p.* 404, *col.* 2.

P. 307, *l.* 18. مِنْ ثَمَرَةٍ in II. 23 [117] may be a *prep.* (B)] explanation, *fed from it with food, namely fruit*, like رَأَيْتُ مِنْكَ أَسَدًا *I saw a lion, namely thee* (K,B).

P. 308, *l.* 2. عَلَى طَهَيَانِ *upon* mount *Ṭahayan*. He means بَدَلًا مِنْ مَاءِ زَمْزَمَ, like the saying of 'Alī to the people of Al'Irāḳ, when they were 100,000 or more, لَوَدِدْتُ أَنَّ لِي مِنْكُمْ مِائَتَيْ رَجُلٍ مِنْ بَنِي فِرَاسِ بْنِ غَنْمٍ لَا أُبَالِي مَنْ لَقِيتُ بِهِمْ *Assuredly I wish that I had instead of you two hundred men of the Banù Firās Ibn Ghanm: I should not care whom I met with them* (Bk). Lane (*p.* 1888, *col.* 3) mistranslates مِنْ by *of*—*l.* 8 Read الْمُرَفَّقَا.

P. 309, *l.* 3. Read وَيُغْضَى—*l.* 4. By AlḤazīn alLaithī (T)—*l.* 7. This verse refutes Wright's assertion (*vol.* II, *p.* 83, 1st edition) that مِنْ أَجْلِ is always used for persons.

P. 312, *l.* 1. See *pp.* 332 and 623 below—*l. l.* Read "explains."

P. 319, *l.* 1. Read "حَتَّى هُوَ, like فَبَيْنَاهُ الخ [161], *And.*"

P. 322, *l.* 11. Before حَتَّى in this verse it is necessary to supply a suppressed [*prop.*] that what follows حَتَّى is an extreme of, i. e. فَوَا عَجَبًا يَسُبُّنِي النَّاسُ حَتَّى كُلَيْبٌ تَسُبُّنِي (ML). Lane (*p.* 509, *col.* 3) asserts that "حَتَّى is here a conjunctive particle:" but, if so, it couples a nominal to a verbal *prop.* (§ 53[illegible], *p.* 448); and, since coupling by حَتَّى is so rare that the KK disallow it even in the case of single terms (§ 540, *p.* 494), it should obviously not be asserted in the case of *props.*, where R pronounces it to be unnecessary and IHsh expressly disallows it.

P. 325, *l.* 11. The Jsh has عَطِشَتْ, and translates *so that* (*the tribe of*) *Shaiban thirsted not save for Ajda'*.

P. 326, *l.* 19. الْيَرَنْدَجُ and الْأَرَنْدَجُ are Arabicised forms of the Persian رَنْدَه *black leather* (Jk). The 2nd form occurs in a verse at *p.* 270 above.

P. 328, *l.* 5. According to IHsh's version of the *o. f.*, the ب in II. 252, being prefixed to the *obj.*, makes the *ag.* a *subst.* for an *obj.*; but AdDasūḳī amends the *o. f.* in order that the ب, being prefixed to the *ag.*, may make it an *obj.*, as is the case in II. 16.

P. 329, *l.* 13. For "Kb" read "IKb."

P. 330, *l.* 1. Said to be by 'Urwa Ibn Udhaina (Akh); by 'Umar Ibn Abī Rabī'a (KA, Jsh), or some one else (Jsh); by Jamīl, which is more correct than the saying that it is by 'Umar Ibn Abī Rabī'a or 'Ubaid Ibn Aus aṭṬā'ī (FA).

P. 332, *l.* 7. Lane (*p.* 144, *col.* 1,) has بِأَبِيهِ *his father*, which spoils both metre, as is obvious, and sense, because the women were inquiring about the young man's own progress in the tender passion, not about his father.

P. 334, *l. l.* اَلْغَلِيمُ with its 2nd [*rad.*] mobilized is a place belonging to the Banū Ja'da Ibn Ḳais in Najd: the Rājiz says نَحْنُ بَنُو جَعْدَةَ أَرْبَابُ الْغَلِيمِ الْآنَ (Bk). See also Mk, *p.* 334.

P. 336, *l.* 12. On LXVIII. 6. see §. 184—*l.* 18. Maḥmūd al Warrāḳ, one of the post-classical poets (Mb). See another *ex.* at *p.* 585 below, where the ب not only is *red.*, but does not govern [563]: in the two *exx.* here given its government is not apparent.

P. 338, *l.* 7. The opening verse of the ode containing اَلْفِيَنَّا الْآنَ [197] (Jsh).

P. 339, *l.* 4. Read Ḥabīb—*l.* 21. Read لِيَغْفِرَ.

P. 340, *l.* 3. *Dele* the comma after "*o. f.*"—*l.* 21. From the same poem as يُذَكِّرُنِي الْآنَ [18] (MDh, DM, Jsh).

P. 347, *l. l.* Read "[where أَرَادَتِي is an *inch.*, لِزَيْدٍ depending upon a suppressed اِسْتَقَرَّ an *enunc.*, and the *prop.* a reply etc."

P. 348, *l.* 3. The *prep.* and *gen.* after these *inf. ns.* [in جَدْعًا لَكَ etc. [is in the place of the *nom.* as *enunc.* of the *inch.*, which is necessarily suppressed in order that the *ag.* or *obj.* may come next to the *inf. n.*, which after the suppression of the *v.* becomes like a substitute for the *v.* [41], as the *ag.* or *obj.* comes next to the *v.*; and the meaning

is هُوَ لَكَ, i. e. هٰذَا ٱلدُّعَآءُ لَكَ *It*, i. e. *This invocation, is for thee* (R on the unrestricted *obj.*)—*l.* 16. Read "(ML), either أُرَادَتِي being supplied, in which case the *prop.* is nominal, or أَقُولُ, in which case it is verbal, and the supplied question etc."—*l.* 18. It is better to confine oneself to أُرَادَتِي, because أَقُولُ requires that the ل should denote *communication* (DM): but in أُرَادَتِي لَكَ as parsed by AdDasuḳi it is difficult to see how the ل can denote *explanation*, since *my meaning is explanatory of thee* seems nonsense; and perhaps in both cases the ل denotes *explanation* with reference to the expressed context, but *peculiarity* or *communication* with reference to the suppressed *op.* تَسْمَعُ or أَقُولُ —*l.* 22. Read Kuṭna.

P. 319, *l.* 18. See note on *p.* 216, *l.* 2: Lane (*p.* 1004, *col.* 2) is wrong in substituting يَلْدَهُ for يَلْدُهُ —*l. l.* See § 612, *p.* 713.

P. 353, *l. l.* Some people learned in poetry disallow its being by Hind Bint ʿUtba (SR).

P. 354, *l.* 13. بَيْنِ بَصْرِي is explained in the FA and Jsh in the same way as بَيْنِ ٱلدَّخُولِ (*vol.* I, *p.* 351) in the D, and is corroborated by the *var.* دَيْنِ بَصْرِي in the ID (*p.* 296); but Lane (*p.* 1004, *col.* 3) substitutes قَيْنِ for بَيْنِ, which he wrongly declares to be "an evident mistranscription." And نَجْلَاءَ, by poetic license for نَجْلَاءُ, seems necessary, because this verse is from the same poem as the verse ending with قَلِيلَ ٱلرَّجَاءِ (*vol.* I, *p.* 280); but Wüstenfeld and Lane print نَجْلَاءُ.

P. 357, *l.* 6. Of an Arab of the desert, one of the Banù Kilāb (Mb).

P. 358, *l.* 10. المُحَلِّقِ with Kasr of the ل (N, Jsh), المُحَلَّقُ (Mb, IKb, KF), the cognomen of ʿAbd Al'Uzzà (KF) Ibn Ḥantam (Mb IKb, KF, Jsh) Ibn Shaddād (Jsh), of the Banù Abi Bakr Ibn Kilāb (Mb, IKb).

P. 359, *l.* 8. For "Khumair" read "'Umair." He is AlḲuḥaif al'Uḳailī (Akh): the Banū 'Uḳail and the Banū Ḳushair were branches of the Banū 'Āmir Ibn Sa'sa'a.

P. 361, *l.* 7—10. Since the 1st hemistich implies that there is no good for the lover in *nearness of the abode*, the poet amends it by what he mentions in the 2nd hemistich; and, since this 2nd hemistich implies that *nearness of the abode* is profitable in every state, he amends it by what he mentions in the next verse (BS).

P. 362, *l.* 16. بِزِيزَاءَ [as in Mb, *p.* 488] *pre.* to مُجْهَلٍ; or بِزِيزَاءَ [as in 1A, *p.* 190], in which case مُجْهَلٍ is a total *subst.* for it (J). The IA has مُجْهَلُ, doubtless a misprint, as is clear from the foregoing analysis and from the rhymes in the Jsh.

P. 364, *l.* 3. Read "(IA)."

P. 365, *l.* 3. *Orig.* لِلّٰهِ دَرُّ ابْنِ عَمِّكَ (Jsh)—*l.* 4. فَتَحْزُونِي with quiescence of the ي by poetic license (Jsh), as is proved by the rhymes. Lane (*p.* 2164, *col.* 1) is wrong in printing فَتَحْزُونِي.

P. 367, *l.* 12. The 2nd line is وَكَيْفَ سَنُوحٌ وَالْيَمِينُ قَطِيعُ *And how was there a passing from left to right when on the right was a detachment of the flock?* (FA, DM).

P. 369, *l.* 13-14. Thus in the FA and J: but see *vol.* I., *p.* 532.

P. 373, *l.* 3. Thus in the ML, *vol.* I., *p.* 259, *l.* 3; but كَائِنٌ عَلَيْهِ in the DM, *vol.* I., *p.* 420, *l.* 15.

P. 377, *l.* 1. Munḳidh (AAz), Al Munḳidh (FA, Jsh), Ibn AṭṬammāḥ alAsadī (AAz, FA, Jsh)—*l.* 16. Read "(ML)], as."

P. 378, *l.* 7. After "AdhDhubyānī," insert "praising AnNu'mān Ibn AlMundhir,"—*l.* 18. See *p.* 573, *l.* 1. and *p.* 583, *l.* 2.

P. 379, *l.* 19. Cited in the KN as an *ex.* of لَعَلِّ with Kasr of the last ل (Jsh): لَعَلَّ (IA). See also *p.* 441, *l.* 18.

P. 381, *l.* 5. From the ML, *vol.* II., *pp.* 213 and 351—*l.* 17. The foundation of the variance is in [the dispute as to] the cause of the revelation, whether it be an occasion for manifestation of *desire for them* or of *blame*, he that supplies فِي having regard to the 1st, and he

that supplies عَنْ having regard to the 2nd; and therefore the saying that the condition of suppression is security from ambiguity, whereas here ambiguity is present, is rebutted, because ambiguity arises upon absence of [explanatory] circumstances, whereas here the circumstance is present, though disputed (DM).

P. 384, *l.* 1. Perhaps (J) for قَتَامَةُ (J, Jsh) by poetic license (Jsh). *Orig.* جَهْرَمِيَّة (FA, J, Jsh)—*l.* 4. Jahram is a town in Persia (FA, J, Jsh)—*l.* 6. Another *ex.* is وَاهٍ آلَخ in *p.* 351—*l.* 12. From the ML, *vol.* II., *pp.* 293 and 351.

P. 385, *l.* 1. قَيْسِ أَلفَتَهْ (IA): قَيْسٍ, without Tanwin by poetic license (FA, J), being meant to be a proper name for the father of the قَبِيلَة (J); or قَيْسَ, diptote etc. (J): and أَلفَتَهْ (FA, J).

P. 388, *l.* 3. Read "by AlFarazdak, satirizing 'Abd Kais Ibn Afṣà, the father of a clan of Asad, *Repeat.*" The IHb, IKb, and ID have Abd AlKais—*l.* 12. Read "[543]."

P. 390, *l.* 11. See *vol.* I., *p.* 553, *l.* 9.

P. 391, *l.* 9-10. Read "but must be *postpos.* (IA), and, even." Apparently أَنَّ must be *postpos.* to avoid being mistaken for أَنَّ i. q. لَعَلَّ [527]: see *p.* 604—*l.* 24. I. e. imitative of a saying.

P. 393, *l.* 16. Read "LXIII. 1."

P. 396, *l.* 9. The poet is satirizing Zaid Ibn Arkam (Jsh) aṣ-Ṣahabi (ID, Nw, Is) alAnṣārī (Nw) alKhazrajī (ID, Nw) alMadanī (Nw).

P. 400, *l.* 7, 8. Read حَتَّا —*l.* 15. Read "the [better] pronunciation."

P. 402, *l.* 3. The preceding *exs.* are all like XCII. 12.—*l.* 4. On separation by an *adv.* dependent upon the *pred.* see *vol.* I. *p.* 133, and *p.* 303 above—*l.* 6. I. e. the *pred.* posterior to the *sub.* [604]—*l.* 9. قَدْ is requisite in order that the plastic *pret.* may resemble the *n.*, to which the لَ is prefixed by common consent in the *cat.* of أَنَّ [575, 604]; but, according to Ks and Hsh قَدْ need not be expressed, but

may be understood [577, 604]. The aplastic *pret.*. not being conjoined with قَدْ [575], does not resemble the *n.* in the same way as the plastic; but, since it resembles the *n.* in another way, it may, according to Akh, have the ل prefixed to it [604]—*l.* 12. AlḤārith (FA).

P. 403, *l.* 2. Here the ل of the *correl.* of the oath (*p.* 680 and *p.* 693, *l. l.*) is called by Z and B "subsidiary to the oath," just as in لَقَدْ أَصَابَنِي (*p.* 701) the ل is called by J "subsidiary to a suppressed وَاللهِ," evidently because it indicates that what follows it is the *correl.* of a suppressed oath (*p.* 670). See also the note on *p.* 154, *l.* 7.—*l.* 3. The "*corrob.*" ل is the ل of inception (*pp.* 404 and 690) —*l.* 13. I. e. Ḥarmala Ibn AlMundhir (SR, ID, Is, Jsh) Ibn Ma'dikarib (Is, Jsh), who is said to have lived 150 years, and remained till the days of Mu'āwiya (Is). The poet is praising AlWalīd Ibn 'Ukba (AAz, Jsh) aṣṢahabī (Nw).

P. 408, *l.* 3. The poet is praising the Banū Umayya (FA) *l.* 7. "this elaboration" refers to "literally or predicamentally" at *p.* 407, *l.* 5. and *l.* 7.—*l.* 15. خَازِم with the dotted خ and ز (FA). Read "Abī Khāzim."

P. 409, *l. l.* Read فِي الْقَيْدِ.

P. 412, *l.* 11, 20, 24. For إِنَّكَ الَّتِي see *l.* 4.—*l.* 15. Read "*likewise.*"

P. 413, *l.* 21. Composed when he was imprisoned by 'Uthmān (Jsh)—*l. l. Kayyār* is a name for his horse (BS).

P. 414, *l.* 19, 22. For إِنَّكَ الَّتِي see *p.* 112, *l.* 1.

P. 415, *l.* 2-3. Read "هُمْ, as the poet says وَلَا سَابِقٍ شَيْءٌ [426] (M)"—*l.* 5. "he" means S.

P. 416, *l.* 5. Read "*pred.*"—*l.* 6. Read سِرْبَالٌ —*l.* 11. Read "Wā'il, the orator, recited by him when he entered the presence of Mu'awiya, *Assuredly*"—*l.* 14. Read "(Sh)."

P. 418, *l.* 10. Before "*Thy*" insert "addressing 'Amr Ibn Jurmūz the slayer of her husband AzZubair Ibn Al'Awwām,"—*l.* 16. In case

3 (*p.* 419, *l.* 5), the ل is prefixed, when the *v.* is an annuller, to the original *enunc.*, i. e. the 2nd *obj.*, as in VII. 100, or *pred.*, as in II. 138, and XVII. 75: and, when the *v.* is not an annuller, to the *ag.*, as in إِنْ تَزِينُكَ الخ ; or *obj.*, as in سَلَّتْ الخ.

P. 419, *l.* 14. Read "which if preceded by a . (DM) occurs"—*l.* 20. Mirbaʿ is the cognomen of Waʿwaʿa Ibn Saʿíd (KF, DM, Jsh) the rhapsodist of Jarír (KF, DM).

P. 422, *l.* 1. Read "needed."

P. 423 *l.* 21. "not a ingle term" is a continuation of "a *prop.*" in *p.* 421, *l. l.*

P. 424, *l.* 1. This verse is next but one to the verse cited in *vol.* I *p.* 220, *l.* 3. The poetess is bewailing her brother ʿAmr Dhu-lKalb (DH, Jsh).

P. 425, *l.* 15. Ibn Khidhám (with the dotted خ and ذ) was the first poet of the Arabs to bewail the abodes (N).

P. 427, *l.* 15. Read "*thou.*"

P. 430, *l.* 5. I. e. the position in which it is prefixed to the *pred.* (DM)—*l.* 7. Read "without it, i. e. without the *op.* (DM) ; and."

P. 431, *l. l.* The poet is bewailing Hishám Ibn ʿAbd AlMalik (Jsh).

P. 432, *l.* 22. Read "a poet [Ruʾba (FA) says."

P. 434, *l.* 11. The poet is describing a meadow (BS) *l.* 16. Because the *pron.* of the case must be followed by a *prop.* [160, 167 — *l.* 17. Read "alYashkurí, mentioning his wife (N, Jsh), or says another, of Arḳam Ibn ʿIlbá {Ibn ʿAuf (ID)} alYashkurí (Jsh), a heathen (ID), ."

P. 435, *l.* 1. Lane (*p.* 106, *col.* 1) has "*thou comest*" wrongly.

P. 436, *l.* 1. By ʿAmr Ibn (SR) AlHárith Ibn Muḍáḍ alJurhumí (SR, MDh, IJr), lamenting the expulsion of Jurhum from Makka (SR).

P. 440, *l. l.* After "poet" insert "[Mutammim Ibn Nuwaira (Mb)]."

P. 441, *l.* 11. Because *expectation* [535] belongs only to what will be originated and generated, not to what has ended and ceased (D)

P. 442, *l.* 13. Lane (*p.* 2124, *col.* 1) strangely supposes the *subj.* to be in the *pred.* instead of the *corrl.*, printing إِلَيَّ instead of إِلَيَّ.

and omitting فَاطَّلَعَ —*l.* 17. For زَفَرَاتِهَا by poetic license (FA, Jsh). Lane (*p.* 1237, *col.* 1) gives فَتَسْتَرِيحُ with the wrong mood.

P. 448, *l.* 22. Read "vid."—*l.* 23. Read "[*n.* (IA),]."

P. 449, *l.* 18. By AnNābigha adhDhubyānī (Dw. 83, Ahl. 12, FDw. 41).

P. 452, *l.* 1. Or sense (*p.* 80).

P. 457, *l.* 12. Whereas the *cond. prop.* must be verbal [419]. According to Khl, this verse is sylleptic, i. e. أَتَرْكَبُونَ أَوْ تَنْزِلُونَ *Will, or Do, ye ride? Then the riding etc. Or will, or do, ye alight? Then verily etc.*, like وَلَا نَاعِبٍ الخ [426] (R on the *aor.*).

P. 467, *l.* 5. Read "(K, B), by 'Abd Allāh Ibn AzZiba'rà (Akh), *And*"—*l.* 6. Read "i. e."—*l.* 7. Read "(N)]"—*l.* 13. The Egyptian edition of the ML has زَيْدٌ قَائِمٌ عَمْرٌو وَغُلَامُهُ—*l.* 19. There is an *interrog.* in the preceding verse.

P. 468, *l.* 1. مِثْلُهَا [102] (Mb).

P. 472, *l.* 3. It should therefore be translated *When* or *While*, not *Et* or *And*, as by De Sacy (r. Ar., 2nd edition, *vol.* I., *p.* 161, *l.* 6) and Wright (Ar. Gr., 1st edition, *vol.* II., *p.* 5, *l.* 7).

P. 473, *l.* 1. Read "coupled"—*l.* 20. Read "XXXVII."

P. 474, *l.* 3. Or by some one else (Jsh). Enclosed by 'Abd Al Malik in a letter to AlḤajjāj as a reply to some verses from Ibn Al Ash'ath (Mb)—*l.* 13. "weak" applies to "grammarians" only, not to "commentators"—*l.* 14. Thi, the author of the celebrated commentary, was eminent for his learning in Arabic (TM).

P. 481, *l.* 20. Read "[27, 179, 538]."

P. 482, *l.* 21. Read رَجِيمٌ.

P. 488, *l.* 9, 14. Read "*then*, or *further*, or *moreover*."

P. 490, *l.* 13. Read نَعَمْ —*l.* 21. I. e. between the condition and *apod.*, as in AlḤasan's reading—*l.* 22. I. e. After the condition and *apod.*, of which DM gives no *ex.*

P. 491, *l.* 4. Read "of"—*l.* 10. Read "requisition"—*l.* 18. Read "*prop.*, so that ثُمَّ is known to be sometimes a *p.* of inception, which is

nowhere noticed by IHsh (DM)." No one explains the meaning of the inceptive ثم, which I suppose to be the one given at *p.* 489, *l.* 2—*l.* 21. Read "by [understanding أن and (NS)] giving"—*l.* 22. The clause "meaning only etc" is intended to refute the objection advanced by Nw in the NS that "the *subj.* is not allowable, because it requires the prohibited to be the *union of the two acts*, not the *performance of one of them singly*; whereas no one says this, but on the contrary *pissing in standing water* is prohibited whether the man mean to wash himself in, or from, it, or not." Apparently the meaning of ثم with the *subj.* is the same as with the *apoc.*, the sense being لا يكونن أحدكم البول في الماء الدائم ثم الاغتسال منه *Let there not be on the part of any one of you pissing in standing water and afterwards washing himself from it.* In the SB (IV, 68) the mood is not indicated.

P. 501, *l.* 1. أرمام (Mb, ZJ, MI, KF, Jsh) with Fatḥ (MI, Jsh) of the Hamza (Jsh), إرمام with Kasr of its initial, as though it were *inf. n.* of أرم (Bk), is [said] [by Ya'ḳūb (Bk)] to be (Bk, MI)] a watercourse (Bk, ZJ, MI) flowing into AthThalabūt (ZJ, MI), belonging to [the countries of (MI)] the Banū Asad (Bk, MI)—*l. l.* When أو denotes *digression*, it is followed only by *props.*; so that it is not a *con.*, but a *p.* of inception (R).

P. 502, *l.* 2. Not "repetition of the *ag.*," as Lane (*p.* 122, *col.* 2) says in different words, "that the agent shall be mentioned a second time": perhaps his copy of the ML has الفاعل for العامل; but, if so, that reading is plainly inconsistent with the *exs.*, since the *op.* قام or يقم, not the *ag.* زيد, is repeated. Read "repetition of the *op.*, as ما قام زيد أو ما قام عمرو *Zaid has not stood: nay, 'Amr has not stood* and لا يقم زيد أو لا يقم عمرو *Let not Zaid stand: nay, let not 'Amr stand*, and transmitted from him by IU, which [transmission by IU (DM)] is confirmed by the fact that he [i. e. S (DM)] says on LXXVI. 24 etc."

P. 503, *l.* 1. According to R (Note on *p.* 501, *l. l.*), *nay, (they were) harder.*

P. 504, *l.* 14. By AlFarazdaḳ (Dw. *p.* 13)

P. 509, *l.* 5. By AlLa'th alMinkari (Mb). After "Ya'fur" insert "atTamimi."

P. 511, *l.* 10, 11. سَوَاءٌ and سَوَاءٌ upon [the measure of] فُعَلٌ (Mb). سُوَاءٌ with Damm, and سَوَاءٌ with Fath (Jsh).

P. 512, *l.* 10. Meaning وَاحِدَةٌ أَمْ سِتٌّ فِي وَاحِدَةٍ (W)—*l.* 14. Read "*etc*, no Hamza being supplied: (S)."

P. 517, *l.* 18. Read "*sua* (Jsh)."

P. 531, *l.* 5. Said to be (DM) by AlWalid Ibn 'Ukba (FA, DM), but asserted by IHsh to be (FA) by AlFarazdak (ML, FA).

P. 532, *l.* 9. I suppose "*it*" to mean *unforgetfulness*. The Jsh reads أَمَدٌ, explaining it as *pass.* of مَدَّ; and translates *and I shall be prolonged by that matter.*

P. 533, *l.* 18. Read "[612, 614]."

P. 537, *l.* 1. Read أَنْ.

P. 541, *l.* 5. Read "(ML), who are Kuraish and their allies (Mb)."

P. 545, *l.* 5. Read حَقَّا —*l.* 12. Both editions of the ML have وَذَلِكَ الشَّيْءُ حَقٌّ, which Lane (*p.* 93, *col.* 1), apparently not understanding the argument that أَمَّا is i. q. أَشَيْءٌ [180], i. q. أَحَقًّا, translates by "i. e. أَذَلِكَ الشَّيْءُ حَقٌّ [*is that thing true?*]," thus interpolating two extraneous words ذَلِكَ and حَقٌّ, rendering the *indet. acc.* مَا by the *det. nom.* الشَّيْءُ, and paraphrasing the single term أَمَّا i. q. أَحَقًّا by a *prop.*—*l.* 19, 20. After "*purpose*" read "or *destination*"—*l.* 21. Lane wrongly assigns S as an authority for the theory that أَمَّا is i. q. أَحَقًّا, whereas he is cited by IHsh merely in support of the opinion that أَحَقًّا is, as the latter says, i. q. أَفِي حَقٍّ *Is it in truth?*, أَنَّ and its *conj.* being an *inch.* and the *adv.* its *enunc.*; and not, as Mb says, i. q. أَحَقَّ حَقًّا *Has it really proved true?*, حَقًّا being an *inf n.* and أَنَّ and its *conj.* an *ag.*

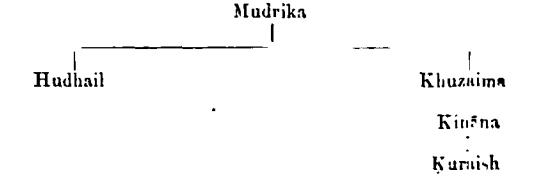
P. 546, *l.* 1. Read هَاشِم —*l.* 3. Read "Fa'id". The FA has "Ibn AlMundhir."

P. 559, *l.* 16. Lane (*p.* 493, *col.* 2) has "it (جَيْر) ..... would not have أَنّ for a corroborative," perhaps because he misreads جَيْرِ أَنّ in the verse.

P. 560, *l.* 15. Not أَعْرِف *I know*, as Lane (*p.* 493, *col.* 2) says. These *ps.* are *ps.* of *acknowledgment*, not of *knowledge*.

P. 561, *l.* 4. 'Abd Allāh (Mb, KA, IY, KF) Ibn AzZabīr (Mb, IY, KF) Ibn Fuḍāla Ibn Sharīk alWālibī (KA, IY) alAsadī (Mb, KA) of [the Banū (KA) Asad Ibn Khuzaima (Akh, KA, IY), not Asad of Kuraish (Akh).

P. 562, *l.* 19.



'Abd Allāh Ibn Mas'ūd was of Hudhail on both sides (Nw); but he was the confederate of the Banū Zuhra (SR, IKb, Nw), the Prophet's maternal kinsfolk (IKb), and was an early convert and a constant companion and attendant of the Prophet (Nw). The Companions celebrated for teaching the reading of the Ḳur'ān are seven, (1) 'Uthmān, [*d.* 35 (Nw)]; (2) 'Alī, [*d.* 40 (Nw)]; (3) Ubayy [Ibn Ka'b alAnṣārī alKhazrajī anNajjārī alMu'āwī alMadanī, *d.* before 30 (Nw)]; (4) Zaid Ibn Thābit [alAnṣārī (Nw, Is) alKhazrajī (Is) anNajjārī alMadanī, the writer of the Revelation and the Codex, *d.* 54 (Nw)]; (5) ['Abd Allāh (Nw)] Ibn Mas'ūd [alHudhalī, confederate of the Banū Zuhra, alKūfī, *d.* 32 (Nw)]; (6) Abu-dDardā ['Uwaimir, or 'Āmir, Ibn Zaid alAnṣārī {alKhazrajī (Is)}, *d.* 32 (Nw, Is)]; (7) AbūMūsā ['Abd Allāh Ibn Ḳais (Nw)] alAsh'arī [alKūfī, *d.* 50 (Nw)]. Thus are they mentioned by Dh, who says that many of the Companions studied reading under Ubayy, among whom were Abū Huraira ['Abd Shams, named by the Apostle (Is) 'Abd ArRaḥmān, Ibn Ṣakhr (Nw, Is) adDausī, *d.* 57 (Is)], ['Abd Allāh (Nw)] Ibn 'Abbās [alHāshimī alMakkī, the son of the Apostle's

paternal uncle, *d.* 68 (Nw)], and 'Abd Allāh Ibn AsSā'ib [alḴurashī alMakhzūmī, *d.* a little before 'Abd Allāh Ibn AzZubair was killed, which took place in 73 (AGh)], while Ibn 'Abbās learnt from Zaid also. And many of the Followers learnt from them:—(*a*) at AlMadīna, (1) [Sa'īd (Nw)] Ibn AlMusayyab, [or AlMusayyib, alḴuraishī alMakhzūmī, *d.* 93 (Nw)]; (2) 'Urwa [Ibn AzZubair (Nw, ISb) Ibn Al'Awwām alḴuraishī alAsadī, *d.* 94 (Nw)]; (3) Sālim [Ibn 'Abd Allāh Ibn 'Umar Ibn AlKhaṭṭāb alḴuraishī al'Adawī, *d.* 106 (Nw)]; (4) [the Khalīfa (Nw)] 'Umar Ibn 'Abd Al'Azīz [alḴuraishī alUmawī, *d.* 101 (Nw)]; (5) Sulaimān Ibn Yasār [alHilālī, *d.* 109 (Nw)]; (6) 'Aṭā Ibn Yasār, [the freedman of Maimūna Bint AlḤārith alHilālīya the Mother of the Believers, and brother of Sulaimān, *d.* 103 (Nw)]; (7) Mu'ādh Ibn AlḤārith [alAnṣārī (Nw)], known as Mu'ādh the Reader, [and said by some to be a Companion, *d.* 63 (Nw)]; (8) 'Abd ArRaḥmān Ibn Hurmuz alA'raj [a Ḳuraishī, freedman of Rabī'a Ibn AlḤārith Ibn 'Abd AlMuṭṭalib, *d.* 117 (Nw)]; (9) [Muḥammad Ibn Muslim Ibn 'Ubaid Allāh Ibn 'Abd Allāh (Nw)] Ibn Shihāb [alḴuraishī (Nw)] azZuhrī, [*d.* 124 (Nw)]; (10) Muslim Ibn Jundab; (11) Zaid Ibn Aslam [alḴuraishī al'Adawī, freedman of 'Umar Ibn AlKhaṭṭāb, *d.* 136 (Nw)]: (*b*) at Makka, (1) 'Ubaid [Ibn 'Umair alLaithī, *d.* 68 (IKb)]; (2) 'Aṭā Ibn Abī Rabāḥ [Aslam alḴuraishī, freedman of Ibn Khuthaim alḴuraishī alFihrī, *d.* 115 (Nw)]; (3) Ṭā'ūs [Ibn Kaisān alYamānī alḤimyarī, their freedman, *d.* 106 (Nw)]; (4) Mujāhid [Ibn Jabr, or Ibn Jubair, alMakhzūmī, freedman of 'Abd Allāh Ibn AsSā'ib alMakhzūmī, *d.* 101 (Nw)]; (5) [Abū 'Abd Allāh (IKhn)] 'Ikrima [Ibn 'Abd Allāh, freedman of 'Abd Allāh Ibn 'Abbās, *orig.* of the Barbar, a people of the West, one of the Lawyers and Followers of Makka, *d.* 107 (IKhn)]; (6) [Abd Allāh Ibn 'Ubaid Allāh Ibn 'Abd Allāh (IKb)] Ibn Abī Mulaika [Zuhair at'Taimī, of Ḳuraish, *d.* 117 (IKb)]: (*c*) at AlKūfa (1) 'Alḳama [Ibn Ḳais anNakha'ī, the Reporter of 'Abd Allāh Ibn Mas'ūd, *d.* 62 (Nw)]; (2) AlAswad [Ibn Yazīd Ibn Ḳais anNakha'ī (IKb, Nw), nephew of 'Alḳama (Nw), *d.* 74 (IKb)]; (3) 'Abīda [Ibn Ḳais alMurādī alHamdānī asSalmānī, *d.* 72 (Nw)]; (4) 'Amr Ibn Shuraḥbīl; (5) AlḤārith Ibn Ḳais [alJu'fī, the companion of 'Abd Allāh Ibn Mas'ūd, *d.* 48 (ITB)]; (6) ArRabī' Ibn Khaitham [alKūfī, *d.* 63 (IAth)]; (7) 'Amr Ibn Maimūn [alAudī, *d.* 75 (Nw)]; (8) Abū 'Abd ArRaḥmān ['Abd Allāh Ibn Ḥabīb (IKb, IAth)] asSulamī, [one of the companions of 'Alī (IKb), *d.* 105 (IAth)]; (9) Zirr Ibn Ḥubaish [alAsadī, *d.* 82 (Nw)]; (10) 'Ubaid Ibn Fuḍaila; (11) Sa'īd Ibn Jubair [alAsadī alWālibī by enfranchisement, *d.* 95 (Nw)]; (12) [Ibrāhīm Ibn Yazīd (Nw, TII)] anNakha'ī, [*d.* 96 (Nw, TII)]; (13)

[ʿAmr Ibn Sharāḥil (IKb, IKhn, TH)] ashShaʿbī, [*d.* 104 (IKb, IKhn, TH)]: (*d*) at AlBaṣra, (1) Abu lʿAliya [Rufaʿ Ibn Mihrān (Nw, TH) arRiyāḥī (IAth, Nw, TH), freedman of Umayya, a woman of the Banū Riyāḥ Ibn Yarbūʿ, a clan of the Banū Tamīm (Nw), *d.* 90 (IAth, TH)]; (2) Abū Rajā [ʿImrān Ibn Taim alʿUṭāridī, *d.* 117 (IKb)]; (3) Naṣr Ibn ʿAṣim [alLaithī, *d.* 90 (IAth)]; (4) Yaḥyà Ibn Yaʿmar [alʿAdwānī {alWashḳi, confederate of the Banū Laith (IKhn)}, *d.* 129 (IAth, IKhn)]; (5) AlḤasan [Ibn Abi-lḤasan Yasār alAnṣārī, freedman of Zaid Ibn Thābit, *d.* 110 (Nw)]; (6) [Muḥammad (Nw)] Ibn Sīrīn [alAnṣārī, their freedman, *d.* 110 (Nw)]; (7) Ḳatāda [Ibn Diʿāma asSadūsī, *d.* 117 (Nw)]: (*e*) in Syria, (1) AlMughīra Ibn Abi Shihāb alMakhzūmī, the companion of ʿUthmān; (2) Khalīfa Ibn Saʿd, the companion of Abu-dDardā. Then some men devoted themselves to the subject, and studied proficiency in reading so thoroughly that they became Masters imitated and resorted to:—(*a*) at AlMadīna, (1) Abū Jaʿfar Yazīd Ibn AlḲaʿḳāʿ, [freedman of ʿAbd Allāh Ibn ʿAyyāsh alMakhzūmī (IKb), *d.* 130 (IAth); (2) Shaiba Ibn Niṣāḥ, freedman of Umm Salima (IKb) the Mother of the Believers (Nw)]; (3) Nafiʿ [Ibn ʿAbd ArRaḥmān (Nw)] Ibn Abi Nuʿaim [alLaithī, their freedman, originally from Iṣbahān, *d.* 169 (Nw)]: (*b*) at Makka, (1) ʿAbd Allāh Ibn Kathīr [alKinānī, their freedman, adDārī, freedman of ʿAmr Ibn ʿAlḳama alKinānī, *d.* 122 (Nw); (2) Ḥumaid Ibn Ḳais [alAsadī, their freedman (Nw),] alAʿraj; (3) Muḥammad Ibn Muḥaiṣin, [*d* 123 (ITB)]: (*c*) at AlKūfa, (1) Yaḥyà Ibn Waththāb [alAsadī, their freedman, *d.* 103 (Nw)]; (2) ʿAṣim Ibn Abi-nNajūd, [freedman of the Banū Jadhīma Ibn Malik Ibn Naṣr Ibn Ḳuʿain Ibn Asad (IKb, IKhn), *d.* 127 (IKhn)]; (3) Sulaimān [Ibn Mihrān (IKb, TH)] alAʿmash [alAsadī alKāhilī, their freedman (TH), freedman of the Banū Kāhil of the Banū Asad Ibn Khuzaima (IKb), *d.* 148 (IKb, TH)]; (4) Ḥamza [Ibn Ḥabīb, known as AzZayyāt, freedman of the family of ʿIkrima Ibn Rabīʿ atTaimī, *d.* 156 (IKb, IKhn)]; (5) [ʿAlī Ibn Ḥamza alAsadī by enfranchisement, known as (IKhn)] alKisāʾī, [*d.* 189 (IKhn)]: (*d*) at AlBaṣra, (1) ʿAbd Allāh Ibn Abī Isḥāḳ, [alḤaḍramī, their freedman (IKhn), *d.* 127 (IAth, MAB, ITB)]; (2) ʿIsà Ibn ʿUmar [athThaḳafī, *d.* 149 (IKhn)]; (3) Abū ʿAmr Ibn AlʿAlà [Ibn ʿAmmār atTamīmī alMāzinī, *d.* 154 (IKhn); (4) ʿAṣim Ibn AlʿAjjāj alJaḥdarī; (5) Yaʿḳūb [Ibn Isḥaḳ (IKhn)] alḤaḍramī [by enfranchisement, *d.* 205 (IKhn)]: (*e*) in Syria, (1) ʿAbd Allāh Ibn ʿAmir [alYaḥṣubī, *d.* 118 (KM)]; (2) ʿAṭiyya Ibn Ḳais alKilābī; (3) Ismāʿīl Ibn ʿAbd Allah Ibn AlMuhājir; (4) Yaḥyà Ibn AlḤārith adhDhamārī, [*d.* 145 (IKb, IAth)]; (5) Shuraiḥ Ibn Yazīd alḤaḍramī.

And, out of these, the Seven Masters [whose names are printed in small capitals] became celebrated throughout the world:—(1) NĀFI', who learnt from 70 of the Followers, among them Abù Ja'far; (2) IBN KATHĪR, who learnt from 'Abd Allāh Ibn AsSā'ib aṣṢaḥābī; (3) ABÙ 'AMR, who learnt from the Followers; (4) IBN 'ĀMIR, who learnt from Abu-dDardá and the companions of 'Uthmān; (5) 'ĀṢIM, who learnt from the Followers; (6) ḤAMZA, who learnt from 'ĀṢIM, AlA'mash, ['Amr Ibn 'Abd Allāh alHamdānī (Nw)] asSabī'ī [a Kūfī Follower, *d.* 126 (Nw)], Manṣūr Ibn AlMu'tamir [asSulamī alKūfī, one of the early Followers of the Followers, *d.* 132 (Nw)], and others; (7) ALKISĀ'Ī, who learnt from ḤAMZA and Abù Bakr [Shu'ba (KM)] Ibn 'Ayyāsh [alKūfī alAsadī, their freedman, *d.* 194 (KM)]. Then the Readers became scattered in different countries, and divided into sects; and, out of the Reporters of every practice adopted by the Seven, two Reporters became celebrated:—(1) NAFI' was reported by Ḳālūn ['Īsà Ibn Mīnà alMadanī, *d* 205 (KM),] and Warsh ['Uthmān Ibn Sa'īd alMiṣrī, *d.* 197 (KM),] direct; (2) IBN KATHĪR by Ḳumbul [Muḥammad Ibn 'Abd ArRaḥmān alMakkī alMakhzūmī, *d.* 291 (IKhn),] and [Aḥmad Ibn Muḥammad (KM, Dh, ITB) alMakkī (Dh)] alBazzī, [*d.* 250 (KM, ITB),] through his companions; (3) ABÙ 'AMR by [Ḥafṣ Ibn 'Umar alAzdī (KM)] adDūrī, [*d.* 246 (KM),] and [Ṣāliḥ Ibn Ziyād (KM)] asSūsī, [*d.* 261 (KM),] through [Yaḥyà Ibn AlMubārak al'Adawī (KM ITB, AAK) atTaimī (KM) alBaṣrī (ITB, AAK)] alYazīdī, [*d.* 202 (KM, ITB, AAK)]; (4) IBN 'ĀMIR by Hishām [Ibn 'Ammār asSulamī, *d.* 245 (KM),] and ['Abd Allāh Ibn Aḥmad Ibn Bashīr (KM)] Ibn Dhakwān [alḲurashī, *d.* 242 (KM),] through his companions; (5) 'ĀṢIM by Abù Bakr Ibn 'Ayyāsh and Ḥafṣ [Ibn Sulaimān alKūfī alAsadī alBazzāz, *d.* 180 (KM),] direct; (6) ḤAMZA by Khalaf [Ibn Hishām alBazzār, *d.* 229 (IKb, KM),] and Khallād [Ibn Khālid aṣṢairafī alKūfī, *d.* 220 (KM),] through Sulaim [Ibn 'Īsà alḤanafī alKūfī, *d.* 188 (KM); (7) ALKISA'I by AdDūrī [before mentioned (KM)] and Abu-lḤārith (IKn) Laith Ibn Khālid alBaghdādī, *d.* 210 (KM).

P. 565, *l.* 2. Read "ALLOCUTION."

P. 567, *l.* 7. See note on *p.* 336, *l.* 18 above—*l.* 10. Not أَتَيْتُ, as given by Lane (*p.* 107. *col.* 3)—*l.* 17. Ibn AlMasik (ID), Ibn Musaik (SR, Tr, Akh, KF, Jsh), alMurādī (SR, Akh, ID). Read "Musaik."

P. 569, *l.* 7. One of the verses of the Book (FA), and therefore not by AlFārisī, though distinctly said to be so in the Jsh—*l.* 15. not

فَأُمْهِلُهُ, as in Lane (*p.* 106, *col.* 1); nor غَامِرٌ, as in the ML and Lane. see the note on *p.* 138, *l.* 12 above.

P. 573, *l.* 5. The poet is addressing his she-camel (Jsh)—*l.* 8. Apparently كَيْمَا أَنْ [597] is an instance, i. e. لِأَنْ: and, according to the 1st explanation, لِكَيْمَا أَنْ [571]; while, according to the 2nd, the مَا is *red.* after the *op.* governing the *subj.*, a case not mentioned here.

P. 574, *l.* 12. AlA'shà makes مَا *red.* twice in

إِمَّا تَرَيْنَا حُفَاةً لَا نِعَالَ لَنَا
إِنَّا كَذٰلِكَ مَا نَحْفَى وَ نَنْتَعِلُ

[*If thou see us barefooted, having no sandals, (it is a matter that will not last): verily we are so; we go barefooted, and we wear sandals,* i. e. فَهُوَ أَمْرٌ لَا يَدُومُ, indicated by إِنَّا كَذٰلِكَ, the latter nominal *prop.* not being a *correl.*, because it is not conjoined with the فَ (DM)]; and Umayya Ibn Abi-ṣ Ṣalt [makes it *red.* (DM)] thrice in

سَلَعٌ مَا وَمِثْلُهُ عُشَرٌ مَا
عَآئِلٌ مَا وَعَالَتِ ٱلْبَيْقُورَا

[describing a year of drought, (*On them,* i. e. *those tails of oxen, is*) a plant called *Sala'*, *and like it is* a plant called *'Ushar burdening; and it* (the *year*) *has burdened the oxen*, i. e. فِيهَا سَلَعٌ (Jsh)]. On this [last] verse IIU says "I know not what its meaning is, nor have I seen any one that knows it;" but others say that, when the Arabs meant to pray for rain in the year of drought, they used to tie Sala' and 'Ushar, which are two kinds of plants, to the tails of oxen and between their hocks, and then kindle fire among them, and take them up the mountains, and raise their voices in prayer; and the meaning of عَالَتِ ٱلْبَيْقُورَا is that *the year has burdened the oxen* with the Sala' and 'Ushar that it has made them carry (ML).

P. 575, *l.* 17. Read ٱلْبُخْلَ—*l. l.* وَتَلْحَيْنَنِي with the ت, i. e [*And thou censurest me,*] *O thou woman*, but in one MS with the ى, i e

[*And they censure me*, vid.] *the women* (DM), the *pron.* of the *pl.* in it referring to the عَوَاذِلِي mentioned in the preceding verse (Jsh). See Mb, *p.* 48.

P. 578, *l.* 19. Read "*to.*"

P. 581, *l.* 4. The HKh (*vol.* II., *p.* 624) mentions three Commentaries by IU on the Jumal of Jj, but none on the Jumal of Zji.

P. 583, *l.* 22. Rather "*I shall be abiding here so long as mount 'Asīb shall abide.*" The poet is referring to his approaching death and burial at the foot of mount 'Asīb near Ancyra in the territory of the Greeks (see the KA cited by De Slane in the Dw, and the AF and BS). 'Asīb is a mountain in the countries of the Banù Sulaim; and there is the grave of Ṣakhr Ibn 'Amr the brother of AlKhansá, who is he that says

أَجَارَتَنَا لَسْتُ الْغَدَاةَ بِظَاعِنٍ * وَلَكِنْ مُقِيمٌ مَا أَقَامَ عَسِيبُ

O our female neighbour, I shall not be departing in the morning; but I shall be *abiding so long as mount 'Asīb shall abide* (Bk). 'Asīb is a [well-known (MI)] mountain [in the highland of Najd (MI)] belonging to [the Banù (ZJ)] Hudhail (ZJ, MI).

P. 584, *l.* 5. His name was Dīnār (Jsh).

P. 587, *l.* 12. خَازِم is spelt by Syt with the dotted خ (DM).

P. 588, *l.* 10. Fluegel (HKh, II. 39) translates وَقَالَ خَالَفَ فِيهِ صَحَّ النُّحَاةُ by "Grammatici, inquit, de eo dissentiunt," misreading النُّحَاةُ. The passage of the ML there quoted in an abridged form by HKh is وهو كتاب خالف فيه اقوال النحويين فى امور كثيرة, as to the meaning of which there can be no doubt.

P. 591, *l.* 1. AnNaḍr Ibn AlḤārith was beheaded by 'Alī at the order of the Prophet after Badr (KA). The SR, KA, Nw, and Jsh make the poetess his sister; and the T, IKhn, Is, and DM make her his daughter.

P. 592, *l.* 13. Ṣubāḥ (IHb, IKb, ID, KF); not Ṣabbāḥ, as in Lane (*p.* 104, *col.* 3). Read Ṣubāḥ.

P. 604, *l.* 20. By Ibn ArRiḳā' al'Āmilī (Mb).

P. 606, *l.* 14. Wrongly attributed to Imra alḲais (Ahl)—*l. l.* Read "[of."

P 608, *l.* 19. جُذَامَ (T, FA, N), diptote because of the quality of proper name and femininization, it being a قَبِيلَة (FA). Both editions of the ML have جُذَامًا, triptote because *masc.*, as being a حَيّ. *Cf.* P, *vol.* II., *p.* 627, and Md, *vol.* II., *p.* 196.

P. 613, *l.* 15. Apparently in supplying the place of the two terms in the *cat.* of ظَنَّ [497, 526], and in suppressibility of the *prep.* [497, 514]—*l.* 18. The Egyptian edition has تَوَسَّمْتَ.

P. 615, *l.* 17. Read "the original *interrog*"

P. 616, *l.* 5. On "*simple apprehension*" see Whateley's Logic (Edition of 1872, *p.* 36).

P. 620, *l.* 14. Jarīr said "And, when I reached this verse, 'Abd AlMalik, who had been reclining, sat up straight, and said 'Whoso of you will praise us, let him praise us with the like of this, or let him be silent'" (IKhn).

P. 623, *l.* 12. 'Aḳīl was the own brother of our lord 'Alī (DM). See Muir's Mahomet (1st edition, *vol* IV., *p.* 127).

P 630, *l.* 18. I. e. *Even if.*

P. 637, *l.* 17. Or *I have asked thee: if thou hadst given me, (it would have been well).* I am not certain whether قَدْ سَأَلْتُكَ is meant to be an indication of the suppressed *correl.* or not.

P. 638, *l.* 16. لَوْ غَيْرُكُمْ الخ, i. e. لَوْعَلِقَ الزُّبَيْرُ غَيْرَكُمْ *If AzZubair (had clung to) another than you, had clung to his pledge of safety* (Mb) in which version it is an *ex.* of case (2).

P. 639, *l.* 10. He said this when he was imprisoned by his former friend AnNu'mān Ibn AlMundhir, meaning *If another than thou had injured me, I should have repelled him by means of thee; whereas I cannot repel thee by means of another, because no one is more powerful than thou in this age* (Jsh).

P. 641, *l.* 6. For "Abì" read "Ubayy Ibn"—*l.* 17. Abù Bará (SR, LM) 'Amir Ibn Mālik [Ibn Ja'far (SR, LM)], Mulā'ib alAsinna (SR, ID, LM), of the Banù Ja'far Ibn Kilāb (ID)

P. 643, *l.* 16-17. From the same poem as the verse in *vol.* I., *p* 210.

P. 614, *l.* 3-5. Or *One of the women of the Banù Dhuhl Ibn Shaiban has enthralled thy heart*, even *if what she has done grieve thee*—*l. l.* "negatived" qualifies "*correl.*," not "oath."

P. 645, *l.* 2. The evidence is in لَمَا غِبْتُ, the ل in لَئِنْ غِبْتُ being subsidiary to the oath, and لَمَا غِبْتُ being the *correl.* of the oath, because the oath precedes the condition, which has no *correl.* [427]. If you say "We do not admit that the ل in لَئِنْ is subsidiary: but the aggregate of the condition and its *correl.*, vid. لَئِنْ غِبْتُ عَنْ عَيْنِي لَمَا غِبْتُ, is the *correl.* of the oath, vid. وَٱلَّذِي; so that the ل in لَمَا غِبْتُ is only in the *correl.* of the condition, not in the *correl.* of the oath; and therefore is not anomalous," the reply is that the *correl.* of the oath, vid. وَٱلَّذِي, is suppressed, i. e. لَمَا فَارَقْتُكَ, and then the poet swears again by saying وَٱللّٰهِ لَئِنْ غِبْتُ, i. e. لَئِنْ غِبْتُ (DM).

P. 647, *l.* 16. أَيَّ زَيْرٍ (Mb, ID).

P. 655, *l.* 19. Lane (*p.* 93, *col.* 2) has *Whenever*, a rendering of مَهْمَا condemned by good grammarians [181]. His proposal to supply the ellipse by saying أَمَّا ذِكْرُكَ ٱلْعَبِيدَ makes the *disp.* in the enunciative *prop.* فَٱلْمَذْكُورُ ذُو عُبَيْدٍ a *lit.* repetition not of the *inch.* ذِكْرُكَ, but of its *reg.* ٱلْعَبِيدَ [27]—*l.* 20. Read "*slaves*, (*the mentioned is*) *an.*"

P. 668, *l. l.* The Jsh has سَبِيلٍ, which is corroborated by the rhymes, in place of مَرَادٍ given in the ML.

P. 673, *l.* 1. Read "*n.*"

P. 675, *l.* 11. Read ٱلضَّارِبُ.

P. 676, *l.* 3. By Bujair Ibn 'Anama aṭṬā'ī, an admirable heathen poet (FA). Lane also (*p.* 1414, *col.* 3) has 'Anama. But both editions of the Jsh have Ghanama.

P. 681, *l.* 1. Lane (*p.* 1321, *col.* 3) translates as though ضَيِعَى were an *inch.*, "*Two foster-brothers ..... swore together*;" and, reading تَتَفَرَّق, renders it "*that you*, or *they*, i. e. a tribe (قَبِيلَة) or a company of men (جَمَاعَة), ...*should not ever become separated.*" This verse comes next to the one at *p.* 358; and the poet is describing Al Muhallik as the foster-brother and inseparable companion of munificence, i. e. as always munificent: *cf.* MDh, V. 110.—*l.* 13. The ML has يُثَارِ; but the Jsh gives يُقَصِّ, which is corroborated by the rhymes.

P. 684, *l.* 10-17. This passage is taken from the ML, II. 350 (on the suppression of the subsidiary ل), and incorporated into the ML, I. 336 (on the subsidiary ل).

P. 685, *l.* 7. 19. Read الثواء.

P. 688, *l.* 3. This means that the 1st *pers.* of the *imp.* is rare, not that it ever occurs without the ل.

P. 689, *l. l.* See the note on *p.* 12, *l.* 13.

P. 692, *l.* 11. لَبِئْسَ شَيْئًا عَمِلُوهُ (B).

P. 697, *l.* 22. See Mb, *p.* 217, *l.* 6 and § 193.

P. 699, *l.* 13. It is named by R "the Tanwîn of declinability, the meaning of which is that the *n.* is *infl.*"

P. 701, *l.* 20. Read "O" in Roman type.

P. 710, *l.* 17. Read اِفعَل.

P. 712, *l.* 4. In the 1st *ex.* read أَمَّا.

P. 715, *l.* 12. The DH inserts as the 3rd hemistich

وَلَا يَرَى مَالًا لَهُ مَعْدُودَا

And not holding goods of his to be counted, i. e. *not counting his goods from his liberality.* Wright (1st edition, *vol.* II., *p.* 280) has أَقَاتِلَنِ, which is wrong, because the *n.* is *infl.*, as the DM says—*l.* 16. Apparently أَشَاهِرَنِّ is in the *sing. masc.* because the poet is addressing the tribe under the name of its ancestor Ḥanîfa.

P. 716, *l.* 11. Another *ex.* is إِمَّا تَرَيْنَا ٱلخ [Notes on *p.* 574, *l* 12] (DM); and another is فَإِمَّا تَرَيْنِى ٱلخ [589].

P. 717, *l.* 10. Read تُهِينُنْ.

P. 726, *l.* 14. Read أَكْرِمْتَكِسْ.

P. 731, *l.* 17. *Dele* "is."

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